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# BIBLE MONITOR

Vol. XXXII

Jan. 1, 1954

No. 1

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"For the faith once for all delivered to the Saints."

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## WHEN THE YEAR IS NEW

I can not always see the path that leads to heights above;  
I sometimes quite forget He leads me on with hand of love;  
But yet I know the path must lead me to Immanuel's land,  
And when I reach life's summit I shall know and understand.

I cannot always trace the onward course my ship must take;  
But looking backward I behold afar its shining wake  
Illumed with God's light of love, and so I onward go,  
In perfect trust that he who holds the helm the course must know.

I cannot always see the plan on which He builds my life,  
For oft the sound of hammers, blow on blow, the noise of strife  
Confuse me till I quite forget he knows and oversees,  
And that, in all details, with His good plan my life agrees.

I cannot always know and understand the Master's rule;  
I cannot always do the task he gives in Life's hard school;  
But I am learning with His help to solve them one by one,  
And when I cannot understand, to say "Thy Will be Done."

Sel. By Treva Brumbaugh.

—Anonymous.

## NEW YEAR HOPE'S

"Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life," Rom. 6: 22. The Lord has given us many blessings and we should be able to start the New Year with many hopes and with great confidence. We have many precious thoughts to build on as we start the New Year.

Our text tells us "being made free from sin". This alone is a wonderful comfort and satisfaction to build on. How thankful we can be that God has made such wonderful provisions for us. By accepting the shed blood of our Lord and Savior, according to His directions, we are free from sin. Therefore we have become the servants of God. God cannot look on sin and will not recognize servants who are contaminated with it. Too often we do not appreciate the royal heritage we have of being a servant of God.

Now our fruit, our aim, our return to God for His care of us, is continued holiness. That which is according to His will and pleasing in His sight. How pleased we are to receive the fruit of our labors and how disappointing when we do not receive the anticipated fruit for some reason or another. How pleased do you think God is to receive fruit from His servants? How disappointing it must be to God to find no holiness in those who claim to be His servants, especially since our best is so little compared with what God has provided for us?

What hopes do we have for the New Year when God has promised Eternal Life if we are faithful to His holy Word? What do we plan to accomplish in His service this year?

Since we, His followers, must spread His light throughout the world, how brilliant are we going to shine for Him? Dare any of our light be darkness? Christ will present His bride, as a pure chaste virgin, unto God; will we be among it?

To be Christ-like must be in our heart, our aim and our purpose in life. Our life will bear fruit for His Kingdom. Our language will be such as would be pleasing for Christ to hear. Our efforts will be used in avenues that further holiness and not in that which satiates satan and his purposes. Many efforts and duties must be put forth if His church is to grow and prosper. How many of our talents will we use His service this year.

I notice one large denomination writes concerning their program, expressing great joy at the progress they have made in the last 50 years toward cleaner living. They feel they have rid their denomination of all brewers of intoxicating liquors and largely of the use of them. They feel they have made great progress toward the discontinuing of the use of that useless weed, the filthy tobacco habit. They hope, at least in the next ten years, to rid their denomination of all use of, buying, raising and selling of tobacco.

Certainly a worthy aspiration and New Year hope. I wonder how many members of the Dunkard Brethren church feel just this way? Many members of our church take great pride in the principles, doctrines and plans we have set forward for pure, holy christian members. And why should we not, but what effort am I individually putting forth that our denomination should be so pure? Do I always live an exam-

ple of purity and holiness in my daily life while going to and fro upon this earth? Do I try to hide my little self behind someone else and feel satisfied that I am doing just as good as they do?

Perhaps we too often wrap our small selves up and feel too confident and satisfied that I am doing the best I can under my circumstances? We fail to see ourselves as others see us. We do not realize how many others are looking at us. We do not search the Bible diligently enough to see what is required of us. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service", Rom. 12:1. Perhaps we do not fully realize that the church is responsible that its members live as followers of Christ. Oh if we could see ourselves as God sees us. Yes, but we can, if we look into His Holy Word and continue therein.

### GROWTH

I stood the children, straight and tall  
By last year's marks upon the wall;  
Another year—how soon they go!  
And see how fast the children grow.  
And then, I thought of how God's

Word

Says: "Grow in peace and in the  
Lord"

And as I kneel with God alone,  
He asked me gently "Have you  
grown?"

Can you look back and understand  
How sun and rain came from my  
hand?

The trials which my love decreed,  
Did they not prove me real indeed?  
Or would you change a single hour  
And miss the knowledge of My  
power?

Do I seem nearer when you pray  
Than just a year ago today?  
And does your zeal for lost men die,  
Or greater grow, as years go by?"  
What deep and searching questions,  
these!

They keep me long upon my knees;  
Before His gaze my soul must own  
How very little it had grown.  
Dear Lord, this year may all men  
see

That I grow daily more like Thee.  
Poem by Barbara C. Ryberg.

This poem expresses my inner thoughts, as we think over the past year, too many of us must admit, "How little we have grown." Let us take heart there is a clean new year before us in which to improve. May we each one make the best of our opportunities.

We expect to see children grow from one year to another. If they do not make the proper growth the parents are concerned and consult a doctor. As children of God, Peter says we are to lay aside all malice, guile, hypocrisies, envies and evil speaking. As newborn babies desire the sincere milk of the Word, that ye may grow thereby. If so be ye have tasted that the Lord is gracious, I Pet. 2:13. We must first have taste before we desire more. As a babe desires more milk continually and grows healthy. So shall we grow healthy spiritually in feeding on the Word continually and exercising therein. A babe does not only take nourishment but exercises to grow stronger.

Paul was not pleased to find that some of his converts had not grown. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye

## BIBLE MONITOR

Taneytown, Md., Jan. 1, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

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Send all subscriptions and communications to the Editor.

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were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men, I Cor. 3:1-3.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskilful in the word of righteousness: for he is a babe", Heb. 5:12-13. Paul had expected to find that these Christians had grown and were ready for meat or stronger food than milk. He was disappointed. They were yet carnal and he found things existing which should not be seen in christians. He expected the Hebrews to be able to teach others instead of needing instruction themselves on the first principles. What does God expect of us after being

a christian for several years? Are we able to teach others in the Word because of our own experience? Or, are we yet carnal and cause disturbance by our uncontrolled tongue and temper and selfishness?

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. Amen." II Peter 3:17-18. Even though we know and are told of these things which shall come to pass, Peter warns that we "beware" lest we led away and fall from our steadfastness. Then he gives the cure. That we grow in divine favor and knowledge of our Lord and Saviour.

Paul speaks of the work of some of the officers of the church in Eph. 4:11-16, "and he gave some apostles; and some, prophets; and some evangelists; and some, pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The work of these ministers of the gospel is to be carried on, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." We see there is still a great work to be done among the believers, because our growth is so very slow. The purpose of this continual teaching also is, "That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the

truth in love, may grow up into Him in all things, which is the head, even Christ." If each official performs his duty faithfully so that the individual members grow up into Christ the head, we have a growing church. All are working together for the best interests of Christ's cause and the church.

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." As each one fits into their special place and performs their part, the body increases in numbers as well as spiritually because we are working through our Head.

"In whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the spirit", Eph. 2:21-22. God dwells in a growing church.

Paul said he preached and labored. "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus", Col. 1:29. He would have a hard job today to present converts perfect in Christ. Many believers would not be submissive to His teaching.

Col. 4:12, tells of one who is deeply concerned about the spiritual growth of the church of colosse, "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God". Paul also prayed that they "might walk worthy of the Lord unto all pleasing, being fruitful in every

good work, and increasing in the knowledge of God." Are we so concerned for our fellow christians that we pray fervently that they may stand perfect in the will of God? A growing church will also be fruitful in good works.

Paul speaks different to the church at Thessalonica then he did to the church at Corinth. He commends them for their growth. "We are bound to thank God always for you, brethren, as it is meet, because that your faith growth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure." II Thess. 1:3, 4. Would this not be a wonderful record of each congregation? Perhaps it was the persecutions and tribulations that increased their faith, love and patience. If we lived in a country where we had to suffer for our faith in Christ perhaps we would grow more spiritually.

In Mark 4:26-29 we had an example of growth in natural life. The kingdom of God is likened to a man sowing seed. The seed came up and grew but he knew not how. "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." When we see the corn come up with the first leaves it is green and perfect at that stage because we do not expect more of it. In due time when it puts forth nice big ears filled with corn it is perfect in its stage but still not matured. We did not expect to find it ready for harvest yet.

Then later, under normal conditions, we would find it fully ripe and matured. It has reached full perfection and is ready for harvest. If its progress should be hindered while growing, it would not be in perfect state unless the hinderance could be corrected soon.

When one is first converted and regenerated by the Holy Spirit, they stand perfect in Christ. If they remain in the same stage for months and years to come, they would not remain perfect in Christ because we would expect to see growth. If we grow in experience as each year goes by, living to the best of our ability for Christ, we can stand perfect in His will. If we have let Satan hinder our progress let us put him to flight and go on to continue our way to perfection. If we hold on to some bad habits God is not pleased. They will hinder our growth. May we put every one out of our lives and go into the new year with an overcoming spirit.

As trials have come to us through the year, have we found Christ's love real? Does He seem nearer than ever before? As we enter the new year may we also remain long on our knees and search our hearts.

There are times when certain conditions stir our zeal and we are inspired to do something to relieve the condition. We have a desire to do something for the salvation of souls. If we do not find an outlet for our zeal it will die. Has our zeal, individually and as a church, for lost souls slackened? May we launch out on faith, as a church and accomplish something worthwhile for Christ, this coming year. For He is coming soon.

## Another Year

By Margaret Armstrong

Another year! The future path lies hidden;

And shadows seem to fall across the way.

Press on! A light before thee shineth

Yet more and more unto the perfect day.

Another year! the days are growing evil.

And Satan's threat dark forbodings send

Fear not! Thy Lord hath surely spoken,

"Lo I am with you....even to the end."

Another year! the land is parched and thirsty;

Our souls are faint—low droops the precious grain,

Plead on! Elijah's God will answer,

And pour, in mighty floods, the latter rain.

Another year! we wait with eager longing;

The hour is late midnight comes on apace.

Look up! redemption's day is dawning;

Perhaps this year we'll see our Bridegroom's face.

Sel. by Ethel Beck

EZRA, NEHEMIAH, ESTHER

In studying the historical books of Ezra, Nehemiah, and Esther in our assignment of Sunday school lessons for 1954, from the Old Testament, it will be profitable to have in mind the circumstances, places and conditions of the times the three books cover. In fact, it is im-

portant to know the preceding conditions that brought about the conditions recorded.

To those who have studied the "Bible Outlines", and to most others, the events preceeding the historical setting will not be new. The Bible at that time consisted of all the Old Testament books except these three and the prophecies of Haggai, Zechariah, and Malachi, the last of the twelve minor prophets. However, in earlier times the Chronicles, Ezra and Nehemiah constituted one book. This gave origin to the idea that Ezra himself was the chronicler, making use of the various sources mentioned in many narratives. It is also thought that Ezra had access to all the Sacred books, and some are of the opinion that he was perhaps the arranger of the order in which they now appear.

The Jews, God's chosen people, disobeyed the Lord as much and so frequently and in so many ways, that they were punished because thereof. In the times covered by the book of Judges, their fortunes varied greatly. Finally they cried out for a King, that they might be like the peoples, nations, around them. The Lord granted their wish; they, through the centuries that followed, had opportunity to learn that the kingdoms of this World pass away, but that the Kingdom of the Prince of the House of David was an eternal kingdom, Saul, David, and Solomon each reigned forty years. The Jewish kingdom reached its full extent under David; it extended from Egypt to the Great River, the Euphrates. The Kingdom reached its greatest glory and power under Solomon, the builder of the First temple in Jerusalem. But idolatry and corruption gave rise to distinct

symptoms of decline and decay in Solomon's later years. Following his death, and the ascension of his son Rehoboam to the throne in Jerusalem, the Northern 10 tribes revolted and withdrew, setting up the kingdom of Israel under Jereboam.

There followed succession of kings in both kingdoms, some good, but many evil, through nearly four centuries for the Kingdom of Israel, and over five hundred years for the Kingdom of Judah. The Kingdom of Israel lasted until 721 B C, when the Assyrians carried the "Last ten Tribes" into captivity. The Kingdom of Judah was carried into Babylonian captivity in 606 B C. Additional Judean captives were carried to Babylon in 598 and 587 B C. The Babylonians carried captives of the best, the learned, of the Jews in the Kingdom of Judah; another group, evidently including more or less of the best of the Jews in Judea, preferred flight to Egypt to being carried to Babylon, and these virtually compelled the old Prophet Jeremiah to accompany them; still others, the poorest of them, were permitted to remain in their Homeland under Babylonian governors. Thus there were three groups of Judean Jews in the world, those in Babylon, those in Egypt, largely, at least in later years, in the City of Alexandria; and those left behind. This last group were the least significant, for they failed to retain and maintain their true religion of the true God, by permitting themselves to go over to calf-worship of Egypt, and also Baal worship which embraced gross sensuality.

The Egyptian (Alexandria) Jews became conversant with the Greek civilization, language and laws. (This group or their descendants,

something more than two hundred years before Christ's advent on Earth, made the first and most famous translation of the Old Testament into Greek, the Septuagint version). This group clung to the religion of their fathers but did not keep and practice it according to the tenets and ceremonies of the law.

The Jews of the Babylonian captivity were, in a sense, more favorably located and equipped to return to Jerusalem, "The City of the Great KING." It was their lot to return and restore the worship of the true God. They had been in the land of captivity seventy years, 606—536 B C, and were, according to prophecy, to return then to their native land. Belshazzar had his feast and they drank from the sacred vessels taken from the Holy Temple of Jerusalem; the hand appeared over against the wall, writing, and the writing was the death sentence of the Babylonian empire; the Medo-Persian army was entering the city. This begun the Persian period of history. Empire, that is, "World" rule, remained in the hands of the Persians until they were finally defeated by Alexander the Great at the battle of Arbela, 330 B C. This caused Empire to pass from Asia to Europe, and begun the Greek period of Empire.

The Persians turned a new leaf in affairs of Empire. They promptly authorized and supported the return of the Jewish captives to their own land, to restore their temple and its worship. The Jews in Babylon prayed with their windows open to Jerusalem. The Synagogue and its development was due to the Babylonian captivity.

Just what percentage of the Babylonian captive Jews returned it is

not possible to state. The seventy years captivity saw most of the older ones die, while, at the same time, a new generation or two were born and grew up. Some of the captivity stock were evidently satisfied to stay at Babylon.

The sacred writings covering the captivity and return, in addition to part of Chronicles, Ezra, Nehemiah, and Esther, include Ezekiel, carried captive, who was the great exhortatory prophet of the time; Daniel, whose life span took in the entire seventy years, records captivity history as well as significant and far-reaching prophecies concerning the future of the Church; He did not return to Jerusalem, but was continued by the new masters of Babylon, the Persians, as a senior statesman. Haggai and Zechariah prophesied after the return, at Jerusalem. Later, Malachi, about 400 or 387 B C, was written, as the final book of the Old Testament.

A reading of all the sacred record in regard to the return from captivity will give a knowledge of the experiences of God's chosen people that cannot be obtained otherwise.

Lewis B. Flohr, Vienna, Va.

### SERVANTS OF GOD

Jude 6, "The angels which kept not their first estate, but left their own habitation." In Rev. 12 we read they come in open rebellion against God's loving kingdom. Satan and his angels fought against Michael and his angels. This conflict must have been most severe for Satan was cast upon the earth and drew his angels with him.

It has been a mystery in my thinking why folks adhere to and serve

a destructive ruling power, which has every act of evil, rather than God, the Maker of all that is good. Even those who say in their heart, there is no God, love to enjoy God's blessings. God has been disappointed so many times by folks going the way of satan and leaving God through disobedience. God has more than lashed them, as a father would a son, but they do not realize it.

We are now in the passing of that fulfillment of Paul's prophecy in 2 Thess. 2:3, that falling away from the true spirit of God which is a worse sin than if we had never professed. We and every denomination has brought about the fulfillment of their prophecy; first in the small amount of interest we took in our Sunday school and Church services, second is the little interest in the prayer service. We have squeezed the time we allow for God in such a small space even the soul cries out for more food.

If we offer our friendship even to those about us, who have none to give in exchange, we have fulfilled that portion of God's requirements. For if God did not mean that a christian should have hospitality, He did not mean thou shalt not steal. Another fault is the lack of interest we have in the welfare of each other, we do not have the time to give the sick the attention that is needed. God sent His beloved Son, who was His true representative, to show us how He wants us to live and how life is in Heaven.. There will be no standing army there to keep down riots, insurrection or rebellion. Proof of love must be in us to inherit eternity with God. Love goes out and covers a great extensive life of activity.

Let us pause for thought in the on-

rush of these hurry-up times, working overtime for ourselves, leaving God very little time to record for us in his behalf. If He so willed He could make these forms, in which we live, to even become helpless to ourselves, unable to work for the riches that we prize so valuable. This keeps my soul in a much troubled condition for I love the church of God through Jesus Christ our beloved Savior. I would love to see and dwell with everyone in whom God has put the breath of life, from Adam to the last one born. These frail minds do not more than begin to grasp of the great mysteries of that lovely life with Christ and God.

Are we giving honor to our nation for that freedom of religion which we enjoy? To worship our blessed Father in heaven according to the dictates of our own conscience, freedom of the press and of speech. Our dry papers give different accounts of those nations that are ruled by ungodly men. How much do we bless God from whom all blessings flow? Sometimes I think we value so little the freedom we enjoy.

Recently a lady brought three books on the Bible to me saying, knowing you to be quite religious I want you to read these books before I read them. Leaving it to my judgment in defense of her soul. Many have been misled from God by false prophets and false teachers. We have 2Pet.2:1 and many other warnings in God's Blessed Book warning us of false teachings. These books had much good in them but portions of their contents could easily lead one to disbelieve God's Holy Word. My answer to this lady was, not to give any of her time to the reading of these books but if she is desirous to know the truth and the meaning of

God's commandments, go to that blessed book, The Bible.

There are two kinds of families, one a fleshly family, that which is of our relationship and the other is a spiritual family. The family of the flesh are in pursuit of that which satisfies the desires of the flesh even though it is in enmity with God. The spiritual family must have full dominion over that of the flesh. Through the one man Adam sin entered into the human family thereby causing both natural and spiritual death. But thanks be to God, through our Lord Jesus Christ, He has a plan, through obedience, by which we all can have our awful sins erased.

Considering all churches we are all nursing one sin which we have of ourselves, that some have that spirit of exaltation above others. This belongs to God only, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalteth", Luke 14:11. In Luke 18:10-14 we read a comparison of the attitude of two different men approaching God. The one bragged what all he had done and especially that he was better than the other. The other humbly asked God to be merciful to such a sinner as he. The humble spirit was accepted by God rather than the haughty spirit.

I visited San Francisco after that dreadful earthquake and saw many devastated structures that had taken many years to build and which God laid waste in just a few moments. Listening to the words of our guide explaining the peculiar occurrences, my thinking was that every one was hurrying out into the open in a very hysterical form of mind for fear their time was up and pleading to God for mercy. Protection of life was sought by folks from every line

of business. This was one time they took time to give God some thought. Might this compare to the majority of humanity. Might this compare to the majority on that final day when every soul shall be judged in whom God has given life?

JAMES BLACKWELL  
Quinter, Kans.

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### NEWS ITEMS

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Mechanicsburg, Pa.

The Mechanicsburg Dunkard Brethren held our council Saturday afternoon. Bro. Benjamin Rinehold conducted the opening service with hymn no. 682, reading Eph. 2 and a very fervent prayer.

We held our election for church and sunday-school officers. Bro. Rinehold and Bro. Taylor took the vote for presiding Elder which went to Eld. A. G. Fahnestock. May God bless us with His blessings. We ask an interest in the prayers of the righteous for our every good.

HARRY L. JUNKINS, cor.

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### VOLUME THIRTY-TWO

With this year we begin a new year and will be working with a new Printing Company. For over twenty-one years the Bible Monitor has enjoyed friendly christian business association with the Record Printing Company of West Milton, Ohio. In these years we have passed through many various conditions and problems. We have weathered times of plenty, times of hardships, times of peace, times of war and scarcities, but the Bible Monitor has appeared regularly and its circulation has grown.

The local business of the Printing

Company has grown and labor conditions are a problem for any small business so they desire to be relieved of the Bible Monitor. We wish to tender them our sincere thanks, for their untiring efforts to regularly issue our little paper in the presentable manner which it has appeared these many years. The way they have worked with us on the many printing and mailing problems which have come up and the pleasing business relations we have had with them, has been commendable.

We feel the present change may be better for both of us. The new Printer operates near the editor and has a larger and better equipped establishment. We hope to lessen the time needed to print an issue and to present a better paper in the future. We ask for any comments concerning changes you may notice in the paper.

We will experience a seizable increase in the cost of each issue as the former Printer has raised their prices only slightly, with the rapid advances in costs during the last few years. The Publication Board wishes a large circulation and especially that the "poor may have the Gospel preached to them". They hope for your generous donations so that no increase in the subscription rate be necessary.

May we have your prayers on our behalf, your cooperation, a generous supply of Manuscript and your regular cooperation.

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#### PERU, INDIANA

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The Midway congregation met in council Aug. 22 with our presiding elder, Emanuel Koonen, in charge. The business, mostly concerning our approaching communion and revival,

was satisfactorily disposed of.

One week later, Aug. 29, we observed our communion services with Bro. Roy Swihart officiating in the evening, following the examination service in charge of Bro. Elzie Weiner. There were 47 around the tables. There were 55 present for regular Sunday services next forenoon. Breakfast and dinner were given in the church basement. Weather, work, and worship were such that we were blessed with a good meeting.

Bro. D. Paul Reed did his part to give us a good revival meeting, Sept. 6 to 20. Attendance was generally good with considerable support from our neighboring congregations. Bro. Ammon Keller and group stopped in one evening on their way to Kansas City and Dallas Center for other meetings. Brethren George Martin and Jacob Clapper were with us during our second week. Others from a distance were with us at times during the meetings, encouraging and assisting us with their presence and participation.

On Sunday, Oct. 18 the Plevna and midway congregations met at Midway for our joint Harvest meeting. There were 65 present for Sunday School, with others coming later. Bro. Edward Johnson of the West Fulton congregation was our speaker in forenoon and afternoon. He gave some good thoughts on how and where to sow good seed, also the importance of following our sowing with cultivation, and the place to start is with ourselves. He exhorted us to set our faces toward Heaven, realizing that final redemption will be worth all our efforts, for Jesus is coming back for His faithful.

We thank all of you for your contributions to these meetings, and welcome you back and invite others to come whenever possible. We thank God for the Spiritual blessings of the meetings, and for all the provisions of life constantly coming to us.

Paul B. Myers, Cor.

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### WAYNESBORO, PA.

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The Waynesboro Congregation held their Lovefeast Sunday, Nov. 8th.

Due to weather conditions the attendance was not so large. However we had a very spiritual meeting. Approximately 58 surrounded the Lord's table, with Bro. Paul Reed, officiating. Elders present were Howard Surbey, Ray Shank and Joshua Rice.

On Monday evening following the Lovefeast Bro. Paul Reed began a two weeks meeting. Each message was filled with food for the soul and was presented forcefully and in an appealing manner. Although no souls have been added to our number each member has been spiritually refreshed and encouraged to live closer to the Master. The interest and attendance was exceptionally good. Neighboring Congregations faithfully supported these meetings for which we wish to express our appreciation.

May the Lord bless Bro. Reed both physically and spiritually in the future that he may carry on the great work of leading many precious souls to Christ.

Sister Demuth, Cor.

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### WAUSEON, OHIO

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We, the West Fulton Church enjoyed a two weeks meeting which

closed Oct. 25, with Bro. Ammon Keller, of Lebanon, Penna., as our evangelist.

The services were very well attended, and Bro. Keller gave us sound gospel messages from God's Holy Word, although there were no additions to the Church from these meetings, we feel that the good seed has been sown, which will help in bearing fruit later on.

Our Harvest Meeting was held the first Sunday of our meetings, Bro. Keller bringing the message in the forenoon, and in the afternoon good messages were brought by brethren Harley Rush of Amboy, Ind., Harley Flory, and Vern Hostetler of the Pleasant Ridge Church.

Our evangelistic meetings closed on Sunday noon Oct. 25th. Bro. Keller taking his departure for home in the afternoon, and in the evening we enjoyed a sermon given us by Bro. Hayes Reed of Modesto, Calif.

We ask an interest in the prayers of the faithful in behalf of the efforts being put forth at this place.

Sarah Roesch, Cor.

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### CERES, CALIF.

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The Pleasant Home congregation of Ceres just finished a revival with Bro. Donald Ecker from Quinter, Kansas as our evangelist.

Bro. Ecker brought us many good messages from the Bible. He planted many good seeds from God's word, now if we each will let them spring up on good ground as is mentioned in Matt. 13:23, "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty", how much more value we will be to

our Lord.

We had a Lovefeast at the close of our two weeks revival. Bro. and Sister Ecker; Sister Snyder and family and Bro. Thomas from Strathmore were our visiting members. We appreciated having them with us. It brings joy to our hearts to be with those that love and serve the Lord.

Bro. Pratt had a light stroke on his way here, at his sons so he was not able to be here for the Lovefeast. He needs our prayers that the Lord may help him through his illness. Doris Byefield, Cor.

### ASTORIA, ILLINOIS

We, the South Fulton congregation held our annual Lovefeast October 31. There was very good attendance for all the services and we were happy to have visitors from Ohio, Indiana, Iowa and Missouri. Visiting ministers were Elder Melvin Roesch, Elder Emanuel Koonen, Brother Harley Rush, Brother Floyd Swihart, Elder W. S. Reed, Elder Isaac Jarboe, and Elder Harry Andrews.

Saturday afternoon. First speaker was Brother Floyd Swihart of Goshen, Indiana. His subject, The Blood and Its Purpose. Leviticus 17:11, John 1:7. "There was nothing else that could be supplied. Why wasn't it water? Nothing else would do, there was life in that blood. The purpose of the blood was to forgive sins. It requires the best we have for a sacrifice to God. This blood atones. What a privilege it is to come to God and be forgiven of our sins. You and I are worthy to die for our sins, but God has prepared the sacrifice. God has opened up a fountain for us. A fountain for the

cleansing of our sins. I am glad God shed His blood once and will atone for all sins. We must hold the cross of Christ before a dieing world today. I like to think of Gods death as a temporary death. It was a voluntary death. He was willing to go to that cross to suffer for you and me. We are not redeemed by gold and silver, but by the precious blood of Jesus Christ. I am sure if the riches of Heaven could be bought by gold and silver, the riches of people could have them. But instead, the poor can have them, I can stand in front of Jesus Christ justified with the blood of Jesus Christ applied to my heart. May we appreciate the blood of Jesus Christ and its purpose."

Second speaker, Brother Harley Rush of Amboy, Indiana. His subject, sharing with Christ. "We find sin is abounding more and more. John 14:17. We find by sharing Christ's peace, we have peace. We find in our walk with Jesus Christ, the peace that we cannot find anywhere else upon the face of the earth. We will find peace if we put forth every effort. What a sad death to die with no hope. We need not fear with the peace of Christ in our heart. The only peace, let us remember, is the peace given by God through Jesus Christ which passeth all understanding.

"We have share in His joy, John 15:11. We can have it, if only we accept Him. When I say a follower of Jesus Christ, I mean one that has been converted.

"We have a share in His knowledge. If we come unto Him with meekness, we will have a share in that knowledge. We are all still to go forth and teach the word of God. There are too many that are un-

concerned about the souls of man, but themselves. Sometimes we find our efforts of preaching are not always fully accepted by everyone. As long as God gives me strength and power, I expect to preach the word of God. It takes all the obedience we have to carry on Gods teachings. We must carry on whether few in number or many. It is not the great number who attends, but the spirit.

"We have a privilege of sharing Gods love. Do we stop to think of the love of God in our hearts? Are we giving that love to Christ in return for the love He gave to us? If every member of the Dunkard Brethren church had that love, we would have more unity in the church.

"We have another share, in Christ's Home. Is it not consoling to our hearts that we have a place prepared for us? We are glad to have the privilege of sharing this meeting with you. May we remain steadfast and unmovable."

We were made to rejoice in having an elderly brother come in to our church before our Lovefeast services. May each of us pray for one another that we all may be stronger to work in His services.

Elder W. S. Reed of Waukee, Iowa gave the examination sermon. I Cor. 11. "We may know this chapter by memory as often as we have heard it, but there is a difference in knowing it by memory, or having it in the heart. If we are not careful we will be taking part in these services carelessly, and not realizing the depth of it. Sisters, when placing the covering on your head it is a sacred thing, more than covering the head. Gives you power. It isn't for the one officiating to examine brother and sister, but for

each one. Examine ourselves. If we are unworthy to eat, it is time to go to God in prayer. Do we understand the purpose of this service, as far as human understanding goes? What a sad state to eat and drink condemnation to the soul. We are all looking for Jesus to come again. Can we visualize Jesus among us?"

Elder Harry Andrews of Grandview, Mo., officiated for the Lovefeast proper. There were 31 surrounding the tables set in memory of Jesus Christ our Lord, who has set the example for all that have accepted His Holy Name.

Sunday forenoon. First speaker, Brother Harley Rush, his subject was Confirm or Transform.

Second speaker. Brother Floyd Swihart, his subject was What is the Name of the God you serve.

Third speaker, Elder Harry Andrews, his subject was Spiritual Starvation. "What is the condition of the human family where they are found destitute of the Word of God? We find there are some that are enduring the conflict with the Word of God. We hope and trust we will not be here on the earth, running to and fro seeking the Word of God and finding it not. Are we destitute of the Word of God? We are as are as watchmen on the walls of Zion warning those of the danger to come."

Fourth speaker, Elder Isaac Jarboe said, "I wonder if we realize what we are asking when we sing, Come Thou long expected Jesus? The ungodliness and trials of today, we would love to see Jesus come. This world is not a true child of God's home. There is not as much conversion on the earth as there was. It has been changed. He is our great example and we must follow.

I feel that is what the world is lacking. We had the wonderful opportunity of applying the blood last night. Are we going to continue to apply it? Folks of today are far, far from God. The way folks are going, we wonder if there is a God. I would that we would take the Word of God from Matthew on back to see how far we are from God. We have come down to worshipping idols in this day and age. We better be careful. If we fail to do Gods will, He has a right to cut us off.

"The silver dollar. Too many are after that. It says on here, In God we Trust. Do you ever meditate on that? Some of it is alright, but too much can separate us from God and Christ. What is the name of the god you trust? Is it the silver coin, the worlds goods. There are many artificial gods in the world today. Lets be on our guard. Jesus set a great example. God was well pleased with Him in His walk of life on earth. Everyone in divine presence has loved ones gone on before. Folks, it is worth working for. Jesus is sitting on the right hand of our Father pleading for His children. We have a loving and merciful God. We will all be called to the judgment and give account of our lives. Can you see the handwriting on the Wall? Do you think we will be found wanting? Jesus said 'If ye love me, keep my commandments'".

Elder Roesch spoke a few words in closing about Spiritual Sickness and It's only Remedy. Jeremiah 8: 22. "In this day and age it is not enough to try your God by force. The present religion is so sick that it is practically at deaths door. Today too many are seeking the carnal things of life instead of the spiritual. I wonder if we realize what a living

sacrifice is. Satan is trying to satisfy with adulterated food. You cannot trust those that cause fire to come down from heaven. If we live in the spirit, we will walk in the spirit. Spiritually we can take a smite on the cheek, literally we cannot. Our love to Christ is proved by our love to our brother and sister. I trust we have found spiritual food, if we have not, there is something wrong."

Sunday afternoon. First speaker, Elder W. S. Reed whose subject was, What is a Treasure? "I wonder if we ever become too full of that spiritual food. II Cor. 4:1-7. What is a treasure? A treasure is something we prize very highly. Do we realize there is a spiritual and natural body in every man? Christ died that death that we all might have eternal life. How much care we give to our treasure is how much we think of it. How much do we care for this soul of ours? What is the protection we have for this body of ours? When we have something we wish to keep we get the finest and strongest vessel we can find, to put it in so it will not get harmed in any way. I do not believe we can numerate the ways the devil tries to destroy this vessel of our. The adversary of our souls is seeking to destroy and is having wonderful success. It is spiritual wickedness that plays havoc with our souls. Faith is a great thing, part of our armor. If we want this heavenly treasure we must protect it. Let us consider in ourselves, who are we and who is over us? This body of ours will go back to dust, but where will the soul go? When our soul and body separate, where ours souls destination is, depends on how we care for it here."

Second speaker. Elder Emanuel

Koones, "Sometimes I think we sing a song and never give a thought as to what it means to us. Isaiah 25. I wonder how many of us truly, honestly, and lovingly feel God is our Father. If there ever was any wonderful things done, God did them. Today we have the life of our Lord and Saviour to look upon. Jesus Christ laid a foundation which you and I can build upon that will stand the storms of life. So many are satisfied to build their spiritual house upon the sand. We find the heat of the natural life so intense we must seek shade. Who will be able to stand the heat of eternal punishment? Sometimes we wish we wouldn't say some things in a hurry, but it is said. Today we see less tears shed. Through Jesus Christ we will have salvation for our souls if we hold out faithful to the end."

During these two days of meetings the true gospel was preached with warnings to us all. Certainly God used each speaker as His mouth-piece, each felt the presence of the Holy Spirit among us. We thank each one for the efforts they put forth to be with us in these meetings we look forward to each year. I am sure God has already blessed each one, and we all can say it was good for us to have been there.

We invite you all back again and encourage each one to pray for the other. True love for one another brings us closer to God our Father.

Martha I. Harman, Cor.

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### MOUNTAIN DALE, MD.

The Mountain Dale Congregation held its annual Lovefeast services on Sept. 27th Sunday school commencing at 9:30, then preaching followed, by the visiting Brethren.

We had a nice crowd during the whole day meeting. At noon dinner was served in the basement to all.

The afternoon services began at 2 p. m. The ministering Brethren, who came to worship with us during the day were: O. L. Strayer, L. B. Flohr, D. K. Marks, W. H. Demuth, Emmert Shelly, Howard J. Surbey, Homer Mellott, Howard Myers and Earl Waldo Strayer. .

In the evening there were forty-four Brethren and Sisters that communed at the Lords tables, with Bro. Howard Surbey officiating.

We are few in number at this place, and we were made to feel very happy to fellowship with those of like precious faith. We are glad to see folks from other congregations come in at any time, to worship with us. We are asking an interest in the prayers of all, in behalf of the little flock at Mt. Dale.

E. May Rice, Cor.

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### KANSAS CITY, MO.

Bro. Herbert Parker of Arcanum, Ohio, came into our midst for a two weeks revival meeting, beginning Aug. 30. He did not shun to preach the whole Gospel, he stressed that we should live Holy and consecrated lives and that Judgment must begin at the house of God.

On Saturday, Sept. 21, we met for our Lovefeast services. Preaching services began at 11 a. m., afternoon service at 2 p. m. and our Communion at 7:30 in the evening. Thirty-five members surrounded the Lord's table with Bro. Parker officiating.

A good number of Brethren and Sisters from neighboring Congregations enjoyed these services with us. The Elders present were: O.

T. Jamison, W. S. Reed, Will Root, George Replogle and Ministers: Donald Ecker, Ammon Keller and Joseph Flora. Sunday we met for morning worship at 7:30 followed by breakfast; at 10 a. m., the brethren brought two sermons and again in the afternoon two sermons. Bro. Parker brought the closing message on Sunday evening.

On Wednesday evening, Sept. 23, Bro. Paul Reed of Carthage, Va., stopped over on his way to Quinter, Kansas. Bro. Reed brought us a message in the evening for which we were grateful. We are few in number but we feel we have been spiritually blessed. We extend a hearty invitation to those passing through to stop and worship with us.

We met in regular quarterly council, Sept. 16. Meeting was opened by singing hymn No. 470. Bro. Jarboe read 1 Cor. 3 and led in prayer. Our Elder, Harry Andrews, then took charge of the meeting. Delegates for District Meeting were elected at this time. Our hearts were made glad when one more was added to our number by church letter. Meeting was closed by singing and prayer. Bertha Jarboe, Cor.

### SHREWSBURY, PA.

The Shrewsbury Bunkard Brethren held their regular quarterly council on Oct. 12. Bro. Howard Myers opened by reading 1 John 1:1-10, and after making a few comments led in prayer.

Arrangements were made for our fall lovefeast. Song 362 was sung after which our Elder, J. H. Myers closed with prayer.

On Nov. 2 we held our lovefeast. There were 95 present for Sunday-

school. We were glad to have the following ministers with us during the day: O. T. Jamison and Dale Jamkison from Quinter, Kansas; A. G. Fahnstock and Ammon Keller from the Lititz congregation; Ray S. Shank from Mechanicsburg; David Ebling and Paul Weaver from Bethel and Howard J. Surbey from Walnut-grove. All gave us spirit-filled messages during the day.

At 6:30 we surrounded the Lord's table, 75 in number, with O. T. Jamison officiating. We wish to thank each one who was with us on this occasion and welcome all back to our services at any time convenient.

Sheila Stump, Cor.

### TOURING THE HOLY LAND

#### Chapter 56, The Lord's Crucifixion

In writing about Golgotha and Calvary, I have made a thorough search both of the scriptures and authoritative writers and harmonized it with what we saw and were told by our guides while in Palestine.

It is upon the same authority that I here attempt to write concerning death by crucifixion as practiced in the time of our Lord, and particularly concerning the crucifixion of our Lord.

It is with the express thought of impressing the reader of the awful horribleness of such a death, that I, in this chapter, deem it wise to relate my finding.

First, this type of punishment by extreme cruel death was commonly practiced in Christ's day and time. It unanimously was considered the most horrible form of death. It involved more pain and suffering than burning to death.

This form of punishment was

meted out to the very worst form or type of criminal. It was reserved for those that were guilty of murder, treason, desertion from armies, etc. Such were put to death by crucifixion.

Our Lord was innocent of any such crimes. He was crucified because He was condemned by popular cry of the Jews, "Let Him be crucified", Matt. 27:23 and "Crucify Him", Mark 15:13. Also, as the great prophet Isaiah prophesied, "He was numbered with the transgressors", Isaiah 53:12, so it came to pass.

Before going further regarding the act of crucifying, I wish to give a few thoughts regarding the cross. In its simplest form, it consisted of two large pieces of wood, one standing erect and the other crossing this one at right angles. Even tree limbs were substituted for crosses where accusers became furious and would not wait until a cross could be provided.

Fastened to the top of each cross was a board bearing an inscription, briefly stating the criminals guilt. This board was generally carried in front of the criminal as he was being led to the cross site. Thus any onlooker was informed of the crime for which he was to be crucified.

After the body was fastened to the cross; then the inscription was fastened to the upright post of the cross, and near the top. The cross is a symbol of suffering, sacrifice and denial, all of which the Lord endured. It was real to Jesus. It should not only be a symbol to us, but through the eye of faith, it should be real to us, also.

Some authorities state that there was a form of seat and foot rest attached to the cross, thus supporting

the body in part, to make death a longer procedure. This thought is not substantiated by other authorities.

Concerning the crucifixion of Jesus, the scarlet robe, the crown of thorns and other insults to which our Lord was subject, were illegal as far as Jewish law was concerned.

In preparation for the actual crucifixion, the punishment properly began by stripping the criminal of his clothing and then scourging him severely. These scourges often contained in the ends of the fangs, pieces of metal, nails, bones, stone, etc., to add to the pain and anguish. They were handled by men of most brutal intentions. Scourgings generally took place publicly. Oftentimes the one being scourged would be tied or bound to a column or pillar of a building, helpless, and there mercilessly beaten.

It is recorded that Jerome, Prudentius and Gregory, men in Christ's day, saw the column to which Jesus was bound and where He was scourged. In the case of Jesus, this whipping seems not to have been the legal scourging after sentence, but rather a scourging before sentence was pronounced to excite pity and create immunity from punishment. Luke 23:22, "And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go." Also, John 19:1, "Then Pilate therefore took Jesus and scourged him."

After this horrible and painful whipping the criminal then had to carry his own cross to the place of crucifixion. Jesus bore His cross as far as He was able. John 19:17, "And he bearing his cross went forth into a place called the place of a

skull, which is called in the Hebrew Golgotha." Also, Mark 15:21, "And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross." This was a terrible ordeal to carry your cross to the crucifixion site and there suffer such a horrible death. To add to the punishment, oftentimes, those bearing their cross were goaded or prodded, and often scourged on the way.

The place of Christ's crucifixion was outside the city, meaning the city of Jerusalem, but very near the city, John 19:20, "for the place where Jesus was crucified was nigh to the city." Thus His crucifixion necessarily had to be witnessed by many people, being so publicly crucified. The place is called Golgotha, as rescribed in chapter fifty-five.

Directly on top of this rock formation is the "Hill" Calvary, the site of the Cross. Most all writers refer to the cross site as the Hill Calvary. Here took place the greatest tragedy the world has ever known.

Whether Jesus was crucified naked is much disputed. Some writers contend that He was, according to the full custom of the Jews. Others feel that He was spared this shameful publicity. Matt. 27:31 reads "And after they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. Thus according to this scripture, He was clothed with his own raiment, when crucified.

The nailing or attaching to the cross was a dreadful event. The cross was laid flat on the ground. Then the live human body was stretched out the full length and

width over the cross, in the position in which it was to be attached. Before the nailing or binding to the cross took place, a medicated cup was given out of kindness to confuse the senses and deaden the pangs of the sufferer. Usually this consisted of bitter wines and herbs.

Matthew calls it vinegar with gall. This was offered Jesus, but He only tasted it. He did not drink of it, Matt. 27:34. Thus He endured all the agonies and sufferings, without the aid of any type of medication. He truly bore.

This mercifully intended drink must not be confused with the spongeful of vinegar that was put on hyssop and offered to our Lord in mocking pity, Matt. 27:48. This Jesus received to alleviate the agonies of thirst, John 19:28-30.

The body was affixed to the cross by nails driven into the hands, but rarely, through the feet. On some occasions, as in the case of our Lord, nails were driven through the feet, also. On other occasions, the feet were crossed and either one nail driven through, or the feet were bound to the cross by cords. Generally before the cross was raised, the inscription was nailed to the top of the cross.

In John 19:19-22, we have recorded that there was a dispute regarding the inscription to be placed over the head of Jesus. Pilate wrote the inscription, "Jesus of Nazareth the King of the Jews." The Jews wanted it changed to, "He said, I am King of the Jews." However, Pilate answered, "What I have written I have written." Thus we see by the Word of God that the crucifixion of Jesus was in full conformity with the Jewish crucifixion, even to the placing of the inscription.

After the cross was erected, the criminal started a long, painful, ignominious death. Josephus writes regarding captives that were taken at the besiege of Jerusalem. They were first scourged, then tormented with all sorts of tortures, then crucified.

Sometimes the torture and suffering was shortened and abated by breaking the legs of the criminal, thus hastening death. Executions of such character were done at the hands of carnifex, or executioner and always witnessed by a band of soldiers.

The accounts given in the Gospels of the crucifixion of Jesus are in full agreement with the known custom and practices of the Jews and Romans in this regard.

Our Lord was crucified between two thieves or malefactors, in fulfillment of the prophecy found in Isaiah 53:12. "Then were there two thieves crucified with him, one on the right hand and another on the left." Matt. 27:38. We find that when Jesus was crucified, it was viewed by soldiers according to custom, John 19:23. It was the duty of the soldiers to prevent the surreption of the body. This was necessary from the lingering character of the death, which sometimes continued for three days or more. Had it not been for the guard of soldiers, the person being crucified might have been taken down from the cross by some friend, before death, and might have recovered.

Hence the reason for the breaking of the legs, to more speedily bring about death. This practice was especially adopted by the Jews, Read John 19:31. It was not necessary to break the legs of Jesus, because when they were about to break His

legs, they found he was dead already, John 19:33. The unusual rapidity of our Lord's death was due to the depth of His previous agonies which became quite apparent when He no longer could bear His cross. Also, the mental anguish He endured certainly was a contributing factor to His hasty death.

Leaving no room for doubt. Pilate expressly satisfied himself as to the sureness of Jesus Death by questioning the centurion, Mark 15:44, and not ordering His legs broken.

Other means were taken to hasten death, other than by breaking legs. History records that oftentimes fires were built under the cross, the flames adding to the torment and suffering. Wild beasts were often turned loose to ravage upon the one being crucified. Generally, the body was allowed to rot on the cross, by the action of the elements. Often it was devoured by birds and fowls of the air. Such was not permitted the body of Jesus because for "neither wilt thou suffer thine Holy One to see corruption."

One cannot imagine the torture endured by the one being crucified, prior to his death. This is a report from a noted physician regarding the suffering and death of one crucified as Christ was crucified. The unnatural position and violent tension of the body created a very painful sensation from the least motion. The nails, being driven through parts of the hands and feet which are full of nerves and tendons, and yet some distance from the heart, create the most exquisite anguish.

The exposure of so many wounds and lacerations brings on inflammation and every moment increases the poignancy of suffering. In the

distended parts of the body more blood flows through the arteries than can be carried back into the veins. Hence too much blood finds its way through the aorta back into the head and stomach causing the blood vessel of the head to become pressed and swollen.

This general obstruction of circulation causes an external excitement, exertion and anxiety more intolerable than death itself. The inexpressible misery of gradual increasing and lingering anguish added to the burning and raging thirst, certainly constitutes suffering.

Prior to actual death, the one being crucified develops a high fever, a certain longing for a drink to quench the fiery thirst, great pain, throbbing headache, restlessness and great anxiety. After inflammation set in, the person rapidly sinks. Hiccoughing often develops. The skin develops a cold clammy sweat and death follows soon.

After reading the above, does not the words of Jesus have more meaning when He said, "I thirst". When He said, "My God, My God, why hast thou forsaken me?"

History states that one who was in good health, all other conditions being equal, required a longer time to die. Some remained on the cross, not expiring, for as long as eight or nine days. Thirty-six hours to three days was the usual length of time. The wounds from the nails in the hands and feet were not as a rule fatal in that short a time. The inflammation, lack of water and all the accompanying factors of crucifixion caused the death.

It was while the one being crucified was struggling in death, that their side was pierced. This was done to promote death. This pierc-

ing necessarily had to be from below upward, because of the body being raised above ground level. Jesus was thus pierced. John 19:34, "But one of the soldiers with a spear pierced His side and forthwith came there out blood and water."

After Jesus resurrection, He distinguished the wounds in His hands from the wound in His side by desiring Thomas to measure the former by his finger and the latter by his hand, John 20:27. Thus the wound in His side was sufficiently large to admit a man's hand.

Noted writers state that one of the greatest agonies was the constant longing for water to quench the constant burning thirst. One authoritative writer, in stating this fact, says that it was not unusually to add to the suffering by erecting the cross near a body of water or a flowing stream, thereby causing the one hanging on the cross, seeing the water, but permitted none, to suffer all the more, mentally.

Crucified with Jesus were the two thieves, Pilate was much surprised that Jesus died so soon, while the thieves remained alive and had to have their legs broken. It is a statement to long meditate on when Jesus said, "I lay down my life for my sheep", John 10:15. Literally, they did not take Jesus life on the cross. He surrendered it there for you and for me.

The entire crucifixion was done in harmony with God's Word, not necessarily in harmony with even the Roman Soldiers. "For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look upon him whom they pierced,," John 19:36-37.

We were made happy to be privileged to see the place where Jesus was crucified. We were made sad to think of the tragedy. Without His crucifixion, He dying in our stead, we would each one be under the death penalty. Through His suffering and death on the Cross, we have access to Eternal life.

After the death of Jesus on the Cross at Calvary, Joseph of Arimathea besought Pilate that he might have the body of Jesus. Pilate permitted him and Joseph prepared Jesus body for burial in the Tomb.

The Tomb will be the subject for the next chapter.

To be continued

Box 117, Greentown, Ohio.

Paul R. Myers

What is Life and What it should Mean to us.

## PART II

In sickness and diseases people spend fortunes to save their children and loved ones, and their own lives, but what are they doing about saving their spiritual life, which will mean everything to them, in the world beyond this life. We love this life, but we cannot enjoy both the pleasures of this world and the pleasures of the Eternal world, I Jno. 2:15. "I beseech you therefor, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect, will of God", Rom. 12:1-12; "For what is man profited, if he shall gain the whole world, and lose his own soul? or what shall

a man give in exchange for his soul", Matt. 16:26, Luke 12:15.

This life of ours is very precious in Gods sight that He has made such great provisions to save our lives, and for our lives to glorify him forever, 2nd Peter 3:18. The Lord God formed men out of dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, Gen. 7. God breathed in mans nostrils of his own breath. Man possesses that spiritual part of God which is called life, that lives forever, I John 4:13. The earthy body of man dies and moulders back to earth again, Job 33:4-6; Ecc. 12:7.

Even the heathens by nature has a knowledge of a supreme power an unknown God. Man of himself has temptations and sin to contend with and is so confused in faith, in God, and His word that he will scarcely be saved. It takes the whole Gospel to withstand the evil powers of Satan, and adversities of life. "Oh ye of little faith Luke 12:28", man's life has nothing to boast of, but to humble himself and pray. Lord increase our faith in the greatness and love of God. Eph. 2:89. "Holding forth the words of life; that I may rejoice in the day of Christ. That I have not run in vain, neither labored in vain." Phil. 2:16. "Fight the good fight of faith, lay hold on eternal life, wherefore unto thou are also called, and hast professed a good profession before many witnesses", I Tim. 6:12.

We meet with so many people in this life who witness the kind of life we live, Heb. 12:1. To live a true Christian life we must profess Christ, know His life, and live according as He lived, who is made

not after the law of a carnal command, but after the power of an endless life, Heb. 7:16.

We can make a pleasant and encouraging life for many by doing good deeds and showing charity, mercy, kindness, friendliness and fellowship, Jude 21. The least of these, our brother, sister, or those in the world, all must give an account at the judgment bar of God, if we do not ask forgiveness for whatever sins we commit. Be sure your sins will find you out, Num. 32:23.

As the children of Israel obeyed God's command, given by Moses and applied the blood of the Lamb of the Lamb on the door lintel and side posts of their house. It was a token of salvation, to save their first born from death, and destruction when God passed over Egypt. So it is with us, to save our first birth, when born into this world, we must apply the second birth in the name of the Father, and of the son and of the Holy Ghost. In baptism by water and applying the blood of the Lamb of God, shed on Calvary, to our hearts for the remissions of our sins. Transplanted from the kingdom of this world into God's kingdom. Jesus answered and said unto him verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God, John 3:3-7. The second birth is our only hope of eternal salvation.

C. M. Kintner, Converse, Ind.

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"There is so much good in the worst of us,

And so much bad in the best of us,  
That it ill behooves any of us  
To find fault with the rest of us."

## VISIT OF THE ANGELS

An angel came earthward in bright,  
shining glory,  
And stood on the hill bathed in radiant light.

Then said to the wondering, awe-stricken shepherds,  
"Fear not! In the city of David to-night

A baby is born—our Lord and our Savior—

Unknown to the great earth his marvelous birth.

With Mary, his mother, he lies in a manger.

Go, spread the glad tidings of joy to the earth!"

"Joy to earth for the birth of our Savior!

Joy to the earth!" Now the shepherds could hear

Sweet voices singing as angels descended,

Flying above them, or hovering near  
"Joy! Joy!" sang the radiant chorus,  
And, "Glory to God", was the happy refrain.

"On earth peace, good will." And thus, singing, the angels  
Winged their bright pathway to heaven again.

---

"I found God as I walked today  
Along a busy, narrow way,  
Amid the hum, the striden beat,  
The noise, the tramp of rushing feet,

Peace descended—like a prayer;  
I felt, somehow, His presence there  
And, Oh, it was so strangely sweet  
Finding God on a busy street!"

## THE NEW YEAR

The New Year like a book lies before me,

On its cover two words, "My Life," I see.

I open the covers and look between  
Each page is empty, no words  
can be seen,

For I am the writer, I hold the pen  
That'll fill these pages to be read  
by men.

Just what kind of book my book  
be,

My life written there for others  
to see,

With day a page written, one by  
one—

Will it be worth while when finished and done?

Lord, help me keep these pages  
clean and fair

By living the life I'd have written  
there.

Gertrude Laura Gast.

Sel. by Ethel Beck

## MY PURPOSE

To be a little kindlier

With the passing of each day;

To leave but happy memories

As I go along my way;

To use possessions that are mine

In serving full and free;

To sacrifice the trivial things

For larger good to be;

To give of love in a lavish way;

That friendship true may live;

To be less quick to criticize,

More ready to forgive;

To use such talents as I have

That happiness may grow;

To take the bitter with the sweet,

Assured 'tis better so;

To be quite free from self-intent

Whate'er the task I do;

To help the world's faith stronger  
grow

In all that's good and true;

To keep my faith in God and right  
No matter how things run;  
To work and plan and pray and trust  
Until the journey's done.

God grant to me the strength of  
heart

Of motive and of will,

To do my part, and falter not,

This purpose to fulfill.

## HIS PRECIOUS PROMISE

Is there any heart discouraged as it  
journeys on its way?

Does there seem to be more dark-  
ness

Than there is of sunny day?

Oh, it's hard to learn the lesson as  
we pass beneath the rod

That the sunshine and the shadow

Serve alike the Will of God;

But there come a word of promise

Like the promise in the bow

That, however deep the waters,

They shall never overflow.

When the flesh is worn and weary

And the spirit is depressed,

And temptations sweeps upon it

Like a storm on oceans breast;

There's a haven ever open

For the tempest driven bird,

There's a shelter for the tempted

In the promise of the Word,

For the standard of the Spirit

Shall be raised against the foe;

And however deep the waters,

They shall never overflow.

When a sorrow comes upon you

That no other soul can share;

And the burden seems too heavy

For the human heart to bear

There's a burden bearer ready

If you'll trust Him with your load;

For the precious promise reaches

To the depths of human woe,

That, however deep the waters

They shall never overflow.

Author unknown; Sel. by Ida Peters





# BIBLE MONITOR

Hostettler Vern r3 jan55

Vol. XXXII

Jan. 15, 1954

No. 2

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## DUTY OF THE CHURCH

"Now therefore ye are no more strangers and foreigners, but fellow-citizens, with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God, through the Spirit" Eph. 2:19-22.

Individuals who have accepted Christ Jesus as their personal Savior, cleansed themselves of past sins by Gospel baptism and are determined to walk the remainder of their lives as Christ taught them to walk are part of His Church, the New Testament bride of their Lord. According to our text they are no more strangers or foreigners to one another or to their Lord. They are fellow-citizens of the saints and of the household of God. They now build their lives according to the teaching of Christ, the Apostles and the Prophets.

They now form part of that great building of God, the Church. They build themselves together upon the Bible with Jesus Christ as the chief corner stone. Each one is not the same part nor do they quarrel which part they will be, but they group

themselves together according to how they are fitted and framed, talented and developed. They group together for one purpose that they may be a habitation of God and thereby glorify, honor, and praise Him.

Their great and foremost purpose is to: Understand the true gospel, prepare human beings for Heaven, glorify and serve God and spread this eternal plan to others. Our text tells us "fitly framed together". This requires planning, agreement, concern for one another and perhaps greatest of all, an united aim to please God. No individual can be this church of himself. No individual can be in this church according to his own ideas, they must be according to Christ, the apostles and the prophets. Individuals who have Faith in the Bible, who love and strive to understand the Bible, who humble themselves and obey the teachings of the Bible and who love and serve one another are part of this church.

"For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another", Rom. 12:4-5. Christ's church is a called-out people, a separate people and a people who strive to walk according to God's law. God is not partial and His law is final. Do

we try to serve and obey Him according to the same rule. His rule. Read Phil. 3:14-17.

What is the trouble with churches in general today? Why is there not more obedience to all the teaching and ordinances as found in His Holy Word? Why do we find so much sin even in the organized churches? Men and women have not been satisfied to obey His pure Holy teachings. Although Christ has delivered to us the plan of salvation and sealed it with His blood, what has happened? Men have broken the seal, destroyed and crowded out the rules and ordinances of His church and many of those now claiming to represent Him are failing to prepare human beings for Heaven. Are you interested in obeying all His Holy Word or are you willing to listen to man and follow the crowd?

### WHATSOEVER HE SAITH UNTO YOU DO IT

We can see in these words which Jesus' mother spake to the servants that she must have had great faith in Jesus. It was the servants of the marriage feast that she was talking to, but we can get a great lesson from her words, when she said, "Whatsoever he saith unto you do it", John 2:5. His sayings cover so much of our life that, if we would do them, we would receive a wonderful blessing. We find the first commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with thy mind, and with all thy strength: this is the first commandment, and the second is like it, Thou shalt love thy neighbor as thyself", Mark 12:30-31.

If we do whatsoever He tells us,

we must start from the beginning of His Word. We find, if we are willing to take the teaching which Jesus' mother taught, that we are sure of the kingdom of God. I do not believe those servants were as slow about obeying what the Lord told them as we sometimes are, for when He told them to fill the water-pots with water, they filled them up to the brim, John 2:7. It seems to the writer that would be clear up to the top. They wanted to do just what He said. He told them to draw out now and bear unto the governor of the feast and they did that too. I do not believe that the servants questioned, as we sometimes do, or wanted to do it their own way. They did not think they could do it their own way or do it half way; for they were told, whatsoever He saith do it. The Lord is telling us the same thing when He tells us to be obedient to His Words. He means in what so ever He saith, and if we do not obey, we are not worthy of Him.

We see some sisters with their head half covered, with decorated dresses on and with their hair combed in a worldly manner. But they do not want to do whatsoever He saith. He said to abstain from all appearance of evil, and I believe when He said all, He meant all. In James we find the following statement, "My brethern have not the faith of our Lord Jesus Christ the Lord of glory with respect of persons". That means we should have the same love for each and every one, and we do not believe we should love one so much more than we do some others.

He said, "But speak thou the things which become sound doctrine", Titus 2:1. If we would look through God's Word we could not

name all the things that would come under this subject. If we study, as we are told in 2 Tim. 2:15, "Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth".

If we do as He said we will not be ashamed to wear plain clothing wherever we go. If we are ashamed it is because we are proud and the Lord hateth even a proud look. Prov. 6:17. If we just have a proud look it is because we have a proud heart and it is showing on the outside. Such a spirit keeps us from doing many of the things that the Lord requires us to do as His servants.

Now let everyone so live that we are willing to take the Words as they were spoken to the servants, by the mother of Jesus, "Whatsoever He saith unto you do it". Thus we become doers of the Word and not hearers only", But be ye doers of the Word, and not hearers only, deceiving your own selves," Jas. 1:22.

Wm. H. Kinny

Dallas Center, Iowa.

## GOD THE GREAT GIVER

As the Christmas season is a time of much giving of gifts, I feel impressed to call attention to the gifts of God, for the human race. We believe the giving of gifts to one another is done as an expression of the joy in our hearts, because Christ came down from Heaven to Earth, to bring salvation to fallen mankind. We also give gifts to extend our joy one to another.

The Bible teaches that if earthly parents know how to give good gifts to their children, how much more shall our Heavenly Father

gives good things to them that ask Him.

Our God is such a great giver. "Every good gift and every perfect gift is from above, and cometh down from the Father", James 1:17. God gave us exceeding great gifts. First, For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. Again, "The gift of God is eternal life through Jesus Christ our Lord", Rom. 6:23. Surely this is an inexpressable gift. Lord help us and all thy followers to more fully appreciate the gift and the Giver. Next, God gave power for sinful people to become the sons of God. Praise Him, for that power. For who could have laid hold on such a gift, such power, in their own strength.

God gave us a spiritual birthday. And with it came the incomprehensible gift—Salvation. To be saved is altogether a gift, A gift of God. "For by grace are ye saved through faith; and that not of yourselves: It is the gift of God", Eph. 2:8.

God not only gave us a spiritual birthday, but he follows up with gifts from time to time. Grace is one of the gifts, "But he giveth more grace. . . . God giveth grace unto the humble", James 4:6. And surely every christian is humble enough to feel the need of Gods sustaining grace.

God gives wisdom also to those who feel the need of it, and ask for it. King Solomon felt his need for wisdom. He asked for it, and God gave to him liberally. We all have need of it. The church leaders especially need wisdom in order to properly care for the flock.

"And He gave some, apostles;

## BIBLE MONITOR

Taneytown, Md., Jan. 15, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

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Send all subscriptions and communications to the Editor.

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and some, prophets; and some evangelists and some pastors and teachers; for the perfecting of the saints; and for the work of the ministry, for the edifying of the body of Christ", Eph. 4:11,12. Surely this was a good arrangement for the benefit of the church terrestrial.

The young man Timothy had received the gift of God. That took place at the time of the laying on of hands, by the Apostle Paul. Later the aged apostle wrote to him. The scripture infers that the young preacher was somewhat fearful. So his spiritual father, Paul, tells him to, "Stir up the gift of God which is in thee, . . . For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind". II Tim. 1:6, 7. All of us who are baptized christian, had the hands of the administrator laid upon our heads, as he prayed that this gift of God should come upon us. Also that we might receive the gift of

the Holy Spirit. Those who have been chosen into the deacons office, or the ministry have again received the laying on of hands. At which time God has bestowed especially to them, gifts of power and love.

God gave Christ to save the lost souls of men. He also gave men to Christ. For Christ speaks of, The men which thou gavest me. And again, of those which thou gavest me have I lost none, John 18:9.

Lord help us to stir up our pure minds concerning all thy marvelous gifts to the children of men. And since giving doth not impoverish thee, and withholding doth not enrich thee, therefore we come the more boldly asking for treasures from the infinite store-house.

In Jesus name. Amen.

Beulah M. Fitz,  
Dallas Center, Iowa.

## THE UNBEATEN PATHWAY OF THE NEW YEAR

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

I see not a step before me,

As I tread on another year,  
But the past is still in God's keeping  
The future his mercy shall clear;  
And what looks dark in the distance  
May brighten as I draw near".

As we approach the New Year we naturally think of our past failures and of some successes. We also muse as to what the future may have in store for us. Such meditation cannot be otherwise than helpful if it lead to the rearing up of some Ebenezer that expresses the deep emotions of a grateful heart. He who realizes that "hitherto Jehovah hath helped us" is in a trustful

attitude of reliance upon His future help.

To every child of God the approach of the New Year is but the entrance upon the unbeaten path of a new span of life. What flowers may brighten that pathway, or entwine in fragrance above it are, as yet unseen; so also are the dark clouds that may break upon it in affliction and trial. But He who goes ahead of the pilgrim knows every step of the way. The pilgrim need only follow the Light advancing before him until he reach the goal, perfect day.

Perhaps this New Year marks the length of but one span of the pathway to the desired goal. If this be so, we are assured that He who is the Light of the world will enter and advance before us in the additional spans.

Whenever we see a pathway it suggests a goal to be reached by following it. Again, it suggests the fact that activity is required on the part of the one desiring to reach the goal. A pathway is unsuited to loafing. He who steps into one needs to keep active therein.

As we take our first step, as a church, into the unbeaten pathway of the New Year, may it be a firm, steady and uniform step. Then shall our individual lives be developed into the likeness of our Leader. Then shall our church life be felt in the lives of others unto the ends of the earth. Then, too, will we gladly follow our Leader over steep hills or through dark valleys, blazing a pathway hitherto untrod by those who are called to be lights of the world.

As we advance we find signboards, directing us to exercise in the following:

1. Daily prayer—"I cry unto thee daily," Psa. 86:3.

2. Daily praise—"Every day will I bless thee; and I will praise thy name forever and ever", Psa. 145:2.

3. Daily Bible Study—"They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so", Acts 17:11.

4. Daily helpfulness—"But exhort one another daily", Heb. 3:13.

5. Daily cross-bearing—"If any man will come after me, let him deny himself, and take up his cross daily, and follow me", Luke 9:23.

6. Daily performance of vows—"So will I sing praise unto thy name forever, that I may daily perform my vows," Psa. 61:8. Only as we are active in this pathway, will it shine more and more unto the perfect day, for these steps lead us constantly nearer the light.

Constancy of effort is very important. Many pilgrims become weary in the path of duty after they have traveled well for some time. They have entered the pathway eagerly, stepped along steadily; but finally halt and turn aside into the byways of the dark paths of the unjust. Thus is spoiled in a moment what had been achieved during many busy days. Such failures illustrate in real life what was once taught a little girl on New Year's morning as she watched grandmother knit a stocking.

"My knitting", said the wise old woman, is like the year that has just begun. See if you can guess how". "I know", said the little girl at last. "It's because the year grows slowly, stitch by stitch". "That's so," answered the grandmother, and then she suddenly pulled out her needles and unraveled the stocking, so that

the yarn lay a ruined, crumpled heap, in her lap. "Oh, dear", cried the little girl. "Why did you do that?" "To teach you, darling, that though your life grows slowly, you can spoil it all in a minute."

May an unfaltering trust in our Leader keep us in the pathway of the just until the dawn of the perfect day.

Martha Martin

Sel. by Florence Haldeman

## THE DEVIL: HIS PERSON- ALITY

"Men don't believe in a devil now,  
As their fathers used to do;  
They've forced the door of the  
broadest creed

To let his majesty through;  
There isn't a print of his cloven  
foot,

Or a fiery dart from his bow  
To be found in earth or air today  
For the world has voted it so.

But who is mixing the fatal draft  
That palsies heart and brain,  
And loads the earth of each passing  
year

With ten hundred thousand slain?  
Who blights the bloom of the land  
today

With the fiery breath of hell  
If the devil isn't and never was,  
Won't somebody rise and tell?

Selected

Satan hath here a mighty kingdom, Matt. 12:26, opposed to that of Christ, Matt. 1:20-21, consisting of men and angels, inhabitants of earth and air. Wherein he had the start of Christ carrying the world before him, four-thousand years previous to the incarnation. The angels had notice of setting up a kingdom for Christ predestined to come by

Christ's assumption of human nature. Therein He is the head of all principality and power, from whom men and angels should have their grace; and that the sin of the fallen spirits was refusing subjections to this king. Thus they kept not their first estate but left their own habitation, voluntarily quitting that station, God had set them in, to set up an opposition kingdom on earth, satan as the head.

Mrs. Cecyl Schulz

Elgin, N. Dak.

## THE BIRTH OF CHRIST

In Matt. 1:16, we find Jacob begat Joseph the husband of Mary, of whom was born Jesus, who was called Christ. At His birth He brought joy to many in Israel and anger to many. As we find later, it was not two years until His life was threatened, by that wicked King Herod.

We find the birth of Christ was on this wise: When His mother Mary, was espoused to Joseph, before they came together, she was with child of the Holy Ghost. We find Joseph was a just man, not willing to make her a public example and was minded to put her away privily. While he thought on these things the Holy Ghost said, Joseph, fear not to take Mary thy wife: for that was conceived of the Holy Ghost, and she shall bring forth a Son, who shall be called Jesus. For He shall save His people from their sins.

When Joseph awoke, he did as the Lord told him, and took Mary his wife. In these days Augustus Caesar decreed that all shall be taxed. Joseph and his wife went up from Galilee, out of the city of Nazareth unto Judea, unto the city of David, which is called Bethlehem, to be taxed. While they were there she

brought forth her first born son.

We find in this same city, shepherds watching their sheep by night, the shepherds saw a great multitude of Angels. An Angel said unto them, fear not for we bring you great joy which shall be for all people. A Savior is born this day which is Christ the Lord. You shall find Him in swaddling (course, plain) clothes, lying in a manger.

After the messengers left, the Shepherds went to Bethlehem to see that which had come to pass. They found Mary and Joseph and the Babe lying in a manger. We sometimes read stories that He was born in a stable, we know He was born and layed in a manger. Might it be He was born under an apple tree, Song of Sol. 8:5, and laid in a manger? We are told the wise men went into the house and saw the young child, with Mary His mother. They fell down and worshipped Him.

We often hear it said the three wise-men came from the east, the Word does not say three wise-men. Matt. 2, tells us there came wise-men from the east, to Jerusalem seeking Jesus for they had seen His star in the east, and came to worship Him. They went to the King, saying, where is He that is born King of the Jews? When Herod heard this, he was troubled. He called his wisemen to him, and asked them where Christ was to be born. They told him in Bethlehem of Judea and he told the men to find the Babe and bring me word that I may worship Him also.

The wise-men departed: and lo, the star went before them until it stood over where the young child was. The wise-men went into the house, saw the young child with Mary His mother, and fell down

and worshipped Him, presenting Him presents.

How about people today, especially so-called christians, by your church entertainments? Is the Lord pleased with your worship of Him today? Do you think it is done to commemorate the birth of Christ? or might it be for the praise of those who give the best entertainment?

After a time, when the wise-men did not return, King Herod was angry. As I said before, His birth brought joy to some and sorrow to some. King Herod sent out a decree that all little children from two years old and under were to be slain. But Joseph was warned of God to take the young child, and His mother into Egypt, that His life might be saved. After Herod's death Joseph was again advised that they could return unto Judea. They came and dwelt in the city of Nazareth.

The child grew, was strong in spirit and filled with wisdom. Now when he was twelve years old, they went up to Jerusalem as it was their custom, to the feast (Jewish pass-over). After they fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; Joseph and His mother knew not of it. When they found He was not with them, they returned back to Jerusalem in search of Him.

After three days, they found Him in the temple, sitting in the midst of the lawyers both hearing them and asking them question. They were astonished at His understanding and answers. His father and mother were amazed: and said, Son, why has thou dealt so with us? Father and I have sought thee sorrowing. Today, if our boy's and girl's go out (as some do) and not return,

until late at night or early morning, does not father and mother have great anxiety concerning them.

We may not find them in the temple, talking of the goodness of God, or reading good books, or studying the Bible but instead they are so apt to be found in sin. It is a shame to mention many places they are found in: shows, dance halls, beer parlors, watching television and what not.

We are told by the Word of God, that which the world runs after, is an abomination in the sight of our Heavenly Father. Many of these worldly curses are leading souls on the downward road to hell as fast as the wheels of time can roll them along. Many a father and mother has shed many a tear. My dear young people, let us do as the Christ did at the age of twelve, let us go back with faithful father's and mother's and be subject unto them as long as they live. We will not always have father and mother with their experienced advice.

Thornton Mellott Needmore, Pa.

## NEWS ITEMS

### BACK ISSUE

We are short a number of the March 1953 issue of the Bible Monitor. Anyone who has a copy of this issue which they are going to destroy, send it to the Editor and it will be made useful.

Editor.

### NEWBERG, OREGON

We the Dunkard Brethren of the Fourth District met in the Newberg church for District conference, from Nov. 25-29. On Wednesday evening we were favored with a sermon by Bro. Paul Byfield of Calif. On Thursday we had as our sub-

ject "Service for Christ and the Church", this was enjoyed by all. In the evening Bro. Hays Reed of Calif. gave us a message.

Friday morning the business session convened. Bro. Galen Harlachner was elected Moderator, Bro. Paul Byfield Writing Clerk, and Bro. Galen Litfin Reading Clerk. All business was disposed of in a christian manner.

Bro. Hays Reed gave us another very spiritual sermon on Friday evening. Saturday morning Bro. Galen Harlachner brought us a message. In the evening twenty-one surrounded the Lord's table to partake of the Communion service. Sunday morning we met for Sunday-school followed by a message from Bro. Paul Byfield. We closed our session with a Bible study service on Sunday evening.

All present were inspired and built up in the faith. We were so glad to have visiting Brethren and Sisters with us. There were four from Wenatchee, Wash. and ten from the Pleasant Home church at Ceres, Cal. We were sorry that Bro. W. E. Bashor and family came part way but, on account of rain and slides on the highway, had to turn back and we missed their presence with us. We want to thank all who came for their presence, help in making this meeting a success and in building us all up in the Spirit of the Lord. Pray for us that we may press on for the up-building of the church.

Ida J. Myers, cor.

### ELDORADO, OHIO

The Eldorado Dunkard Brethren church met for quarterly council Saturday afternoon, Dec. 5. We were made to rejoice when two were

received back into fellowship with us. Also, last spring another family was received into the church. We elected Church and Sunday-school officers for the coming year. Bro. Herbert Parker was re-elected as presiding Elder. The meeting was closed by prayer.

Jacob Gibbel, cor.

### PERU, INDIANA

The Midway congregation met in quarterly council Dec. 5 with our Elder, Emanuel Koonen in charge. Bro. Paul Morphey read 2 Cor. 12 and commented on it. Bro. Koonen lead in prayer. Bro. Koonen then took charge of the business and we chose officers for the coming year. We decided to send the balance of the Plevna-Midway joint harvest-meeting offering to the publication board along with our December offering.

We took up our quarterly collection for our needy aged members Fund. We had a closing prayer and a song, then we were dismissed in God's fear.

Sister Paul B. Myers, cor.

### BEREAN, VIRGINIA

The Berean church was made to rejoice Oct. 17 when a goodly number of brethren and sisters came and were with us at our Lovefeast. Six ministers were present: Elders, T. I. Bowman, Howard Surbey and George Dorsey, Ministers, L. A. Shumake, Homer Mellott and Earl Waldo Strayer. Bro. Surbey spoke from 1 Cor. 11 followed by brethren Dorsey, Mellott and Strayer. They all gave us some good things to think about. When everything was ready 28 surrounded the tables. We all enjoyed the most spiritual Communion that we had for a long time.

On Sunday morning we met for

Sunday-school at 10 A. M. followed by preaching. Again we enjoyed messages from the Word of God. We want to mention those who came to be with us: Bro. Howard Surbey and family, Bro. George Dorsey and family with three Broadwater sisters, Bro. Virgil Leatherman and family, Bro. Homer Mellott and family and Bro. Earl Strayer and family. We want to especially mention how much we appreciate the faithfulness of Bro. and Sister Dorsey and Carl, coming to help us whenever they can. I feel the Lord will bless their efforts. We are few in number and appreciate the coming of Brethren and Sisters to worship with us. We were surely glad for the presence of everyone and hope that they will come our way whenever they can and others also. May we all strive in these perilous times to live closer to our Lord and Master.

Josie Lam.

### THANKS

Having been in the Hospital for 21 days, and receiving so many nice get-well greetings and letters from so many, and being unable to write to each one of you; I take this method of thanking each and every one of you for remembering me in my sickness. Both in sending letters and greetings and also your prayers that have been offered up in my behalf. To date, Dec. 18, I have received 63 nice greetings besides many encouraging letters. Again I say, thank you and may the Lord richly bless each one of you is my prayer.

Sister Clara B. Leckron,  
1516 Walton St., Anderson, Ind.

## APPRECIATION

To the dear Brethren and Sisters of the Dunkard Brethren church, I take this means of expressing our heartfelt thanks to each and every one, who was so thoughtful of wife and I as to remember us in sending so many Christmas greetings and gifts.

We received so many that we did not send any out. But we want you all to know that we did very much appreciate them one and all and will remember you all in our prayers. May God bless you all and we hope you had a very nice Christmas and trust you may have a very happy and a prosperous New Year, is the prayer of your brother and sister in Christ. Yours for a very happy New Year.

Joseph P. Robbins and Wife

## OBITUARY

### MRS. JOSHUA OLINGER

Sister Mary Adaline (Addie) Olinger, 94, whose home was in Mexico, Indiana, died at the Barnes Nursing Home, Peru, at 8 P. M., Monday, Dec. 7, of complications due to her advanced age.

She was born in Kosciursko county, Nov. 16, 1859, the daughter of John and Catherine (Ulery) Shively. She was married in South Bend on Nov. 10, 1894 to Joshua C. Olinger who died Nov. 25, 1913.

Sister Olinger was a faithful member of The Dunkard Brethren Church. She never complained even though she suffered great pains in her last days as she was waiting for her Lord to call her to His home on High. Her nearest surviving relatives are cousins.

Funeral services were held at the

Allen funeral home in Peru Wednesday at 2 P. M. with Bro. Harley Rush of Amboy, officiating, assisted by Bro. Paul Morphew of Wabash. Burial was in the Greenlawn Cemetery at Mexico.

Sister Paul B. Myers, Cor.

## TOURING THE HOLY LAND

### Chapter 57. The Garden Tomb

Christ was crucified at Golgotha, according to the scriptures Matt. 19: 36-37, "For these things were done, that the scripture should be fulfilled. A bone of Him shall not be broken. And again, another scripture saith, They shall look on Him whom they pierced."

Jesus suffered an untimely death. It was not necessary that His legs be broken to hasten death. Following His death upon the cross, we have the following record:

"And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand, John 19:38-42.

This is a detailed record of the burial of Jesus. Joseph of Arimathea donated his own private tomb

for Jesus' burial. How thoughtful and how happy Joseph must have been to be able to perform this last noble deed for his Lord and Master.

The Word says, "Now in the place where He was crucified, there was a garden." There is today, at the place where Jesus was crucified, a beautiful garden. Within the garden are many beautiful cacti of different types and species. In this garden we saw the carob tree as described in a former chapter. In this garden are mustard trees. Jesus referred to the mustard tree and mustard seed. In this garden is an old windless pump. In this garden is an old wine press. Throughout, the garden is dotted with old and large trees. It is a beautiful garden.

This garden is enclosed with a large stone wall, similar to the Garden of Gethsemane. This garden is small. It is located a very short distance west of Golgotha, the scene of the Crucifixion. Upon entering this garden, one is gripped with the sacredness of the place. One can not refrain from praying unto the great I Am, thanking Him for what took place in this Garden, nearly two thousand years ago.

At the rear of the garden is a solid wall of rock, thirty or more feet high, which is the same wall of rock that becomes Golgotha to the east.

This wall of rock in the Garden is solid, whereas, the rock face of Golgotha is broken up and jagged. In this solid rock, at the rear of this garden, is the Lord's Tomb.

"When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had

taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed", Matt. 27:57-60.

These are interesting verses. Joseph was a rich man. He was a disciple of Jesus. He went to Pilate and begged the body of Jesus. He really wanted it, even begging for it. Then he took Jesus' body and prepared it for burial. He wrapped it in clean line cloth. Then he personally laid it in his own new tomb. No one had previously occupied this tomb. This was Joseph's tomb. He rolled the great stone to the door of the sepulchre and departed. I believe that Joseph felt elated in doing his bit in the burial of his Lord.

This tomb is intact in the garden today. We saw it and lingered in and by it a long time. As stated, the tomb is hewn of solid rock.

In front of the tomb is a trench cut in the rock below the doorway and extending possibly eight or ten feet on each side of the doorway. It is fashioned similar to a long watering trough. It is a trench about sixteen inches wide and ten to twelve inches deep. Within this trench, the large stone rolled to seal the sepulchre. The stone that sealed this sepulchre is nowhere in the vicinity. We saw stones similar to the one that sealed this sepulchre. They resembled very large grind stones. They stood six to eight feet high, perfectly round, which facilitated rolling them. They were from twelve to fourteen inches thick. Such a stone was the one the women wondered how they would roll away.

The doorway through the rock, into the tomb is four feet wide and

five and one half feet high. As one enters the tomb; the wall to the right of the doorway has been repaired. Some one, at one time, marred the tomb. Several feet to the right of the doorway, and above the level of the top of the door, there is a window cut into the tomb. A few feet to the right of the doorway, the natural rock is cut in a radius to form a seal when the stone was rolled against it. This is a general description of the appearance of the outside of the tomb.

As you step over the trench and enter the tomb, you are greatly impressed. The tomb is a room cut out of the solid rock. It is fourteen feet long, ten feet wide and seven and one half feet high.

The tomb is divided into two halves. The half to the right of the doorway contain two graves, or places to lay bodies. One is located next to the real wall and the other is next to the front wall of the tomb. These tombs are carved out of rock, slightly lower than the main floor of the tomb. A low wall divided the two tombs one from the other. At one end of the tombs, the stone is hewed in the form of a pillow, which constitutes the head end. The rear grave is the only one fully completed and it was in this grave that Jesus was laid, and from which He arose.

The half of the tomb to the left of the graves is simply an open room seven by ten feet. It is sufficiently large that a group of women and two angels could easily stand in it. The graves are so fashioned that at the head and foot end an angel would easily have had sufficient room to sit. Every part of the tomb fits the scriptural account of it, Mark 16:5, John 20:12.

As we entered the tomb, we had reached the Holy of Holies on this tour. A hollowed, reverential and awe-filled feeling gripped us. If ever I felt the presence of the Lord, the very atmosphere of God, it was as I stepped into the tomb. Silence was so dense among our party members as we entered, that it could be felt. We were speechless. As we viewed the "place where He lay" it seemed like our frail bodies would not be able to behold it all at once. It seemed necessary that we should first peek, then gradually view it in its entirety.

I believe that every party member will agree with me that to view the tomb, then enter, there to see with our own eyes the grave where Jesus was laid, constitutes the most thrilling and exciting experience that ever happened to any of us. It certainly seemed as though we were ushered into the very physical presence of God and Christ themselves.

As we stood besides the Lord's grave, it was not difficult to visualize the linen clothes lying there, that Peter and John saw when they ran to, and looked into this same tomb. At the head end of the tomb, which is carved similar to a pillow, we could visualize the napkin that was about His head, lying by itself.

John said, when he saw the empty tomb, "He believed". As we saw the empty tomb, truly, we believed. It proves the infallibility of the Word of God, in its entirety.

We were given plenty of time to linger by the Tomb. After the remainder of our party came out of the tomb, I remained a short time longer for one very specific purpose. I paused to pray in the tomb, to my Father in Heaven. I had to kneel by the Grave of Jesus, place my hand

upon it and thank Almighty God for the wonderful promise He has given us and for the Gift of Jesus and the hope of Eternal Life. I thanked God for the hope of the resurrection, proved by the very emptiness of the tomb upon which my hand was placed. I, there, repledged my life to the full service and work of the Master. It is a privilege we have to pray secretly to God. It is a rare privilege to pray within the Lord's Tomb. Praise God for it.

Many experiences here at the Tomb will long be remembered. I shall relate one more. As stated many times previously, in this series of articles, at each sacred place, our group conducted worship. After each one had spent time in the tomb, we gathered on the outside, close to one another and close to the tomb. Our guide said, "Here we want to have worship, Bro. Myers, will you conduct it?"

Real deep down in my heart, not saying a word to anybody, I had hoped that I might have that privilege at the Tomb. I turned to and read the 24th chapter of Luke, regarding the resurrection. Turn to it and read it. The women, early in the morning of the first day of the week came to the tomb to anoint the body of Jesus. As they made their way to the tomb, they wandered how they would roll the large stone away. As they approached the tomb, they were surprised to see the stone already rolled away. As they stood there, perplexed, two angels appeared and said unto them, "Why seek ye the living among the dead? He is not here, but is risen."

After a few comments and prayer, this service was concluded, that was a long-to-be-remembered experience. To be to the Tomb, there

have the privilege to read about and speak upon the resurrection and pray in the Garden unto our Father in Heaven remains the top blessing God ever bestowed upon me.

How thankful we can be that we too, can truthfully say, He is not in the Tomb. We, who have faith in His Word need not have to say, "His body was stolen away". We can say as the angels, "He is risen".

After our services, once more we were mentally urged to walk up to the door of the Tomb and place our hand upon its rock face. Why? Here is where angels from heaven stood. Here is where God, through the angels, talked to the women. Here is where Jesus overcame death and the grave. Here is where our victory of heaven began. Here is where the coldness and voidness of an earthly grave was done away. Here is where the first fruits of them that sleep came forth. Here is where our Lord Jesus lay in the bowels of the earth three days. Here was a sample of, the empty graves which shall be, after the great Resurrection Day shall take place. Here was BIBLE.

Truly, since being to the empty tomb, in my mind, the sting of death has been taken away, when one who is in Christ Jesus, leaves this world. What lies beyond the tomb, for one who is in Christ Jesus, far exceeds in glory anything on this side of the grave.

We closed our Bible, folded our notebooks and with more reluctance than we might care to admit to, left the Tomb and the Garden.

Paul R. Myers

Box 117, Greentown, Ohio

## WHAT WOULD YOUR ANSWER BE?

Say, Mamma dear, why don't you  
smoke,

And spit and chew like Pa?  
If right for him it is for you,  
Now don't you think so Ma?  
"If he should see me with a pipe,  
I know he'd really groan;  
He'd run away this very night,  
Or drive me off from home".

I often hear my Papa say,  
A pattern he would be;  
I wonder if he thinks of you,  
Or ever thinks of me.  
He prays, "Oh Lord do make me  
right,  
Yes, ever right and true."  
Now does the Lord come down and  
help  
My Pa to smoke and chew?

Now, if he does, it must be right;  
Yes right for you and me;  
How can Pa ever blame us, ma,  
'Tis more than I can see.  
I notice when our preacher's here,  
Pa hides his pipe away;  
And would he do that all the time,  
If Jesus came to stay?

"Ah, Jesus would not smoke or chew  
Before you, little man;  
And yet there are some preachers  
do,  
I don't see how they can."  
They often tell me to be good,  
To always do the right;  
And be as good away from home,  
As when I'm in their sight.

If I should smoke and chew like Pa,  
Would such men fill my pipe,  
And then kneel down and pray like  
this

"Help Johnney to do right".  
So many things perplex me, Ma,

I truly cannot see,  
Why things are right for Papa dear,  
And not for you and me.

"One thing for me, I know, is right,  
To never smoke and chew;  
And what is right for me, dear boy,  
Is also right for you.  
Now don't say much to dear old Pa,  
Or dear old uncle Will;  
For God hath said of filthy folks,  
"Let them be filthy still",

—Author unknown

## LIFE'S QUESTION

When all is said that may be said  
And done that can be done,  
The ride you take—will it stand  
right?

The crown be lost or won?  
This is the question you must face—  
Lost oft to human sight—  
Not one of conquest—never! No!  
Just am I in the right?

Man's false ideals hedge you round,  
Deception seeks to please,  
And human hearts are satisfied  
With trifles such as these.  
But higher than the dreams of time  
And all that fringes delight,  
The mighty question rings anew,  
Say, Am I in the right?"

Truth on her scaffold wrong at ease,  
Both now appeal to thee.  
Ask not for fame or idle dreams  
Reach for eternity.

It is conquest that you need,  
Or charms that touch the sight,  
The question you must answer now  
Is, Am I in the right?"

Sel. by C. F. Rush.

## SELF SURRENDER

In this world of weary waiting  
Underneath afflictions rod,  
Could we yield ourselves abating,  
As the path alone we trod,  
Wholly yielding, self surrender,  
To the perfect Will of God.

A. B. Van Dyke

718 S. Main St., Goshen, Ind.

## OTHERS

Lord, help me live from day to day  
In such a self-forgetful way,  
That even when I kneel to pray,  
My prayer shall be for—OTHERS.

Help me in all the work I do  
To ever be sincere and true,  
And know that all I'd do for you,  
Must needs be done for—OTHERS.

Let "self" be crucified and slain,  
And buried deep, and all in vain,  
May efforts be to rise again,  
Unless to live for—OTHERS.

And when my work on earth is done  
And my new work in Heaven's begun,

May I forget the crown I've won,  
While thinking still of—OTHERS.

Others, Lord, yes others

Let this my motto be.

Help me to live for others.

That I may live like thee.

Sel. by C. M. Kintner

Charles D. Meigs

"He growled at morning, noon, and  
night,

And trouble sought to borrow;

Although today the sky was bright

He knew 'twould storm to-mor-  
row;

A thought of joy he could not stand,

And struggled to resist it;

Though sunshine dappled all the

land

This sorry pessi-mist it."

—Nixon Waterman

"True happiness (if understood)  
Consists alone in doing good.  
Talk happiness each chance you get  
And talk it good and strong!

Look for it in the byways as you  
grimly pass along;

Perhaps it is a stranger now whose  
visit never comes,

But talk it! Soon you'll find that you  
and happiness are chums.

Sel. by Sister Ethel Beck.

## FOXÉ'S CHRISTIAN MARTYRS

Domingo De Roxas

The companion and fellow-sufferer of De Seso was Domingo de Roxas, son of the marquis De Poza. De Roxas was once a Dominican monk. Strange to say, this order, from which most of the officials of the Inquisition were taken, also furnished many converts to the reformed religion. De Roxas, as was the usage with ecclesiastics, was permitted to wear his priestly habit until his sentence had been read, when he was degraded by having his vestments stripped off, one after another, and the yellow fiend-bespangled sack of the sanbenito thrown over him, amid the derisive shouts of the populace. Thus appalled he attempted to address the spectators around the scaffold but no sooner did he begin to raise his voice against the errors and cruelties of Rome, than the king angrily commanded that he be gagged. A cleft piece of wood was therefore thrust into his mouth, which, forcibly compressing the tongue, had the additional advantage of causing great

pain, while it also effectually silenced the prisoner. Even when De Roxas was bound to the stake, the gag, though contrary to the usual custom, was suffered to remain in his mouth, as if his enemies even then dreaded the effect of an eloquence that could triumph over the anguish of such a death.

The place of execution—the Quemandaro or burning-place—was outside the walls of the city. Those who attended an “auto de fe” were not, therefore necessarily, as is commonly imagined, spectators of the tragic scene that concluded it. The great body of the people, however, including those of higher rank, followed to the place of execution. On this occasion, it is most probable, from the account of the king’s biographer, that the monarch witnessed in person the appalling close of the drama; while his guards mingled with the menials of the Holy Office, and helped to heap up the faggots around their victims.

Such was the cruel exhibition, which, under the garb of a religious festival, was esteemed as a praiseworthy ceremonial and practiced for more than three centuries in the sunny land of Spain.

Power of the Inquisition in Spain during the Reign of Philip II and His Successors.

Not satisfied with encouraging the Inquisition to practice its cruelties on the land, Philip II established it even upon his ships at sea. It is recorded that in 1571, a large fleet having been drawn together, under the command of John of Austria, and manned with soldiers of various nations, Philip, with the consent of pope Pius V, to prevent any corruption of the faith, deputed one of the Spanish inquisitors to discharge

the duties of his office at sea. He gave him full power to preside in all tribunals, and to celebrate “autos de fe” in all places and cities to which they sailed.

Sel.

## RESPONSIBILITY

Twas a sheep, not a lamb, that went astray  
In the parable that Jesus told,  
Twas a grown up sheep that wandered away  
From the ninety and nine in the fold  
And out on the hilltops and out in the cold  
Twas a sheep that the good shepherd sought,  
And back to the flock and back to the fold  
Twas a sheep that the good shepherd brought.  
Now why should the sheep be so carefully fed  
And cared for even today?  
Because there is danger if they go wrong  
They will lead the lambs astray  
For the lambs will follow the sheep you know,  
Wherever they wander wherever they go.  
If the sheep go wrong it will not be long till the lambs are as wrong as they.  
So still with the sheep we must earnestly plead  
For the sake of the lambs today,  
If the lambs are lost what a terrible cost  
Some sheep will have pay.

Selected Alvin Silknitter.

## AS WE ENTER THE YEAR OF 1954 ART THOU PREPARED FOR ETERNITY?

Dear readers, thy time on earth is short. Each closing year, each setting sun, each tick of yonder clock, indicates the shortening of thy days: and swiftly, silently, but surely, thou art hastening on to eternity and judgment. The day, the hour, the instant will soon come when thy life on earth will end, and thou begin thy song in heaven, or thy wail in hell. Today thy hands are busy at work, thine eyes are beholding, thy mind is thinking; thou art planning for thy future—tomorrow all is still, the folded arm, the closed eye remain; but thou art gone—gone to eternity. Others were once busy as thou art; healthy as thou art; thoughtless as thou art; they are gone—gone to eternity. The merry voices, the painted clown, the talented artist whose presence makes the theater an attraction for thee, are gone; they are removed far from the region of fiction to that of reality—the reality of eternity; the voice of the shrewd merchant, so familiar to thee is hushed: he buys and sells no more—he also has entered eternity.

Dear reader, thine own turn to enter eternity will soon come. Ask thyself honestly, am I prepared for eternity? Give thy conscience time to answer: Listen, it speaks to thee; drown not its voice, lest it speak to thee no more. Go from a life of sin, debauchery, and vice to the presence of God and the Lamb—impossible: from the crowd of pleasure seekers, and the race for gold, to the song of the redeemed in heaven—never!

The Word says, "Except a man

be born again, he cannot see the kingdom of God", John 3:3.

Dear reader, has this ever happened unto thee? Hast thou experienced this heavenly birth? If so, thou hast the joy of service and a clear conscience, and an eternal heaven awaits thee. If not, thou hast a misspent life and the horrors of an eternal hell awaiting thee—the just penalty, which God metes out in consequence of thy wicked life: and today thou art nearer its unquenchable flame than thou hast been before.

Halt! Why wilt thou meet God in thy lost condition? His will is not. Today he pleads; turn ye, turn ye from your evil ways; for why will ye die? (Ezek. 33:11).

Today to yon cross I point thee, with the Son of uplifted, suffering, bleeding, dying: all for thee, for thee dear reader, the crown of thorns encircled his brow; for thee the soldier's spear brought blood from his side; for thee He cried in triumph, "it is finished." (John 19:30).

Today, salvation is free, and if thou dost accept it as a sinner, thou wilt be saved for eternity.

Sel., by Ida Roberts.

## KING OF KINGS, LORD OF LORDS

Luke 22:24-27, Truly the Son of man goeth as it was determined And they (the twelve Apostles) began to inquire among themselves, who should betray Him. Also there was strife among them, which of them should be accounted the greatest. This thought is still in the minds of the children of men. And He (Jesus) said unto them, the kings of the gentiles exercised lord-

ship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger. For whether is greater, he that sitteth at meat, or he that serveth? I (Jesus) am among you as one that serveth. And the Lord said Simon (Peter) and when they are converted strengthen thy brethren.

Jesus said to the twelve apostles, I will give you the keys of the kingdom of heaven. He will pour out of His Spirit upon all flesh. On my servants and on my handmaids I will pour out, in those days of my Spirit. If we worship Him, we must worship Him in Spirit and in truth. The Spirit giveth life, but the letter killeth. The prayers of the Saints contain thanksgivings and are dictated by the Holy Spirit. Where the Spirit of the Lord is, there is liberty. Our fathers gave heart-felt thanks that they had found a country where they could worship according to the dictates of their conscience led by the Holy Spirit. Men of some creeds have been trying to destroy this privilege but the Lord is over all.

Matt. 18:3, "Verily I say unto you, except ye be converted, and become as little children ye shall not enter into the kingdom of heaven". He that shall humble himself shall be exalted. Humbleness is contrary to the human nature.

Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven". He that honoureth not the Son, honoureth not the Father. The religious world is dis-regarding the Son of man and the power of the Holy Spirit. They by-

pass both the Christ and the Holy Spirit like the unconverted Jews did. Many will say to Me (Jesus) in that day, Lord, Lord have we not prophesied in thy name? And in thy name have cast our devils? And in thy name done many wonderful works? Few shall be saved. Strive to enter in at the strait gate, for narrow is the way, and few that find it. The wonderful works did not save, neither will reformation save but to accept the Christ and His Words. Be born again and then the blood of Christ will cleanse us from all sin.

Some pray the Father to have their sins forgiven and also to heal there diseases. The Lord Jesus was given all power on earth and in heaven, and all judgment is given the Son. His Word will judge all men. Jesus will profess unto them, I never knew you. Many will be disappointed. Today some pastors like to have a title as: D. D., Rev., Priest, Elder or Bishop. I Tim. 3:6, An Elder or Bishop is not to be a novice, lest being lifted up with pride he fall into the condemnation of the devil. But holding the mystery of faith in a pure conscience. Let these also be first proven, then let them use the office, being found blameless. Rebuke not an elder, Does this mean Bishop or does this mean an old person? Intreat the younger men as brethren, the elder women as mothers and the younger as sisters. I Pet. 5:3, Neither as being lords over God's heritage, but being ensamples of the flock. Likewise, ye younger, submit yourselves unto the elder.

A minister or Bishop is to feed the flock of God which is among them. Yea all of you be subject one to another, and be clothed with humility, for God resisteth the proud,

and giveth grace to the humble. Though we have lived but a short span of life about three score and ten years, we have seen and experienced the effect or elevated mind of some when they received the high office of Elder or Bishop. Many times we saw services where we were more discouraged than built up by the food we received. Well did Jesus know the apostle Peter, before he was converted, because many are back of the pulpit who are not fully converted. Many are teaching or preaching self-made sermons. The power of the Holy Spirit is not considered. Then we wonder why the church has not more Spiritual life.

Well could the Apostle Paul, after he was fully converted, see the Spiritual wickedness in high places, supposed to be in high respect to the Lord. Like Diotrephes in 3 John 1-9, We therefore ought to receive such, that we might be fellow-helpers to the truth. I (John) wrote unto the church, but Diotrephes, who loveth to have the preeminence among them, receiveth us not. How many times did we testify to this very thing in our short life. We are sorry to say this is still existing in the christian churches. As well as also anti-christ, which is right among us. It is time we feel needful to earnestly contend for the faith which was once delivered unto the saints.

To whom was this gospel delivered As many among us as were baptized into Christ, were baptized unto His death. We acknowledged that Jesus Christ brought from heaven a saving gospel, and that we believed that He was the Son of God. We fear that some of us did not really believe is from the bottom of our hearts. Also to this, we cov-

enant to live faithful unto death. Like the prodigal son was made willing to serve or be a servant the rest of his life. We are servants to whom we serve.

The apostle Paul was a servant of the Lord, he calls himself a prisoner of the Lord. He did not preach to suit the people or a certain group, neither did he take wages to preach the gospel. The Lord of lords and King of kings will come, and call His elect and then will He set up judgment. When every knee shall bow and every tongue confess that Jesus Christ is Lord, and to the glory of the Father. For God hath not appointed us to wrath but to obtain salvation by our Lord, Jesus Christ. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For we shall all stand before the judgment seat of Christ and be judged by His Word, and reap what we have sowed. Jesus Christ the righteous, who is our intercessor, who is seated on His throne at the right hand of the Father. He is also our high Priest, who was tempted as we, but without sin, and no guile is found in His mouth.

He suffered beyond degree for the sins of the people, to redeem them from sin. By His stripes are we healed and His spilt blood on Calvary's Cross, we can be made whole. He hath loved us and washed us from our sins in His own blood. The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you all. This means all his believing children.

## JESUS

Like the rose of Sharon,  
 Like the lily of the valley,  
 Like the beauty of the roses,  
 Is the peace that Jesus gives.  
 One who cheers the broken hearted,  
 Like a joyful eternal calm,  
 Like sweet music of a psalm,  
 Is the peace that Jesus gives.  
 Like a hope returned again,  
 Like the sunshine after rain,  
 Like a rest that follows pain,  
 Is the peace that Jesus gives.  
 Like the soft refreshing dew,  
 Like a friend tender and true,  
 Like the love that is always true,  
 Is the peace that Jesus gives.  
 It never dies, always lives,  
 Like a river deep and long,  
 Like that life giving stream,  
 Is the peace that Jesus gives.  
 Like a current brave and strong,  
 Like the sky without a cloud,  
 Like viewing the shining courts  
     above,  
 Is the peace that Jesus gives.  
 Like solid joys and lasting treasures,  
 Like glorious things of heaven spok-  
     en,  
 Like salvation walls surrounded,  
 Is the peace that Jesus gives.  
 Like the brighter scenes of life,  
 Like life eternal be our theme,  
 Like grace that sweetens every  
     cross,  
 Is the peace that Jesus gives.  
 Like thee, every day and hour,  
 Like thee, all my journey through,  
 Like thee O Saviour have me be,  
 Then is peace that Jesus gives.

Wm. N. Kinsley

Hartville, Ohio

I thank God for you, my friend;  
 I thank this infinite Spirit, for all  
     you've been to me,  
 The way you've been so patient with  
     all I had to say,  
 The way you gently answered and

To help me think more clearly that  
 dark, bewildered day.  
 You seemed to know just where I  
 stood, and put my feet aright;  
 You kindly said, "Be patient; it will  
 all come out all right."  
 It seems that God was with us, and  
 used to make me see  
 The lessons that I had to get, or be  
 most miserable.  
 Just as the sun comes shining out,  
     pointed out the way  
     behind a dark snow cloud,  
 Your kindness lifted all my load, and  
 brought the spring flowers out.  
 And then again, I'm thankful, too,  
     for things you did not say;  
 You knew I needed courage and love  
 to light my way.

—o—

Look for the way-marks as you  
 journey on,  
 Look for the way-marks, passing  
 one by one;  
 Down through the ages, past the  
 kingdoms, four,—  
 Where are we standing? Look the  
 way-marks o'er.  
 First, Babylonia's kingdom ruled  
 the world,  
 Then Medo-Persia's banners were  
 unfurled;  
 And after Greece held universal  
 sway,  
 Rome seized the scepter—where  
 are we today?  
 Down in the feet of iron and of clay,  
 Weak and divided, soon to pass  
 away;  
 What will the next great, glorious  
 drama be?—  
 Christ and his coming, and eternity.

—o—

## CHRIST THE CHILD, CHRIST THE KING

Come let us worship Christ the  
 Child

See Joseph and His Mother mild;  
Come kneel within the oxen stall,  
Worship the Ruler over all.

This is the Christ Child's day and  
hour,

Let Him exert redemptive power;  
In Him Satan's power is riven;  
In Him by faith your sins forgiven.  
Come let us then be worshipping,  
Jesus the Christ, the Saviour King!

Did He not bear the Cross alone,  
In this He did for sin atone.

In mem'ry of His humble birth,  
Let us break forth in joyous mirth,  
That such a Lord on earth God  
gave,

A Saviour who alone can save!  
And as the years roll each along,  
Ring forth O' joyous Christmas  
songs;

Bring forth new praises unto Him,  
O' Cherubim and Seraphim!

Peal forth! peal forth carol and  
chime,

Gain strength each rolling year of  
time!

Till all the earth shall jubilate!

Till peace on earth shall banish  
hate! Amen!

## VISIT OF THE ANGELS

An angel came earthward in bright,  
shining glory,

And stood on the hill bathed in ra-  
diant light.

Then aaid to the wondering, awe-  
stricken shepherds,

"Fear not! In the city of David to-  
night

A baby is born—our Lord and our  
Savior—

Unknown to the great earth his mar-  
velous birth.

With Mary, his mother, he lies in a  
manger.

Go, spread the glad tidings of joy to  
the earth!"

"Joy to earth for the birth of our  
Savior!

Joy to the earth"! Now the shep-  
herds could hear

Sweet voices singing as angels de-  
scended,

Flying about them, or hovering near,  
"Joy! Joy"! sang the radiant chorus

And, "Glory to God", was the happy  
refrain.

"On earth peace, good will", And  
thus, singing, the angels

Winged their bright pathway to  
heaven again.

## SUNSHINE BEARER

Dark the way and dreary, sad the  
heart and weary,

Toiling all along life's busy,  
rugged way;

But kind words and faces brighten  
gloomy places,

And the heart is gladdened by a  
cheerful ray.

Earth is filled with sadness, we  
should make it gladness

And our lives like rays of sun-  
shine ever be;

On the road we're journeying, there  
is no returning,

Let us not neglect an opportunity.

Speaking words for Jesus, follow-  
ing paths that lead us,

Into places where His name is  
never heard;

Guiding those who wander, to the  
home up yonder,

Teaching them the blessed sun-  
shine of His love.

Speaking loving words, cheerful as  
the birds,

Lifting heavy burdens from a  
weary heart;

Giving sunny smiles shortening  
lengthy miles,

Making others happy, 'tis a  
Christian's part.

## A NEW YEAR'S SALUTATION

What shall I ask for the coming year  
 What shall my watchword be,  
 What would'st Thou do for me,  
     dear Lord?  
 What can I do for Thee?

Lord, I would ask for a holy year,  
     Spent in Thy perfect will;  
 Help me to walk in Thy very steps,  
     Help me to please Thee still!

Lord, I would ask for a trustful year  
     Give me Thy faith Divine,  
 Taking my full inheritance,  
     Making Thy fullness mine!

Lord, I would ask for a year of love,  
     Oh, let me love Thee best;  
 Give me the love that faileth not  
     Beneath the hardest test!

Lord, I would ask for a year of pray-  
     er,  
     Teach me to talk with Thee;  
 Breathe in my heart Thy Spirit's  
     breath,  
     Pray Thou Thy prayer in me!

Lord, I would ask for the dying  
     world,  
     Stretch forth Thy mighty hand,  
 Thy truth proclaim, Thy power dis-  
     play,  
     This year in every land!

Lord, I would ask for a year of joy,  
     Thy peace, Thy joy Divine,  
 Springing undimmed through all the  
     days,  
     Be thy days of shade or shine!

Lord, I would ask for a year of hope,  
     Looking for Thee to come,  
 And hasting on that year of years  
     That brings us Christ and Home!  
     --Sel.

## SEEDTIME AND HARVEST

Go ye, Zion's children, go  
 Forth, the seed of truth to sow;  
 Though you may now sow in tears,  
 Joy will crown your harvest years.

They who sow the precious seed,  
 Weeping still as they proceed,  
 When the Lord their toil relieves  
 They with joy shall bring their  
     sheaves.

Angels filled with anxious cares,  
 Watch it growing 'mid the tares  
 For the time it takes its root,  
 Till it bears the ripened fruit.

When time ends her fleeting years,  
 And the harvest day appears,  
 Then will come the heavenly train,  
 To select the ripened grain.

Sel. by Treva Brumbaugh

## MY DAILY CREED

Let me be a little kinder;  
 Let me be a little blinder  
 To the faults of those about me;  
 Let me praise a little more.

Let me be, when I am weary,  
 Just a little bit more cheery;  
 Let me serve a little better  
 Those that I am striving for.

Let me be a little braver,  
 When temptation bids me waver,  
 Let me strive a little harder  
 To be all that I should be.

Let me be a little meeker  
 With the brother that is weaker  
 Let me think more of my neighbor  
 And a little less of me.

“To be very wise and show it,  
 “Is a pleasant thing, no doubt.  
 “But, when young folks talk to old  
     folks,  
 “They should know what they're  
     about!”

## THE BEST MEMORY SYSTEM

Forget each kindness that you do,  
As soon as you have done it;  
Forget the praise that falls to you,  
The moment you have won it;  
Forget the slander that you hear  
Before you can repeat it,  
Forget each slight, each spite, each  
sneer,  
Wherever you may meet it.

Remember every kindness done  
To you, whate'er its measure;  
Remember praise by others won  
And pass it on with pleasure;  
Remember every promise made  
And keep it to the letter;  
Remember those who lend you aid  
And be a grateful debtor.

Remember all the happiness  
That comes your way in living;  
Forget each worry and distress,  
Be hopeful and forgiving;  
Remember good, remember truth,  
Remember heaven's above you,  
And you will find through age and  
youth,  
True joys and hearts to love you.

## BIBLE READINGS FOR FEBRUARY

### THE REVELATION OF GOD'S WILL TO MEN

Memory verse, Titus 1:3, "But hath in due times manifested his word through preaching, which is committed unto me according to the commandments of God our Saviour".

Mon. 1—Matt. 4:18-25.  
Tues. 2—II Cor. 4:1-7.  
Wed. 3—Heb. 4:1-11.  
Thurs. 4—II Tim. 4:1-8.  
Fri. 5—Acts. 14:1-8.

Sat. 6—Titus 1:1-9.

Memory verse, Heb. 1:14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation"?

Sun. 7—Luke 1:5-17.

Mon. 8—Acts 12:5-12.

Tues. 9—I Sam. 3:1-10.

Wed. 10—I Sam. 3:11-21.

Thurs. 11—Dan. 6:18-28.

Fri. 12—Heb. 1:6-14.

Sat. 13—Luke 1:26-33.

Memory verse, I Cor. 1:21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Sun. 14—I Cor. 1:20-31.

Mon. 15—Acts 20:28-35.

Tues. 16—Gal. 3:5-11.

Wed. 17—Col. 1:23-29.

Thurs. 18—Mark 16:14-20.

Fri. 19—I Cor. 9:9-20.

Sat. 20—Rom. 10:13-21.

Memory verse, Psal. 119:105, "Thy word is a lamp unto my feet, and a light unto my path".

Sun. 21—Heb. 10:7-14.

Mon. 22—II Tim. 3:8-17.

Tues. 23—II Peter 1:16-21.

Wed. 24—Deut. 10:1-5.

Thurs. 25—Rom. 1:9-18.

Fri. 26—John 16:8-16.

Sat. 27—I Cor. 12:1-11.

Memory verse, Gal. 1:12, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Sun. 28—Acts 15:28-35.

## ADULT SUNDAY SCHOOL LESSONS

Feb. 7—The Temple Finished  
With Great Joy. Ezra 6:1-22.  
Feb. 14—Ezra Went to Jerusalem  
With Great Zeal for God's  
Law. Ezra 7:1-28.

- Feb. 21—Ezra Has Faith in God  
Rather than Man. Ezra 8:15-36.
- Feb. 28—Satan Was Busy Among  
the People. Ezra 9:1-15.
- Mar. 7—The Men of Israel Con-  
fess their Sins. Ezra 10:1-17.
- Mar. 14—The Prayer of Nehemiah.  
Neh. 1:1-11.
- Mar. 21—Nehemiah's Prayer An-  
swered. Neh. 2:1-20.
- Mar. 28—Always Watch for the  
Enemy While You Work. Neh.  
4:1-23.

**PRIMARY SUNDAY  
SCHOOL LESSONS**

- Feb. 7—Jesus, Kind to a Foreign  
Woman. John 4:5-26, 39-42.
- Feb. 14—Jesus Healing a Deaf  
and Dumb Man. Mark 7: 31-37. Matt. 15:29-31.
- Feb. 21—(Review) Our Duty Toward  
Others. Luke 6:27-38.
- Feb. 28—Jesus Stilling the Storm.  
Mark 4:35-41; Luke 8:22-25.
- Mar. 7—Jesus Blessing Little  
Children. Mark 10:13-16; Luke  
18:15-17.
- Mar. 14—Children Help Praise  
Jesus. Matt. 21:1-17.
- Mar. 21—How We May be Jesus'  
Friends. Luke 22:7-23.
- Mar. 28—(Review) Jesus is our  
Friend. Matt. 19:13-22.

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# BIBLE MONITOR

Vol. XXXII

Feb. 1, 1954

No. 3

"For the faith once for all delivered to the Saints."

**OUR MOTTO:** Spiritual in life and Scriptural in practice.

**OUR WATCHWORD:** Go into all the world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## UNDERSTANDING DIVINE WORSHIP

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth", John 4:23-24. Down through the ages men and women have attempted to worship many different things in many different ways. True worship can only be given to one person, God in heaven, in the form of the Father, Son and Holy Ghost. "Thou shalt worship the Lord thy God, and him only shalt thou serve", Matt. 4:10. Any attempt even at any other type of worship is only mockery.

In preparing or attempting to worship the Lord our God their is more than just appearing to worship. There has been attempts at divine worship ever since the creating although by too few of those living on the earth. Adam and Eve no doubt had understanding worship before they sinned. As we follow some of the known worshippers down through the ages, Abraham's worship was out-standing for his faith. Perhaps Abraham had more faith in his worship than any before him. We feel Job came as near an

understanding worship as any of the Old Testament but even his worship was not complete. He strove to understand God but was not able. There was no deep understanding worship until after the day of Pentecost, when the Holy Spirit came in its fullness, to reveal the true spirit and truth of worship.

Christ told the disciples the hour "now is" is here, when true worshippers shall worship the Father in spirit and truth. No doubt there are many who would like to be classed as worshippers who are not true worshippers according to this definition. Are you among this group? Why attempt anything that is not true? Our text tells us that God wants true worship. To be true we must worship from the heart, sincerely and with a pure motive. Like any other achievement one could not be a true worshipper unless he followed directions completely. How thankful that we have specific directions and even examples of how to worship, in detail, as found in the New Testament. How many worship "in truth" as good as they know and have an opportunity to know.

Unless we worship in spirit and in truth we come far short of our duty to our Maker. "For in him we live, and move, and have our being", Acts 17:28. Being thus dependent creatures and so bountiful supplied

with our every need, we do worse than animals if we do not worship, thank and praise our supplier.

"God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin", I John 1:5-7. If we properly worship Him it will have many effects upon our manner of life. It will have an affect upon our talk, our work, our business dealings, our purpose and plans in life and many minute ways of life. The details in understanding worship are not dragged along but are pushed forward with effort that the prize may be won. Do we worship through mere form? Do we worship with out hands or our material things of any sort? Why not worship in Spirit and in Truth?

To worship in spirit and in truth we must take an active part, at all times and in according to His Holy Word. This may be carried out in various ways as the opportunity arises such as: prayer, song, reading or hearing His Word, praise and thanksgiving, being obedient to His commandments and ordinances or in short becoming more Christ-like. The results of understanding worship are: peace with God, spiritual strength, clear conscience, a promised home in eternity and many little satisfactions that come from doing what the Lord has for us to do.

## THE WONDERFUL CHRIST

Text Isa. 8:14; 9:6

1. His Wonderful Conception. Luke 1:30-31; 35. The Angel said

unto her (a chaste virgin) the Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee. Therefore also that Holy Thing which shall be born of thee shall be called the Son of God. No conception ever took place, in any woman in all the ages of time, as this did.

2. His Wonderful Birth. Luke 2:7, "And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn". Jesus came into this world by the way of the manger. No cradle, no soft bed to lay his head on, possibly just hay for His bed, for He came the way of poverty. The Angel announced His birth to the shepherds on the Judean hills, keeping watch over their flocks by night.

3. His Wonderful Life. Jno. 1:4, "In him was life and the life was the light of men". John 14:6. "Jesus saith unto him, I am the way, the truth and the life: and no man cometh unto the father but by me". John 10:10, "The thief cometh not, but to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." We only have spiritual life through Jesus Christ, who alone can give us that abundant life for it is in Him and through Him that we can have the spiritual life.

4. His Wonderful Deeds of Kindness. He went about doing good wherever and whenever He could. He healed the sick, the lame, the halt and the blind, unstopped the deaf ear, loosened the tied tongues. He raised the dead to life, preached the gospel to the poor, healed the broken hearted, brought comfort to

the sorrowing ones and gave us hope of a home beyond this life.

5. His Wonderful Teachings. Mark 1:22, "And they were astonished at his doctrine, for he taught them as one that had authority, and not as the scribes". Jesus not only taught by precept but by examples. He not only told us what to do but showed us how to do it. He taught as never man taught. He gave us some of the most profound teachings that ever fell from the lips of any person. So wonderful was His teaching that no human tongue can describe its greatness.

6. His Wonderful Examples. As we have stated above, He not only told us what to do but He showed us how. In Matt. 28:19 and Mark 16:16. He told us to be baptized. In John 3:3-5 He told Nicodemus that He must be born again by water and of the spirit or he could not enter the kingdom of Heaven. In Matt. 3:13-17 He gave us the example how to do it, by going down into the river and being immersed. The Father recognized it by saying "This is my beloved Son, in whom I am well pleased". So now, if we want to be saved, we must accept this as God's plan of salvation and obey it.

7. His Wonderful Counsels. Isa. 9:6 tells us that He is a wonderful counselor. No man has ever given such wonderful advice as did our Saviour. If we follow the counsel of Christ we can settle all of our difficulties and have the peace of God that passeth all understanding. He counsels us to live a life separate from the world and have no fellowship with the unfruitful works of darkness. May the Holy Spirit lead us to absolute obedience to His counsels.

8. He is a Wonderful Mighty God.

He has mighty power to change a man from a sinner to a child of God, to change a leper to a healthy being, to change water into wine, to change a heart of stone to one of flesh.

9. He is a Wonderful Everlasting Son of God. We must accept Christ as an everlasting Son of the Heavenly Father. He was with the Father before the foundation of the world. He is the same yesterday, today and forever more.

10. He is the Wonderful Prince of Peace. John 14:27 Jesus says, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled neither let it be afraid".

11. His Wonderful Death. Mark 15:37. He died as never man died, uncondemned, innocent, and nailed to the cross between two thieves. He cried out in the bitterness of His soul, "My God, My God why has thou forsaken me". For the time being God forsook His son, the suffering was too great for Him to bear.

12. His Wonderful Resurrection. Nothing has happened like it in all history. At one time Jesus said that He had the power to lay down His life and He had the power to take it up again. Mark 16:1-6 gives us one of the accounts of His resurrection.

We see that we have this wonderful Christ coming into this world by the way of the manger and going out by the way of the cross. After His resurrection He ascended back to the Father in heaven, there to intercede for us. The most glorious thought to me is, that some day He is coming back to take unto Himself His bride, the church. Praise the Lord and glory to His holy name.

Joseph P. Robbins,  
Bx 34 Potsdam, Ohio.

## BIBLE MONITOR

Taneytown, Md., Feb. 1, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

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## JUDGE NOT

I want to write about this subject just for a warning, to each and every one, for it is so easy for us to do. We do not stop to think what wrong we are doing, not to the one we are judging but also to ourselves.

Sometimes we judge someone just because we hear someone else speak evil of them and we do not consider that it may not be true. Sometimes we judge them for something that we think they are doing. God's Word tells us in Romans 14:13, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way".

So we see that we are in danger of the judgment if we do not understand the wrong we are doing. We must be careful and live close to God's Word. We read Matt. 7:1-2, "Judge not that ye be not judged:

for with the judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again". It would be better to give good measure, that is, to speak well of everyone and not evil.

We find in Jas. 4:11, "Speak not evil one of another, brethren He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge". So when we judge another we are even worse than they.

There is so much speaking evil of one another because, we have not the love in our hearts that comes down from the Father of light. We hear some say, "I just hate that brother or sister". I do not believe that they know and understand God's Word as well as they should.

We find in I John 2:9, "He that saith he is in the light, and hateth his brother, is in darkness even until now". Read also I John 3:15. To hate anyone is as bad a sin as the one we may hate. Our Lord tells us, "to love our enemies", Matt. 5:44. If we would be willing to encourage each other, along the Christian pathway of life, then we would be more united; and we would not be so ready to judge one another.

We know our Lord said, "The first commandment was, to love the Lord our Lord our God and the second, To love our neighbor as ourself". Now when we judge our brother and speak evil of him, is it because we lack the love of God. can two walk together except they be agreed? If we agree, then the church will be stronger and more able to live closer to God's Word.

Let us not therefore judge one another anymore; but show that we

are walking, in full fellowship, one with another. Then we will know that, there is nothing that can separate us from the love of Christ, Rom. 8:35. Thus we will be more encouraged to go on in the christian warfare of life and be a better worker in God's service.

Wm. H. Kinny  
Dallas Center, Ia.

## PERILOUS TIMES

Ever since the days of our youth we heard folks talk of the perilous times the Bible says should come. During and after World War I, these times were referred to more often. In the years following World War II, we heard still more talk of the very perilous times, and all seem to agree that the latter days are therefore upon us. Is it really a fact that the times are Perilous? What do we see, and what are the conditions?

We see: War in many areas taking thousands of lives, bringing suffering and cruelty to many others on the battlefields and in prisons, and leaving in its wake widows, cripples, fatherless children, moral degeneracy, wholesale destruction of valuable property, and burdensome taxes on present and future generations.

The Peace-time Selective Service Draft, (Universal military Training in disguise) disrupting the plans and useful activities of our youth, and depriving them of home and church life and religious training and influence, and on the contrary lowering their ideals, morals and religious convictions.

Political corruption, graft, bribery, and communism in government and business; and safety, progress,

and economy threatened with strikes

Crime of all kinds; murder, kidnapping, and robbery on the increase; vandalism and juvenile delinquency rampant to the degree that school boards are startled to see windows, doors, desks, office equipment, pianos and other fixtures smashed; foods scattered over the floors in a mixed heap; hose and spigots turned open flooding the floors and ruining the plastered walls, causing damages to mount into hundreds of thousands of dollars annually.

Other vices and evils as drunkenness, gambling, smoking, ill-fame, cursing; fairs, shows, races, athletic craze; men and women parading in public half nude, disgracing all modesty and ruining virtue; card parties, dancing, television; dishonesty, tax evasion, extravagance, and greed for money.

Paul, in II Tim. 3:1-5 doesn't mention the list of major evils already named, but gives another category which at first thought may seem minor evils, but which he associates with and considers a part of the perilous times. He says men shall be selfish, covetous, proud, disobedient, ungrateful, unholy, truce-breakers, false accusers, discontentment, despisers of the good, traitors, lovers of pleasure and such like, having a form of Godliness but denying the power thereof. All these we know are prevailing today as are also some other sins named in Gal. 5: 19-21.

We also have storms, floods, fires, earthquakes, airplane, auto and train wrecks; incurable diseases, mental disturbances, wrecked nerves, crippled, infirm and homeless humanity, lack of unity causing hatred and division, waning and tottering faith, a famine of the Word of God,

a hardened world that cannot be interested in church attendance, mens hearts failing for fear and other heart-rending conditions.

Scanning over the events and conditions named, we certainly have a partial picture of the "Perilous Times" in question. Regarding these times there has been much talk, but not too much done, because the common answer is that it is only the fulfillment of prophecy. Shall we be lulled to sleep in this way? Nay, verily! We have an attitude to take, a work to do. Where shall we begin? What shall we do about it?

To be continued

F. B. Surbey, West Milton, Ohio

## REDEMPTION DRAWETH NIGH

My soul crieth out for a  
jubilee song!  
There is joy in my heart,  
Let me praise with my tongue;  
For I know, though the darkness  
of Egypt still lowers,  
That the time ere release  
is not ages, but hours.  
As sailors, not yet  
within sight of the strand,  
Know well their approach  
by the loom of the land,  
So they, who will bend  
but a listening ear,  
Can now catch the whisper  
that tells He is near.  
He is near—the stars  
in their courses prepare  
To utter the sign He  
hath bid them declare!  
The world in its guilt  
waxeth haggard and grim,  
And its cup of iniquity  
fills to the brim!  
The curse so long camped  
upon Bosphorus side—

And she that sits queen  
upon Tiber's foul tide—  
And Famine and Pestilence  
stalks in the band,  
Of witness, attesting  
the Lord is at hand.  
Spent at last the long cycle  
of wilderness, dearth,  
Once again sounds  
of latter—rain gladdens the earth  
In the land still despised,  
but preparing e'en now  
For the feet that shall  
stand upon Olivet's brow.  
And thither to gather  
the tribes have begun.  
From the East and the West  
from the climes of the sun  
For the times of the Gentiles  
have answered their need  
And the hiss has gone forth  
unto Israels seed.  
The world as of yore,  
naught of all doth divine  
Saith again that believers  
are filled with new wine—  
Suffers warning to pass  
all unseen and unheard,  
And like Herod, fulfills  
while opposing His word.  
Then welcome, thrice welcome  
ye tokens of God!  
What else but His coming  
can comfort afford?  
What presence but His  
set this prisoned earth free?  
O Star of the Morning  
our hope is in Thee!

Sel. by C. F. RUSH

R. 5, Peru, Ind.

## NEWS ITEMS

### RENEWALS

We appreciate the many renewals that have come in so far this year and especially the fine work of a number of correspondents in gath-

ering a large group together. We would appreciate the prompt renewal of those subscriptions still not renewed so the records can be kept up to date.

Editor

### LITITZ, PA.

On Oct. 18 we had our Lovefeast with a good attendance. The ministers present throughout the day were, elders: Ray Shank, David Ebling, James Kegerreis, Ministers: Clayton Weaver, Paul Weaver, Daniel Marks and Howard Myers. In the evening 80 surrounded the Lord's table with Bro. Clayton Weaver officiating.

On Nov. 2 Bro. Dale Jamison came here to conduct a two week series of meetings. Bro. Jamison did not fail to preach the Word of God. As a result of the meeting one young girl united with the church and was baptized the following Sunday. We were glad to have Bro. and Sister O. T. Jamison with us for the two weeks meetings and also the brethren and sisters from other congregations and invite them all back again.

On Thanksgiving morning elder James Kegerreis from the Bethel congregation preached for us.

Sussanna B. Johns, cor.

### CORRECTION

The article "Growth" on page 3 of Jan. 1st issue was written by Sister Ethel Beck. Only the poem following, was selected and through our error not so designated.

Editor

### McCLAVE, COLO.

The Cloverleaf Dunkard Brethren ongregation met in quarterly council Dec. 12 with our elder, Bro. Harry Andrews in charge. All church and sunday-school officers

were elected for the new year. Bro. Andrews was chosen for elder another year.

Our spring Lovefeast date was set for Saturday, April 17. All who can are invited to worship with us in these meetings. Several items of business were taken care of in a christian manner. Bro. Andrews was with us for Sunday morning service, Dec. 13, and gave a wonderful message from God's Holy Word.

Rozella Kasza, cor.

### GOSHEN, IND.

Goshen church met in regular quarterly council Friday evening, Dec. 18th, with Bro. Roy Swihart in charge. The unfinished business was first disposed of in a christian manner, one letter was received. Officers for Sunday-School and church were selected for the new year. Bro. Roy Swihart was chosen for elder, Bro. Ben Kesler church clerk and Bro. Merle Swihart chorister.

Our Sunday-school attendance has grown so that it has become necessary to arrange another class in the primary department which is encouraging. The midweek prayer meeting is being held in the homes during the winter months, with a goodly number attending.

It was a pleasure for the church to receive two new members into our midst on Sunday, Jan. 3rd. May they with us, strive for more holiness within themselves and the church. We are also glad to welcome a family, moving here from the Plevna congregation to worship with us.

There is much affliction and illness among our older members and we were indeed sorry to learn of the affliction of Bro. Minor Leatherman.

Sister Leatherman too is in failing health. These and others of our group who live at a distance and are not able to attend services and enjoy the christian fellowship with us, ask repeatedly for our prayers. Will you join with us in remembering, Sister Lorenda Mann, Sister Lizzie Wiseman, Bro. and Sister Clyde Miller, of Plymouth, Ind., Sister Fannie Morris, North Liberty, Ind., Sister Emma Stuck, Elkhart, Ind., Sister Essie Ober, Detroit, Mich., and Bro. and Sister Leatherman?

May our motto for the coming year be "OTHERS".

Maurine Carpenter, Cor.  
Shipshewana, Ind.

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## OBITUARY

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### MRS. WM. WELLS

Martha Ann Brubaker, the daughter of Henry and Nancy Brubaker, was born in Franklin County, Virginia, May 23, 1863, and departed this life at her home in Quinter, Kansas, December 18, 1953, at the age of 90 years, 6 months and 25 days.

In her youth she united with the Antioch Church of the Brethren and she has lived a faithful and devoted Christian life.

On November 18, 1891, she was married to William Wells at Rocky Mount, Virginia, where they made their home for fourteen years. In 1905 they moved to Kansas where they lived on a farm southwest of Quinter. In 1921 they moved to their present home in Quinter. They have enjoyed sixty-two years of married life together. To their home was born three children, the first child, Edward, died in infancy.

Martha was a quiet, unassuming mother whose life was an example

of kindness and patience to her family and friends. During her last years of helplessness, she had the constant care of a devoted husband and family.

She leaves her husband, William, her daughter (Ida) Mrs. Chas. Starky and husband, all of Quinter; her son Wilcie and daughter-in-law Rose of Kansas City, Missouri; four grandchildren, Rita Mae Starkey Jamison, Leland, Leonard and Eugene Wells; Ten great-grandchildren; three sisters and one brother, Ellen Reinecker, Quinter; Maranda Bowman, Oak Park, Illinois; Lucy Beghley, and Daniel Brubaker, both of Rocky Mount, Virginia; and a great many relatives and friends.

Funeral services were conducted in the Quinter Church of Brethren, by Bro. Millard Haldeman, assisted by Rev. Wilber Lewallen. Burial in Quinter cemetery.

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## SUGGESTIONS TO CONTRIBUTORS

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We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the Editor and Printer.

1. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister—

2. Do not make sentences too long. A number of shorter sentences are better than a long, involved sentence, which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

3. It will be appreciated if you gather a particular thought or thoughts and their proving scripture quotations, into paragraphs and set

these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

4. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words "thot" for thought, "2" for two, etc.

5. Write or typewrite on one side of the paper only. Double spacing of lines is much preferred.

6. If a word is too long to put it all on the end of a line, carry the whole word on to the next line.

7. Use direct quotation for scripture references: please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter, and verse, "Jesus wept", John 11:35.

8. When quoting from other sources, always use quotations marks at the beginning and at the end of the quotation.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. Get acquainted with the Editorial Policy as passed by 1946 General Conference. (see, G. C. Mins. p. 8, item 15, or this issue of the Bible Monitor) and check material you send to see that it is in line with this policy.

11. To be certain that an item is in any particular issue, your Editor should have this item at least 15 days prior to the date of that issue.

12. The Publication Board has decided that News Item should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items such as:

Local Sunday-school officers, local church officers, District meeting delegates, minor local church property improvements and items "In Memoriam".

### —o— FIXED COMMUNION DATES

Last Sun., April—Bethel, Pa.

Last Sun., April—Kansas City, Mo.

First Sun., May—Waynesboro, Pa.

Second Sat., May—Mechanicsburg,  
Pa.

Third Sat., May—West Fulton,  
Ohio

Third Sat., May—Berean, Va.

Third Sun., May—N. Lancaster  
County, Pa.

Fourth Sat., May—Orion, Ohio

Fourth Sat., May—Shrewsbury, Pa.

Second Sat., after General Conf.,  
Pleasant Ridge, Ohio

Sat. before 4th Sun., August—  
Swallow Falls, Md.

Last Sat., Aug.—Midway, Ind.

First Sun., Sept.—Vienna, Va.

Last Sun., Sept.—Mt. Dale, Md.

Third Sat., Oct.—Plevna, Ind.

First Sun., Oct.—Walnut Grove,  
Md.

Second Sat., Oct.—Mechanicsburg,  
Pa.

Third Sat., Oct.—Berean, Va.

Third Sun., Oct.—N. Lancaster  
County, Pa.

Fourth Sat., Oct.—Englewood, Ohio

Last Sun., Oct.—Bethel, Pa.

First Sun., Nov.—Shrewsbury, Pa.

# INFORMATION DIRECTORY

Congregation	Name	Telephone
Bethel, Pa.—	David F. Ebling, Bx. 28, Bethel, Pa.—	Frystown 12R31
Dallas Center, Ia.—	Orville Royer, Dallas Center, Ia.—	Dallas Center 4288.
Eldorado, Ohio—	Jacob Gibbel, Lewisburg, Ohio—	Lewisburg 106F3
Englewood Ohio—	Ezra Beery, R. 1, Union, Ohio—	Englewood 25530.
Goshen, Ind.—	Floyd Swihart, R. 3, Goshen, Ind.—	Goshen 8042J.
Kansas City, Mo.—	Harry E. Andrews, R. 1, Grandview, Mo.—	Springdale 5392.
Pleasant Home, Calif.—	Samuel J. Garst, R. 3, Bx. 480, Modesto, Calif.—	Modesto 26241.
Pleasant Ridge Ohio—	Loyal H. Martin, Pioneer, Ohio—	Pioneer 2251.
Plevna, Ind.—	Elzie Weimer, R. 5, Wabash, Ind.—	LaFountaine 49F30.
Lititz, Pa.—	A. G. Fahnestock, R. 3, Lititz, Pa.—	Lititz, 62349
McClave, Colo.—	Warren Smith, R. 1, McClave, Col.	Wabash 1821J.
Midway, Ind.—	Paul L. Morphew, R. 5, Wabash, Ind.—	Newberg 16401.
Newberg, Ore.—	Galen B. Harlacher, 404 Columbia Drive, Newberg, Ore.—	Industry 85R2.
South Fulton, Ill.—	Oscar P. Harman, Industry, Ill.—	Oakland 23731.
Swallow Falls, Md.—	Cecil Snyder, R. 2, Oakland, Md.—	Wauseon 3997.
West Fulton, Ohio—	Charles Leatherman, R. 1, Wauseon, Ohio.—	York 50297.
York, Pa.—	Howard E. Myers, R. 3, York, Pa.—	

## EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material, and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference, or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

## LOCATION OF CHURCH HOUSES

Dallas Center, Iowa—Located on Route 64, twenty-four miles northwest of Des Moines, in the town of Dallas Center. Three blocks west and one block north of Post Office.

Englewood, Ohio—Twelve miles north of Dayton, Route 40 and Route 48 cross at the center of Englewood, church-house is located on right of Route 48, one block north of this junction.

Goshen, Ind.—Take U.S. highway 33 or Indiana highway, 15 to Goshen, turn west at Police-booth, go three blocks beyond bridge, turn north one block, turn west on Clifton Street, proceed to end of street, turn north and the church is located on east side of road not far from turn.

Kansas City, Mo.—The church is located in Kansas City, Mo. at 20th and Hardesty St. This is eleven blocks north of the intersection of U.S. Route 40 and Hardesty St.

McClave, Colo.—The church is located two miles east of Hasty, Colo., on U.S. Route 50 and one mile north.

Pleasant Home, Calif.—Coming from the north on Route 99 to Ceres, Calif., one block past the light, turn left on Park street for two blocks, turn right on 6th St., for one block, turn left on Roeding road and one and one-half miles to the church. Coming from the south, turn right one block before the light and follow the above directions.

Pleasant Ridge, Ohio—Located in Williams County, four miles west of West Unity, forty rods north of Route 20, Alternate, two miles east of junction of Ohio Route 15 and U.S. Route 20 alternate.

Plevna, Ind.—Routes 18 and 22 past east and west through Converse, route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on black-top road and go six miles west to Plevna, church is near square of Plevna.

In Newberg, Oregon, at 501 North Main St., at the corner of Franklin St.

Orion, Ohio—Located in northeastern Ohio; on Orion road, one-fourth mile west of State Route 8, at a point six miles north of Canton or one and one-half miles north of North Canton and seventeen miles south of Akron.

South Fulton, Ill.—Astoria, Ill., is located on Route 24, coming from east or west turn south at the bank corner marked by the big clock. Two miles south, over the railroad bridge and on the right, at top of hill.

Shrewsbury, Pa.—Fourteen miles south of York on Route 111 at the north end of town of Shrewsbury. Services on the first, third and fifth Sunday of each month. Revival and Lovefeast service are held at this house.

Swallow Falls, Md.—Traveling U.S. Route 50 turn north at Redhouse, half way between Clarksburg and Winchester, follow route 219 to Oakland, there turn left on county road 20. The church is on route 20 about nine miles north of Oakland. Traveling U. S. Route 40, turn south on to Route 219 at Keyser Ridge, follow Route 219 about four miles past Deep Creek Lake, turn right on county road 20. The church is one and one-half miles from Swallow Falls park.

Walnut Grove, Md.—About midway between Frederick, Md., and Hanover, Pa.,  $\frac{1}{4}$  mile east off Route 71 at intersection, three miles north of Taneytown, Md.

West Fulton, Ohio—Near Wauseon, Ohio. Located on U.S. Route 20 alternate, three and one-half miles west of junction of Ohio Route 108 and U.S. Route 20 alternate. Four and one-half miles west of Junction of Ohio Route 66 and U. S. Route 20 alternate.

York, Pa.—In city of York at 212 S. Albermarle St. Coming west, on E. King St. turn left one block, coming east turn right on E. Market St. for two blocks. Regular services morning and evening on the second and fourth Sunday of each month.

### MINISTERIAL LIST

Andrews, Harry E., R.1, Grandview, Mo., E.  
 Bashor, W. E., Bx. 826, Turlock, Calif., E.  
 Bowman, T. I., Port Republic, Va., E.  
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Mercersburg, Pa., E.  
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Littlestown, Pa., M.  
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Colo., M.  
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Va., M.  
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Ind., M.  
 Surbey, Howard, J., R. 2, Taney-  
town, Md., E.  
 Swihart, Floyd T., R. 3, Goshen  
Ind., M.  
 Swihart, Roy, Rt. 1, Goshen, Ind., E  
 Taylor, Addison, R. 1, Buffalo  
Mills, Pa., E.  
 Withers, E. L., Newberg, Ore., E.  
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Pa., M.  
 Weaver, Paul C., R. 2, York  
Springs, Pa., M.  
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Ind., E.  
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Massillon, Ohio, E.

The following Dunkard Brethren Publications are available from the Boards as listed:

#### BIBLE STUDY BOARD:

The Bible Outline  
The Old Testament History  
The New Testament History

#### GENERAL MISSION BOARD:

Do You Want Salvation?  
Plain Dressing  
Our Speech  
What Shall I Do With the  
Commandments of Jesus?  
Which Is the Right Church?  
The Lord's Supper.  
Bible Teachings.  
The Brethren's Card.  
Triune Baptism  
The Service of Feetwashing as  
a Religious Rite.  
A Tract on the Head Veil

#### PUBLICATION BOARD:

Brethren Hymnal  
Church Manual  
1939 Polity Booklet.

### KNOWLEDGE

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ", 2 Pet. 3:18. The people took knowledge that the disciples were with Jesus. The people of to-day can take knowledge whether we are following the words of Jesus, the gospel He brought from heaven to earth.

He hath given us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature. Giving diligence, add

to your faith virtue, and to virtue knowledge, and to knowledge temperance, to temperance patience, to patience, brotherly kindness, to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. For if you do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Acts 4:13, "When they (the Jews) saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled: and they took knowledge of them, that they had been with Jesus." Jesus said at one time, learn of Me. I Tim. 2:4, Who will have all men to be saved, and come unto the knowledge of the truth. 2 Tim. 3, The apostle Paul gave instructions to Timothy of the last days, some ever learning and never able to come to the knowledge of the truth. This may be applied to the present day with many colleges and universities to learn the Bible, and many have great knowledge of it but not of the gospel of Christ and are not able to realize the knowledge of the truth and be saved.

Phil. 3:7-8, "What things were gain to me, those I counted loss for Christ. I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord".

Rom. 10:2-4, The apostle Paul's desire was that all Israel might be saved. For I bear them record that they have a zeal, but not according to knowledge. For Christ is the end of the law for righteousness to every one that believeth. Some think we

are still under the law. Gal. 5:4, "Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace." Eph. 2:8, For by grace are ye saved through faith and that not of yourselves: it is the gift of God.

Luke 1:52, Jesus was talking to the Pharisees, Woe unto you lawyers: for ye have taken away the key of knowledge, ye entered not in, and hindered them that were entering in. Prov. 24:4-5, Yea a man of knowledge increaseth strength. By knowledge shall the chambers be filled with all precious and pleasant riches. Wise men lay up knowledge. Hosea 4:6, "My people are destroyed for lack of knowledge, because thou hast rejected knowledge". 1 Cor. 14:38, "But if any man be ignorant, let him be ignorant." 2 Pet. 3, That ye may be mindful of the words which were spoken and of the commandments of us the apostles of the Lord and Saviour, by which we stir up your pure minds by way of remembrance. Some say, where is the promise of His coming? This they are willingly ignorant of. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack, concerning His promise, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

Christ, the blessed One gives to all, wonderful words of life. Words of life and beauty, teaching faith and duty. Sweetly echo the gospel call, offering pardon and peace to all. All so freely given, wonderful words of Life.

Far greater than gold is this wonderful peace,  
Like rivers of blessing within.  
The worth of this gift can never be told  
The peace that's far greater than gold.  
Oh glorious peace forever to be  
My constant, rich treasure to hold.  
I know yes I know that my Lord's wondrous peace  
Is greater, far greater than gold.  
Far greater than gold is the fathomless peace  
Much more than my bosom can hold.  
Such billows of love that my God doth give  
Can never be comprehended by all.  
How calm is my days, how blissful within  
Since gloom from my heart has been rolled.  
I would not exchange for the follies of men  
This peace that's far greater than gold.

William N. Kinsley  
Hartville, Ohio.

## FRIENDS

A friend is like an old song  
Grown sweeter with the years,  
A friend is one who shares our  
Joys and wipes away our tears,  
A friend will look for goodness  
In everything we do,  
A friend is one who knows our faults,  
Yet finds our virtues too;  
A friend will share a crust of bread,  
Or help to lift a load—  
Happy are we who find a few  
Good friends along the road.  
—Selected.

## TOURING THE HOLY LAND

### Chapter 58. Beroth and Bethel

We left the Tomb of our Lord on Christmas Day, 1951. Needless to say, our visits at the Tomb, Garden of Gethsemane and Golgotha comprised the focal point of this tour. It was a little bit of Heaven to be there and see with our own eyes, these Biblical places, as much a part of Jesus.

Arriving back at our hotel, we spent considerable time writing our notes up to date, while the information was fresh in our minds. Too, because of the intense interest of the places we visited in the last week, we were lagging in writing and keeping our loved ones at home informed. We took this time to write them, so they would not worry about us.

During the evenings of Dec. 23, 24, and 25th, while and after we ate our evening meal, we, of the tour, exchanged notes so that each one was brought up to date. It was no easy matter, while eager to see everything; to hear all the guide had to say and while traveling on foot or by car, to keep it all written down, at the time it was given. We wanted to be correct and have our notes in detail regarding, especially, the sacred places concerning the life, death and resurrection of Jesus. Too, the eleven of us; as a unit, used these occasions to quote scriptures to one another, applicable to the places and things we had seen. While, we were strangers in New York City when we met, it did not take many days together in Palestine and not many evening Bible discussions until we felt like we knew one another all our lives. That is what the Bible will do for you.

Each evening of the tour, after returning to our hotel, by the time we ate our meal, had our round-table discussions, evening devotions, wrote a few lines home, did our own personal laundry and brought our notes up to date, it was a late hour when we retired. But through God's help, we were refreshed in the morning, ready for another new start.

Each evening, after we were taken to our hotels, the drivers of our cars would have them washed and serviced for the next day. In the morning, they were there, ready to take us, when we were ready.

On the morning of Dec. 26th, we left Jerusalem. We had spent a lot of time in and around Jerusalem, for which we were thankful. We enjoyed every minute of it. We still had a lot ahead of us to see, before returning homeward.

We traveled due north from Jerusalem, and in about eight miles, we came to the city of Beroth (Beeroth). Beroth means "wells". Beroth was one of the four cities of Gibeon, Chepherah and Kirjath the Hivites, the other three being Jearim. We read in Joshua regarding the city of Beeroth. Beroth lies on the main road from Jerusalem to Shechem. It was noted as an over night stopping place for the early traveler. Much of the city of Beroth lies in ruin.

Continuing on the Schechem road a few miles, we next came to the city of Bethel, to the right of this road. Bethel has much Biblical background. We enjoyed being there.

The original name of this city was Luz. It was Abraham's second stopping place in Canaan. It lies on the watershed of the Judean hill

country. From Bethel, one has a very commanding view of the land and the Jordan valley. As early as Abraham's time, it was called Bethel. This city lies in ruins, covering an area of four or five acres.

We read in Genesis 12:8, that Abraham pitched his tent between Bethel and Hai and there built an altar unto the Lord. At the supposed sit, there is a small rock platform marking the spot. Too, this is the probable place where Abraham and Lot separated. Genesis 13.

It was at Bethel where Jacob had the heavenly vision in the form of a dream. He dreamed that there was a ladder reaching from earth to heaven. He dreamed that the angels of God were ascending and descending on it, Genesis 28:12-15.

Later, Bethel turned to idolatrous worship. Jeroboam, the king, set up a golden calf here. He made two calves of gold. He set the one in Bethel and the other put he in Dan. I Kings 12:29. Jehu continued the idolatrous worship of this calf, all to the displeasure of Almighty God.

It was near Bethel that the event of Elisha and the bears and the forty-two children took place. At one time Bethel was a beautiful city. It was a royal residence. "But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court." Amos 7:13. In Amos 3:15, we read that in Bethel there were winter houses, summer houses and houses of ivory.

For years the worship of God and the worship of idols went on side by side. Without doubt, this grieved God to the point where He permitted the city to be destroyed. Josephus states that the city of Bethel was captured and destroyed by the Vespians. (Wars IV. 9.)

As one walks over and amid the ruins of these Biblical cities, one can not help but think of how God dealt in the past. Then, considering that He is the same today, as He was then, and will be tomorrow, it behooves one to obey His Word.

Upon leaving Bethel, we continued north towards Shechem.

## Chapter 59. Bethel to Shechem.

### Part I

After leaving Bethel, we saw Mt. Ephraim, lying to our left. It comprises a large area lying between Jordan and the Plains of Sharon. East of and a trifle south of Mt. Ephraim is the village of Ephraim. Here Jesus retired from the violence of the priests.

Continuing north, we next saw the remains of the village of Shiloh, lying to the east. Here is where Samuel, as a child, lived with Eli. It is situated on a low hill, which in turn, is surrounded by higher hills. At Shiloh is a pool where shepherds and their sheep water often. At Shiloh is where the ark of the covenant rested.

On this portion of the tour, we saw many refugee camps: Thousands of Jews are returning to Palestine each year. In addition, many who lost their homes during the war, are living in poverty and under the very poorest of conditions.

Dotted over many parts of Palestine, these refugees live in very poor temporary shelters. As we saw them, their homes or shelters can be listed under three classifications. The first, made of corrugated metal, are the best. Each shelter is approximately the size of a single car garage. They are low and grouped close together. In a single camp there often are several hundred of these shelters. Large

families will be confined to one shelter.

The next best shelter is one made with a wooden frame and covered with tarred roofing paper. They are about the same size as the metal shelters, are grouped close together and many, many people live in this type of camp. Either type, the metal or the tar paper covered ones are very hot to live in during the summer months. No doubt the reverse is true during their winter season. The metal and the paper covered ones do have a fair resemblance of protection from the elements.

The third and poorest type affords practically no protection from the elements. This type is made from goat skins or any type of cloth or canvas that can be fastened together, to form a tent. By far more people live in this type shelter than in either of the other two types. Generally, these tent cities are set up on a hillside. As you tour Palestine, you see many of these poor refugee settlements.

On our way to Shechem, we stopped to inspect one of these poorest camps. This particular camp had possibly three hundred or more very poor, home made tents. Each tent was inhabited with one or more families. As you viewed its entirety, it appeared to be poverty at its very worst. After a personal inspection, it was poverty at its worst.

These poorly made tents were fashioned in any pattern the scrap material they had to make them of, best fitted. Some were shaped like a teepee. Others were nearly square. Still others were longer than wide. The different shapes, in a way, revealed the personality of their inhabitants.

As you looked over the camp, the

different materials, the different colors and the way the materials were fastened together, it gave one the impression of a crazy quilt pattern. The whole scene impressed one with the thought that they made the best of what they had, to provide a shelter from the elements.

Closer inspection revealed more startling facts. I will attempt to describe one shelter we were in, which is a typical example of of the remainder. This camp was built on a hillside. As we left our cars, we had to go downhill towards the camp. The very first shelter we came to; seemed to be the poorest. Yet, as we continued our inspection, it would have been difficult to actually decide which was the poorest. None were fit for human habitation.

The one I shall describe, had for its floor and foundation, brush and dried weeds gathered from the hillsides. Originally, this brush was perhaps two feet deep. It was spread on the ground over an area the size of the tent. This tent was approximately seven or eight feet wide and about twelve feet long. Old pieces of goat skins, canvas, what looked like old bedding and other similar scrap were sewed together. Poles supported this material, in the fashion of a roof. When we approached their shelter, from all outside appearances, no one lived in it. We were shocked to see a man and wife and twelve children emerge from it.

Fourteen people called this squat shelter their home. The sight was impressive. The first thing you noticed was their poor clothing. Whatever was given them is what they wore. Sizes were not taken into consideration. Most of them were barefooted. Yet, it was cold enough that we found the need of topcoats. Their

feet were broken out in sores. Their skin was rough and course, similar to elephant hide. The children ranged in size to convey to one the thought that there was no more than a years variations in age, one from the other.

The next thing catching ones eye was their forlorn look and countenance. They live under very poor circumstances and conditions. Their food amounts to what they receive from the support of the United Nations. They have no way of providing for themselves. We were told by our guides, that when they receive their rations, due to their hunger, food that should be cooked, is consumed raw. Being so hungry, they are not willing to wait until it is cooked.

As a result of their poor diet, their uncleanness, etc., they are living under the very worst of conditions.

None of the three types of shelters described above, have water, heat, sewage or sanitation. Some camps have common, outmoded and very unsanitary toilet facilities. Most all of the shelters have a trench dug around them to catch and turn away the rain water. During a high wind storm, many of these poorly constructed shelters are torn lose, blow away and the family to whom they belonged must start from scratch to again build a shelter over their heads.

After the fourteen emerged from the shelter described above, I went into their home. Broken and trampled brush made up their floor. It was very uneven. Within this shelter, for the convenience of fourteen people to live the year round, one piece of furniture existed. It was a home made table, made from scrap boards,

not large enough to accommodate more than four people. There was no evidence whatsoever, of any type cooking utensils, dishes, chairs, bedding, clothes or any other thing. What they had on their backs and the poorly constructed table was the amount of their earthly possessions and those were furnished by United Nations.

Such an appalling sight shall never be forgotten. Naturally, these people begged for anything and everything. Here one felt that the Christian thing to do would be to "sell what thou hast and give to the poor".

When one considers the fact that more than fifteen thousand Jews are returning to Palestine monthly, in addition to the Jews and refugees already there, and with no more facilities to employ than Palestine has, one can see the reason for the poverty, wretchedness and malnutrition.

The pathetic and touching thing is, many of these refugees are awaiting the coming of the Messiah. They do not believe in Christ. They do believe there will be a Messiah come and relieve them of their poverty stricken condition and reward them for their faithfulness.

Seeing people living under such conditions who believe there will be a Messiah come, certainly should put to open shame those that say there is no Christ and that there will be no second coming.

Those that are returning to Palestine may not know it, but their returning is fulfillment of scripture. When the Jews return to Palestine, it is a definite sign of the nearness of the second coming of Christ.

The United Nations can not be condemned for this poverty stricken

condition. They are doing what they can to alleviate such horrible living conditions, but the task is a tremendous one. The conflict between the Jews and the Arabs hinder, rather than help the cause.

The next chapter will cover some of these difficulties existing between the Jews and the Arabs.

To be continued,  
Paul R. Myers  
Box 117,  
Greentown, Ohio.

### A PRAYER

Lord, I believe Thy power I own;  
Thy word I would obey;  
I wander comfortless and lone,  
When from thy truth I stray.

Lord, I believe; but gall my fears  
Sometimes bedim my sight;  
I look to Thee with prayers and  
tears,  
And cry for strength and light.

Lord, I believe; but oft, I know,  
My faith is cold and weak;  
My weakness strengthen, and bestow  
The confidence I seek.

Lord, I believe; and only Thou  
Canst give my soul relief;  
Lord, to thy truth my spirit bow;  
"Help Thou mine unbelief."

### FAITH

No wisdom, and you perish,  
No ideal, and you're lost;  
Your heart must ever cherish  
Some faith at any cost.

Little drops of water,  
Little grains of sand  
Make the mighty ocean  
And the pleasant land.

### MORNING PRAYER

When little things would irk me,  
And I grow impatient with my dear  
one, make me know

How in a moment joy can take  
its flight

And happiness be quenched in  
endless night,

Keep this thought with me all the  
livelong day

That I may guard the harsh words  
I might say

When I would fret and grumble  
fiery hot

At trifles that tomorrow are for-  
got—

Let me remember, Lord, how it  
would be

If these, my loved ones, were not  
here with me.

—Selected.

They heard His call in days long  
gone,

There on the shores of Galilee,  
A call to share His kingdom's dawn.  
To give their best of mind and  
brawn.

For God and man to labor on,  
When He said, "Follow me".

Their hearts replied in measures  
deep;

Their love they gave Him, rich and  
free.

To tend and feed His helpless sheep,  
To bring new life to souls asleep,  
His fields of ripening grain to reap,  
When he called, "Follow me."

Nought else could be their hearts'  
reply;

Nought else can our responses be.  
We'll go with Him, to dare and die,  
His cross we'll take and lift it high,  
No backward look, no tear, no sigh,  
When he calls, "Follow me."

## A PRAYER

Help us, O God, we pray  
Just to be kind today;

May we as gladly lend  
Aid to a foe as friend;  
Teach us to broadly give  
That we may truly live.

Teach us to love mankind;  
Give us the courage strong  
To meet, with right, the wrong  
Though let no unkind word  
From out our lips be heard;  
May we be big in soul—  
This be our aim and goal,  
Teach us to love mankind!

—Selected.

I shall pass through this world but  
once.

Any good, therefore, that I can do  
Or any kindness that I can show  
To any human being  
Let me do it now. Let me  
Not defer it or neglect it for  
I shall not pass this way again.

Lord, as we Thy name profess,  
May our hearts Thy love confess;  
And in all our praise of Thee  
May our lips and lives agree.

Make us resolute to do  
What Thou showest to be true;  
Make us hate and shun the ill,  
Loyal to Thy Holy Will.

Not for a single day  
Can I discern the way;  
But this I know  
Who gives the day  
Will show the way,  
So I securely go.

—Selected.

Do all the good you can,  
In all the ways you can,  
To all the people you can,  
Just as long as you can.

Hold on to God, whatever may be-  
tide,

Hold on to God, the Lord is by  
thy side;

Hold on to God, tho fierce may be  
the blast,

Hold on to God, victory will come  
at last,

Hold on, hold on, to God.

Not in doing what you like but  
in liking what you do is the secret of  
happiness.—J. M. Barrie.

Give as you would if the angels  
Waited for it at the door;  
Give as you would if tomorrow  
Found you where all alms are  
o'er,

Give as you would to the Master  
If you met his searching look;  
Give as you would of His substance  
If his hand your offering took.

When you get to Heaven  
You will likely view,  
Many folks whose presence,  
Will be a shock to you.  
But keep very quiet,  
Do not even stare,  
Doubtless there'll be many folks  
Surprised to see you there.

—Author Unknown.

He who has a thousand friends,  
Has not a friend to spare;  
And he who has an enemy,  
Will meet him everywhere.

Someday a letter will be left  
Unanswered,  
The poem I would write  
Will end . . . mid-word.  
But let no love of mine be left  
Unearned;  
No word of praise that I might speak  
Unheard.

## WHAT SHALL I DO WITH JESUS?

"Pilate saith unto them, what shall I do then with Jesus which is called Christ? They all say unto him, let him be crucified," Matt. 27:22. This was a perplexing question for Pilate to decide. Pilate was governor of Judea when John the baptist began to preach, and when Jesus taught and preached. When Jesus was born the angel came to the shepherds at night and said, fear not for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born in the city of David a Saviour, ye shall find the babe wrapped in swaddling clothes lying in a manger. The shepherds went to see the child Jesus and spread the good news.

The wise men from the east came to worship and give costly treasures to Jesus. King Herod had a desire to find Jesus and take his life. Joseph and Mary had a desire to save his life. They obeyed the voice of God and Jesus grew up to manhood. It was a personal question to everyone what they should do with Jesus.

When John the Baptist was preaching and baptizing it was a problem for John what he should do with Jesus. John was willing to obey the words of Jesus to fulfil all righteousness and receive a blessing after Jesus was baptized, "And lo a voice came from heaven, saying, this is my beloved Son, in whom I am well pleased," Matt. 3:17. The thought came to Satan what shall I do to Jesus? He came and tempted Jesus and offered Him all the things of this world if He would only fall down and worship him. Jesus refused and said it is written thou shalt

worship the Lord thy God and him only shalt thou serve. Then Satan left Him for a season and angels came and ministered unto him. John the baptist was put in prison and Jesus began to preach, "And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel," Mark 1:15.

Jesus called twelve disciples to follow him. The thought may have come to them what shall I do with Jesus? Immediately they followed Him. Many people followed Him to be healed of their diseases, they were all healed. Many believed on Him, they gave food and ministered unto Him of their substance. Others came to see and hear Jesus with unbelief, hate, envy and evil thoughts. "And, behold, certain of the scribes said within-themselves, This man blasphemeth. And Jesus knowing their thoughts said, wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee, or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, then saith he to the sick of the palsy, Arise take up thy bed, and go unto thy house. And he arose, and departed to his house", Matt. 9:36. Jesus proved to them and they saw it with their own eyes, that Jesus had power to forgive sins, but they did not believe Jesus, they tried to condemn Him in his speech.

Jesus left them and went into Galilee. He came to Jerusalem at the feast of the passover, they found fault and spoke evil time after time. He told them of their unbelief and sins. They became angry thinking about stoneing Him or some way to put Him to death. Jesus left them and went away to teach in other

cities. The last time Jesus said to His disciples, let us go up to Jerusalem, they said, the Jews sought to stone thee and goest thou thither? Jesus went up and they followed Him. He met the scribes and pharisees and gave them His last message recorded in Matt. 23, telling of the evil life they lived and their hypocrisy. They talked privately to Judas offering him 30 pieces of silver if he would betray Jesus in the absence of the multitude. Judas betrayed Jesus.

They arrested and bound Jesus and brought Him to the high priest for trial. They brought false witnesses against Him for blasphemy, destroying the temple, deceiving the people and forbidding to pay tribute to Cesar. The high priest and the Jews said He is guilty of death, then they spit in His face and smote Him. Then they bound Jesus and brought Him before Pilate. Pilate examined Jesus and said I find no fault in Him, what evil hath He done? They cried, crucify Him, crucify Him. Pilate said take Him and crucify Him. I find no fault in Him. The Jews said it is not lawful for us to put any man to death. Pilate brought Barabbas, a thief and murderer, to them and asked if he should release him or Jesus. They cried crucify Jesus. Pilate knew that for envy they brought Jesus. Pilate said I am innocent of the blood of this just person. They said the blood be upon us and our children. Then Pilate willing to please the people ordered Jesus to be crucified. Pilate released Barabbas, his life was saved he was free.

The Roman soldiers took Jesus in the common hall and put a crown of thorns upon His head they smote Him on the head and spit upon Him.

They laid the cross on Jesus on the way to the place of crucifixion. The body of Jesus had become weak from scourging and beating He could only carry the cross for a little time. Then they compelled a man named Simon of Cyrene to carry the cross. They came to Golgotha there they nailed Jesus on the cross. There Jesus was suffering pain and agony, slowly bleeding to death. His enemies mocked Him till the sun was darkened then they became afraid. Jesus prayed that God should forgive them, for they know not what they did. Before Jesus died, His mother John and other disciples came to the cross and Jesus told John to take His mother to his home.

Jesus was laid in the tomb and it was closed with a large stone. Jesus' enemies came to Pilate and asked that the tomb be guarded. They said, Jesus said He would arise on the third day, and His disciples will steal the body away at night. Pilate ordered soldiers to guard the tomb, when the third day came Jesus came forth and the guards became like dead men, afterward they came and told the Jews that Jesus arose from the grave. His enemies gave the soldiers a large sum of money. "Say ye, His disciples came by night, and stole him away while we slept," Matt. 28:13. It is sad to think what sinners did to Jesus: the Romans crucified Him, the Jews, God's chosen people, condemned Him and ordered sinners to crucify Him, His disciples stood and wept.

Jesus came to them after His resurrection, the day of mourning was turned to great joy. After Jesus ascended into Heaven, Peter and John preached, Jesus and the kingdom of heaven to the people. Some

of them repented and were taken into the church, others lived in hate and unbelief till the apostles and disciples were killed. Soon their doom and punishment came, The Roman armies came, destroyed the city and temple, many were killed, Jesus disciples were saved, the wicked were taken to many countries like slaves. It is a serious question, what shall I do with Jesus? If we accept Him as our personal Saviour and believe His commandment and obey them in faith and love, believe in the resurrection of Jesus and all mankind, we will be numbered in the first resurrection and enter Heaven. If we do not believe in the resurrection of Jesus, His words and commandments; and disobey them, we will be numbered in the second resurrection and be placed in a place of punishment forever.

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### I KNOW SOMETHING GOOD ABOUT YOU

Wouldn't this old world be better,  
If the folks we meet would say,  
'I know something good about you.'  
And then treat us just that way?

Wouldn't it be fine and dandy  
If each hand-clasp, warm and true,  
Carried with it this assurance:  
I know something good about you?

Wouldn't life be lots more happy  
If the good that's in us all  
Were the only thing about us  
That folks bothered to recall?

Wouldn't life be lots more happy,  
If we praised the good we see?  
For there's such a lot of goodness  
In the worst of you and me.

Wouldn't it be nice to practice  
That fine way of thinking, too?  
You know something good about me!

I know something good about you!

### SOME OTHER DAY

There are wonderful things we're  
going to do

Some other day;

Quite wonderful plans we'll carry  
through

Some other day.

There are loving words we're going  
to speak,

There are burdened souls we're going  
to seek;

We are going to help the poor and  
weak

Some other day.

There are victories grand we're going  
to win

Some other day.

We hope to conquer besetting sin  
Some other day.

There are beautiful flowers we're  
going to pick,

There are wonderful wreaths we're  
going to make

To give to the poor, the needy, the  
sick

Some other day.

Ah yes, but perchance it will be too  
late

Some other day.

For the tender words that hearts  
now crave,

And the wreaths of love which now  
we save,

May be withheld—to be placed on  
the grave

Some other day.

Content makes poor men rich;  
discontent makes rich men poor.—  
Benjamin Franklin.

# BIBLE MONITOR

Vol. XXXII

Feb. 15, 1954

No. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## SPIRITUAL POWER

"It is not for you to know the times or the season, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth", Acts 1:7-8. Here we have the last words of our Lord and Savior just before He ascended unto the Father. Since they are His last words they must be very important and they certainly meant much to Him or He would not of used them at this critical time of His Life. Should they be important and should they mean much to each of His followers?

The Disciples had again just asked a question which was uppermost in their minds and the minds of almost every believer at that time. They had often discussed this subject and even asked our Savior several times about it. We often criticize them for being so concerned about this subject when so many other subjects meant so much more to their eternal salvation. Either this subject itself or its many related thoughts seem to be the uppermost in their life and their daily thoughts.

How about believers of today? We have the experiences and teach-

ings that the disciples had and their own later teachings and experiences. Also the history of the church ever since then with many of the details readily available to all for study. With all this background, a host of explanations on the Holy Bible, the guidance of the Holy Spirit and the freedom of speech and religion, what is the popular subject of today among most believers? Is it not the same subject? People sit attentive under a sermon on this subject and an article on this subject is eagerly read. Why is this true? Is this our human nature? Might it be that we are treating religion similar to that of meeting a train? Do we fear lest we will not be ready, watch the timetable and schedule our activities so as to be there perhaps a minute ahead? Is this the life and ambition of a true follower of Christ?

Jesus said, "Ye do err, not knowing the scriptures, nor the power of God", Matt. 22:29. Do we err today? Do we search to know and understand the scriptures, not only on this subject but on all subjects? Do we seek to know, understand and use the power of God? Christ tells us, in our text, "This is not for you to know". But is something for you to know, understand, seek after and then use; "Ye shall receive power and through this power ye shall be witnesses of me every-

where”.

The word that is used in our text for power is the same word from which the english word “dynamite” comes “dunamis”. This spiritual power is what we should be concerned about. It may be considered in several phases. First let us consider power as ability. John the Baptist had this power and we read of him, “He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just”, Luke 1:17. Spiritual power has no limits to its ability. It is a leveling medium for all human ambitions. It exercises with greatest concern for others. Stephen had this power and he, “full of faith and power, did great wonder and miracles among the people. Few followers of Christ realize the ability of spiritual power.

Spiritual power has authority. Christ was questioned often because they could not understand where He received his authority. He had authority over unclean spirits and all manner of evil. He even had authority over His own life, “No man taketh it from me, but I lay it down of myself. I had power to lay it down, and I have power to take it again”, John 10:18. The disciples were surprised at their spiritual power, “And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name”, Luke 10:17.

Spiritual power is made known by its strength. The apostle Paul's life gives us numerous examples of the strength of this power. He tells us in Eph. 6:10, “Finally, my brethren, be strong in the Lord, and in the power of his might”. Spiritual power is a result of the Divine

gift according to our acceptance of His will and the use of our talents according to it.

Spiritual power may be obtained by an earnest desire for it, unquestioning faith in Christ, absolute avoidance of sin and a strict obedience unto His Holy Word as the spirit directs. Spiritual power is lost by failing to gain a full victory over sin or by trying to compromise good and evil and by failing to use the power we have for a testimony and influence for Christ.

Results of spiritual power and its use for Christs kingdom are many. Our text tells us we are to be witnesses of Him. It names the most important places where we should be a true witness and then sums it up by including the whole world. If we are not a witness in our own home, our own community, our own church—how can we expect to go any farther?

“Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus”, Eph. 2:5-6. The acceptance and use of spiritual power by its members will result in a quickened church, a useful church and a church that is witnessing for Christ.

## THE GREATER BLESSING

For a few thoughts to think about under the above heading, we wish to draw your minds to the latter part of verse 35 in Acts 20, “And to remember the words of the Lord Jesus, how he said. It is more blessed to give than to receive”. I do not find the above quotation in any of the four Gospels given precisely as

the Apostle Paul gave it, however I believe that the Lord had made such a statement, for every thing was not recorded that our Lord said and did, according to the Gospel of John.

We are now well entered into the new year, looking forward with hope to some extent for another harvest, or reaping something from our efforts which we may put forth in the different activities in which we work.

Yet considering that it may be a fruit of our labours, it is more or less beyond our power, and must be recognized as gifts from the Lord. A great many in the world I believe, do consider and know that the Lord blesses with rain and sunshine, and without Him, their efforts would be worthless, while on the other hand we do know that many live in this world taking all credit to themselves for every thing which they produce.

In general the most of folks are glad to be on the receiving end, and pray for good crops, bountiful storehouses, even for Spiritual blessings, that we as Christian people feel that we do need, and we do need them, for without them even our Christian life would be hopeless. Thus we may experience year after year the thought of our Harvest meetings in which we express Thanks for the gifts which the Lord hath given; even to some extent we feel that the Lord has blessed us according to what we deserve, which is but a self-ish thought.

Even to think of the season of the year which we have just so recently passed, when many gifts have been exchanged at Christmas time, and the carnal thought is desiring to see Christmas come, to see how well some one has remembered

us. Of course we usually think of giving something in return, and somehow I feel this is where the thought that Paul had in mind making the statement he did to the Elders of Ephesus, which he had sent for to meet him at Miletus on his journey to Jerusalem.

I think Paul was thinking in part of his free ministry, for in verse 33 preceeding our text, he says, "I have coveted no man's silver, or gold, or apparel." And in the fore part of verse 35 this thought "I have shewed you all things, how that so labouring ye ought to support the weak", which can be done in various ways. We have the record of two individuals in the early church, who met with even a request for alms, their answer "Look on us,—silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up:" I do not think we see the cripples lying around in our country that you might see in Palestine, but there are many folks that are aged, and heart broken, needing encouragement. Even in our short life we have had the experience of some poor soul that has been made happy by even a few words of cheer, even they rejoice with unexpressable words, with tears rolling down their cheeks. It is that which brings more joy and a greater blessing than any gift which you may receive; yes, we esteem the gift of Eternal Life a very precious gift, and Paul says "Thanks be unto God for his unspeakable gift". And yet, I feel there is a greater blessing when we see some one that we have helped in a small way to receive the same gift.

## BIBLE MONITOR

Taneytown, Md., Feb. 15, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

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Send all subscriptions and communications to the Editor.

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Thus I feel that the free ministry is of a far greater Blessing, it brings more joy and happiness, more a feeling of fellowship, more satisfaction in service rendered, more losing your life for the Master's work, and in loving deeds of kindness we ourselves will then forget.

Yes, we even get criticised for the good which we do to-day, the Apostles did too. Even were made to suffer for doing good, but some of our greater Spiritual blessings may come through suffering, "It is more blessed to give than to receive."

There are two ways in which we may apply the efforts put forth in the subject of consideration; we may only have that desire within us to make a sacrifice of our lives, just to be seen of men; and then the other way is that which comes from a pure motive generated from Grace within. It will make a very great difference in the blessing we receive from the Lord as to the motive back

of all our deeds.

I believe that it is a continual struggle within to resist the evil desires that come through human nature to all of us, even to hinder us from receiving the greater blessing.

Melvin C. Roesch,

Wauseon, Ohio.

## OUR DUTY

Honor thy father and mother is the first commandment with promise. Honor means to respect, regard and esteem. It is a important commandment and goes with the christian especially, from one generation to another. Everyone in this world has their duty to perform. There is much short sightedness in our day regarding our duty. We owe a christian life to God. We must work out our own soul's salvation. No one can help us if we are unwilling to devote our lives unto God. The christian realizes, through the gospel, their place and headship. We are responsible for our duty in the church, home and also in the world. Are we living up to that duty?

It is sad to think of many, including professing christians, who are controlled by the evil spirit; having their hearts filled with envy, hatred and strife. No desire for the bread of life but rather busy engaged in evil work, covetousness, idolatry, loving darkness rather than light, pulling at a mote in their brothers eye and not considering the beam in their own eye. Many use much time speaking untruthful to destroy the reputation of others. Most of us have learned through experience that some people cannot be lifted from sin unto the christian way of life.

To fear God and keep His commandments is the duty of everyone. We need to pray for strength and be watchful to fulfill our vows unto God. As far as possible be at peace with all men, fulfill our duty to God and labor for the upbuilding of His kingdom in the world. Christ has fulfilled His duty when on earth. "He said to all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me", Luke 9:23.

The apostle Paul fulfilled his duty for the cause of Christ. He met with severe hardship but they did not turn him from the christian way of life. We can think of many other faithful ones that fulfilled their duty to God.

Today we have the opportunity to do good to all. No evil threat should hinder us from performing our duty. I am thankful there are people that believe in justice and honor to those to whom honor is due. We should not forget our faithful fore-parents. In this age in which we are living there is not much care and respect given to the aged by the young. We know of some that have dishonored their aged god-fearing parents. In many ways the laws of our land stand as a protection to the aged. To a certain extent they require their able sons and daughters to help their parents if in need.

I believe many, including professing christians do not realize their debts. I believe we that have god-fearing parents never can repay the debt of gratitude we owe toward them. We feel thankful and grateful when others come to us with expressions of honor and praise to those who did so much for the living in relieving the troubles and hardships of this earth. Do we realize our duty and labor to keep the

christian spirit alive.

We are living in an age when many have no time for God. Their thoughts and the imaginations of their hearts are evil continually. Our duty is to be a true witness for Christ daily. To fear God and keep His commandments is the whole duty of man. No one can fulfill the duty of others. The false witness has no promise of being saved from the terrible doom awaiting the unrighteous, after the privilege of our duty in this life is past.

J. F. Marks  
Rd. No. 1, Felton, Pa.

## WHO IS GREAT

At the same time came the disciples unto Jesus saying, Who is the greatest in the Kingdom of Heaven, and Jesus called a little child unto Him and set him in the midst of them and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.

All of us are more impressed by what we see than what we merely hear. That is why our teachers use slides and posters, put up where they are easily seen. Jesus used a human visual aid in answering the question His disciples had raised, by calling a little child and setting him in their midst. While the attention was all focused on the child, the disciples must have wondered what Jesus was going to do with him. Jesus said in effect, Unless you give up your pride and selfish ambitions and become as this child you will not have a place in heaven

much less glory and honor. What child-like qualities did Jesus want His disciples to develop? He wanted them to be humble instead of haughty and proud. Children are teachable, they believe what you tell them. Jesus considered such simple faith a mark of greatness.

Soon after the disciples had given up their regular jobs to follow Jesus the Master tried to tell them what He expected of them. At the same time He emphasized the quality of humility. Do you remember His words? "Blessed are the poor in spirit for theirs is the Kingdom of Heaven", Matt. 5:3. That requirement still holds. Until one accepts Christ in humble faith he cannot be a part of God's Kingdom. Humility is also a mark of greatness in the relationship of man to man in the world in which we now live. The more education some people get, the smarter they think it is to make fun of religion. Jesus had strong feelings about one who ridicules others, much less God's Will. Certainly Jesus did not consider worldly wisdom a mark of greatness. Jesus named a forgiving spirit as one of the marks of greatness. On more than one occasion Jesus taught that our own forgiveness depends upon our being willing to forgive others.

This particular time He told Peter a story about two debtors, one owed such a huge amount that he could not possibly repay it. When he went to his Lord asking for mercy the whole debt was forgiven. Out of pity for him the Lord of that servant released him and forgave him his debt. Then what did the forgiven servant do? He immediately had a poor man who owned him a small amount thrown into prison because he could not pay his

debt. Our debt unto God for His grace in saving us and forgiving us, is represented as the huge amount in that story. We cannot repay Him the gift for His Son. However we can show gratitude by forgiving people who wrong us. Until we forgive others we do not deserve the forgiveness of God. Many things about Jesus' spiritual Kingdom cannot be put down in black and white. We have to accept them on faith. Any person who refuses to do so proves himself to be anything but great.

Viola Broadwater  
Cumberland, Md.

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### A HOME THAT IS LOVED

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As I sat in my room one morning I looked up and saw a motto hanging on the wall. It read "A Home That Is Loved". This thought sank down in my heart as I read and I decided to send some thoughts to the Bible Monitor. It might cause some dear ones to think of The Home That Is Loved.

The Home that is loved has a trodden path that leads to an open door. From within comes laughter of children's play and has toys here and there. A home that is loved holds a mother's smile and a father's influence side by side. Even with children grown it's arms are still open wide.

I believe this home has the family altar and the Holy Bible is read every day. Without the Bible children cannot be brought up in a christian home. Many God bless all who read and follow God's Will that they may have a Home That Is Loved, is my prayer.

Harry L. Junkins  
r1, Dillsburg, Pa.

## A CONSOLING THOUGHT

When old age overtakes us and in our declining years the beauty of nature and earth's joys disappears.

But the grandeur of heaven looms up brighter and brighter, day by day, as time draws nearer. Faith is our anchor in Heaven above. Buried firm and deep in our Saviour's love.

C. M. Kintner  
Converse, Ind.

## NOTICE

The 1954 General Conference will be held, the Lord willing, near West Des Moines, Iowa, June 5-9. We would appreciate it if all those who expect to attend would please write to one of our lodging committee, either Bro. Clarence Gehr, Dallas Center, Iowa; or Bro. Kyle Reed, Minburn, Iowa, giving us the number of persons coming and whether they are brethren, sisters or children.

Further information and directions for arriving at the grounds, will be given at a later date.

Locating Committee.

## NEWS ITEMS

### PLEVNA, IND.

The Plevna congregation met in council Dec. 12 in the afternoon. Bro. Clarence Surbey gave the opening devotions by reading from I Thess. 4, followed by prayer. Our elder, Bro. Elzie Weimer then took charge.

The main item of business was the election of church and Sunday school officers for the coming year. Bro. Herbert Parker was elected

elder and Bro. Robert Parker was chosen as our Sunday school superintendent.

We decided to have our revival two weeks later than usual which will begin Oct. 3, ending with the communion. The meeting was closed with prayer.

Ruthanna Kintner, Cor.

## MAILING LIST

Through the revising of the Mailing List and the change over to a new Printer, some errors and mis-sent Monitors have occurred. We wish to thank you for your patience and particularly for those who have helped correct any errors. We hope to keep all changes corrected and your labels more up to date than has been possible in the past. Will all correspondents and individuals as well, please notify us at once of any change of address.

Editor.

## APPRECIATION

I want to thank the dear brethren who visited me in my illness and while at my son's house in Fresno. I had failed to get to the Pleasant Home Lovefeast Nov. 14th as I had a slight stroke the night before. I was certainly cheered up to have the brethren and sisters visit me. I was annointed and continued to improve in health until I was able to return to my home at 1502 Lincoln Ave., Yakima, Wash. I am greatly blessed being 91 years and 10 months today. Again I say thanks to those who have been so kind and thoughtful of me in my affliction. Pray for me that I may keep faithful till the Lord calls me home. Lovingly your brother, E. W. Pratt.

## PERILOUS TIMES BEGIN WITH SELF

### ART. II

Since the "Perilous Times" are evident and a recognized fact, the next thing of concern is what to do. Even though some of the evidences of the times may be the fulfillment of prophecy, or the punishment from the Lord for our sins, yet we have lessons to learn and commandments to obey. We have some specific instructions regarding our lives in relation to these times. We must not forget, however, that since we are not of this world, but have our citizenship in Heaven, we can only work within the bounds of our authority and by using christian means and methods. We need therefore not expect to bring about radical changes in the operations of nations or in the minimizing of national sins instantly.

The best place to start to change the picture of perilous times is not with nations but with self. We can begin by cultivating within us a feeling like Paul's when he said, "I am persuaded" that certain conditions, things, and powers could not separate him from the love of God, Rom. 8:38-39. Then too we can rely on the promise of Jesus that, if we are His sheep, we shall never perish, neither can any man or power pluck us out of His hand, Jno. 10:28. With such persuasion, and faith in such a promise, we have a good foundation to proceed as instructed in II Peter 3:11, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and Godliness, looking for and hasting unto the coming of the day of God".

Again, in Eph. 5:15-16 we read

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil". In these Scriptures we find we are to have holy conversation, live godly lives, walk as wise and redeem the time because the days are evil. (perilous). Are we redeeming the time! Do we put forth double effort in wisely and rightly using our time, and thus, in a sense, buying back some of the time we lost in sin and neglect, which neglect may have been a factor in bringing about the present state of perilous times?

Another Scripture, bringing to us a very personal suggestion and example, is found in Acts 24:16. Here Paul says, "and herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Adding to our persuasion and faith, obedience to the last three scriptures named, will put us on the road to affect a change in the perilous times.

But what kind of a conscience do we have? Is our conscience good and pure, directing our thoughts and acts in harmony with the teachings of the Bible and our christian parents and teachers, or is it weak, defiled, seared or dead? Does it still tell us wrong is wrong, or does it now tell us any and every modern tendency and practice is right. What does it tell us about Christmas trees, labor unions, working in War Plants, picture shows, fairs, television, obeying conference decisions and our civil laws?

To have a conscience void of offence toward God certainly would suggest daily communication in prayer, meditation and Bible reading. It will cause us to love the Lord with all our heart, soul and mind, Matt. 22:37, and it will re-

quire obedience to the commandments. To have a conscience void of offense toward men would include living the golden rule, loving our neighbor as ourselves, and sacrificing for the temporal and spiritual needs of others. It would include prayer for our rulers, paying our just taxes, and obeying our civil and religious laws. Micah speaks of our duty to God and man in this way, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God," Mich 6:8. Joshua said to the children of Israel "Choose you this day whom ye will serve; but as for me and my house, we will serve the Lord," Josh. 24:15. The acts and attitudes of professing christians have had a major part in bringing about times such as we have. Looking into our own lives and then taking Joshua's attitude, will help us through the present and future times.

To be continued

F. B. Surbey, West Milton, Ohio

## TOURING THE HOLY LAND

### Chapter 60. Palestine Border

#### Trouble

Anyone traveling in Palestine need not be in that Land long until they are aware of a very unfriendly feeling existing between the Jews and the Arabs. It becomes apparent on every hand.

While the war in Palestine ended in 1948 and Israel was declared a state, hostilities did not cease. Palestine Arab farmers, forced by hunger, risk their lives daily, in raids across the Israeli frontier, for food from the rich lands they once owned before the Arab-Jewish war.

Published statistics show that a score or more of these Arabs are killed each month by the Israeli frontier guards.

These hunger raids are only one part of the series of continuing border troubles which are punctuating the restless five year old peace treaty existing between Israel and its Arab neighbors.

Israeli authorities have made public the fact that approximately two hundred fifty Arabs and twenty-seven Jewish civilians and guards have been killed in a space of six months in their clashes along the frontier.

Over 100,000 Arabs live in small villages, community agricultural settlements, etc., along the circumference of Israel, whose farmlands have been taken from them by the Arab-Israeli armistice line.

In some respects, these villages constitute a greater threat to peace in Palestine than the thousands of refugees actually driven from their homes and forced to live on relief in very poorly constructed shelters in desert tent cities.

Because of hunger and desperation, many Arabs have risked death in crossing their fields in Israel. This challenge keeps war at constant pin-point. The Arabs, cut off from their farmlands, are not able to grow food. The jews, being bitter toward them, will not help them. They are not considered refugees by the United Nations, therefore, are not provided relief by that agency.

Other displaced persons are provided for by the United Nations Relief and Works Agency.

With neither land or relief, these people have a very difficult time. Many families are divided. There men folks have left home to find em-

ployment in some of the bigger Arab cities.

If they are fortunate enough to find employment, even at very poor wages, they send enough money home to provide a scanty living for the family.

Many others, living on their saving until it is all, have sold their furniture, cooking utensils, clothes, everything they once owned, to obtain food. For this reason, many are now making a rugged attempt to hold their families together, without a single piece of furniture or an extra piece of clothing.

When they depleted everything they had at hand, the only thing then left to do was to try to get food from the fields they once owned, but now are in the hands of and cultivated by the Jews. This constitutes the main reason for so much border trouble and unrest in Palestine today.

Jewish officials blame the Arab government. They accuse them of having done nothing to help their own people, either by way of relief, or by trying to develop their many acres of desert land into tillable fields. They claim that by a little work on the part of the Arab, they could raise some food to alleviate the desperate situation they are now in.

The future of these Arab villagers in Jordan, Lebanon, Syria and the desert strip of Gaza bordering Egypt is very dark and uncertain.

The lands they now are forced to live on are virtually non-productive and are greatly overcrowded by refugees. Over-burdened UNRWA officials insist it is impossible to add these villagers to the already enormous and overladed relief rolls.

These old farm lands can be returned only by a re-adjustment of their borders. Some adjustments have been made under United Nations sponsorship, but much must be done, yet, to make any great gains in helping these people help themselves.

Neither side is disposed to give an inch of the productive land it now holds. This grave condition in the Holy Land, the land of the Bible poses a big problem.

Why such relationship should exist among God's creation is not easily understandable. Man does not know why, and apparently, does not know the answer to the problem. Only God knows what will be the outcome.

We saw with our own eyes, the hardships our brothers and sisters (for we are all created of God) across the waters are enduring. While we in America have more than we can consume, they have insufficient food to maintain, even, a resemblance of a comfortable living.

Seeing so much disputations between the Jews and the Arabs, seeing every precaution taken, to prevent one side from conquering the other, reminds Bible readers that this may be another fulfilling of prophecy.

We should pray that peace might again reign among men. We can do our part in maintaining peace, by living peaceable. We pray that it will be God's Will that the trouble now existing between the Jews and the Arabs might be settled and that peace will again reign in Palestine.

## Chapter 61, Bethel to Shechem

## Part 2.

After viewing the refugee camps, as we continued our journey northward, we could not free our minds of the horrible and awful condition of those camps. The fifth and poverty in which they are living is appalling. It is a shame for man, the highest of God's creation, to be living in such a state.

Not only do these refugees have a very poor living, but throughout Palestine, poverty is written on every face of the natives. It is visible at all adobe huts called home. As you view the countryside, as you see their manner of farming, it can only mean "poor" living at the best.

To impress the reader, as we were going towards Shechem one afternoon, ahead of us there appeared a strange looking object coming towards us. It moved back and forth and up and down. One's first impression was that of a mammoth porcupine with its quills bristled. As we drew up along side, it turned out to be a woman carrying a huge brush pile on the top of her head.

She had walked a long way and spent the day gathering twigs, tree branches, dried weeds, etc., whatever would burn. She then tied her gatherings into a bundle, poised it on top of her head and carried it home for fuel. Our local guides in Palestine told us that it was not uncommon for women to wander ten, twelve and more miles from home in search for some thing to burn as fuel.

Too, this becomes a daily occupation. Those at home can burn the material as fast as the women folks can bring it home. Compare such methods of cooking and keeping

warm with out automatic furnaces, thermostats, electric stoves, etc. Unless one sees these conditions, it is hard to visualize how they do live in the Holy Land, especially in the rural areas.

In this community, near Shechem, we saw very poorly constructed native homes. Many were built of crude stone. They were hardly larger than a single car garage. Most of them were roofed with mud. Many of these huts appeared to be hanging on the hillside. Around about them, stones, all sizes and shapes substituted for lawns and shrubbery. There was no shade of any kind. There was nothing welcoming to make these shelters home.

As you near Shechem, Mt. Gerizim lies to the left and Mt. Ebal to the north. Each of these mountains are important Biblical mountains. Mt. Gerizim is called the Mount of Blessing and Mount Ebal the Mount of cursing. They are rightly named according to the scriptures. "And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing on Mt. Gerizim and the curse upon Mt. Ebal", Deut. II-29.

Both of these mountains are terraced and under cultivation. Productive gardens abound on them. Mt. Ebal is the highest of the two, being 2700 feet above the Mediterranean, whereas Mt. Gerizim is 2600 feet. They rise in altitude about one thousand feet higher than Shechem. The valley between them is approximately six or seven hundred feet wide, then gradually rises to the base of these mounts.

Mt. Gerizim has the most history behind it. Jotham stood on Mt. Gerizim when he denounced Abime-

lech, as recorded in Judges 9. Sanballat, the Persian governor under Darius, built a temple on Mt. Gerizim. Manasseh was made its high priest in the year 420 B. C. This temple was destroyed by the Jews in 129 B. C.

Fragments of ruins still stand. On this mountain the Samaritans still worship, without a temple of altar.

As one sees these two mountains, there read the scriptures pertaining to each, it becomes quite impressive. While buildings do deteriorate, people die and cities are destroyed, God's created mountains remain intact. They are monuments, bearing testimony to the authenticity of God's Word.

After passing Mt. Gerizim, we came to the city of Shechem, which is presently named Nabalus. They are one and the same city. Nabalus lies on a ridge between the Jordan River and the Mediterranean, between Mount Ebal and Mount Gerizim.

The area surrounding Shechem is a very rich agricultural section. Dr. Clark says there is nothing finer in all Palestine. The valley about it is rich in gardens, orchards of all kinds and is well watered.

Abraham, upon his visiting the promised land, passed through to Shechem, Genesis 12:6. In and around this vicinity was the dwelling place of Jacob. Shechem was one of the cities of refuge.

The present city of Nabalus has a population of about 5000. It is quaint in design and architecture. In many of the old Biblical cities, there remain ruins of buildings considered beautiful in their day. There are no such ruins or buildings in

Nabalus. All are common and simple in design.

Around Nabalus, olives, figs, oranges, apricots, grapes, almonds, walnuts, etc., grow in profusion. In addition, all types of vegetables abound. Other industries here include the manufacturing of wool products, silk, camel's hair and soap. In chapter 29, I gave an account of soap making and the skin bottles Jesus referred to.

Nabalus is in Samaria. Throughout Samaria, because of war conditions, it was necessary that we have soldiers with us. They rode in our cars. They preceded us to any sightseeing, making sure, first, that there were no snipers, thus endangering our lives.

We spent considerable time in this vicinity. There was much to see. So much of rural Palestine is desolate, whereas, in and around Nabalus it is understandable how the people can make a common living.

The next chapter will give an account of other places of interest we visited in the land where Abraham sojourned.

To be continued,

Paul R. Myers,  
Box 117,  
Greentown, Ohio.

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## MY SERVING

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Whether I am a deacon or not have I not some deacon's work to do? Yes, while there are poor I know, while there are hungry I can feed, while there are weak I can strengthen. If each Christian is a king and a priest unto God, certainly each Christian is also a deacon. Read Acts 6.

**BE TRUE**

Be true to the Savior  
 For 'tis in God's word.  
 His life and His teachings  
 Can plainly be heard.

How He went about doing  
 His Father's own will,  
 Showing mercy and goodness,  
 Sweet peace and good will.

All they who would live  
 In the kingdom of light  
 Must keep watching and praying,  
 Have their lamps burning bright.

The highway of holiness,  
 Truth and of right.  
 Keep walking and singing,  
 Have our hearts always bright.

The life of sincerity,  
 Humanity true,  
 Was good for our fathers,  
 It is good for us too.

Let's gather the children  
 And bring them up right.  
 Oh, bring them to Jesus,  
 He will be their delight.

The darkness is gathering (Isaiah  
 60-2)  
 Then soul, Oh, Arise.  
 For Jesus is coming (Rev. 21-7)  
 With light from the skies.

All who would be with Him  
 And ready to go,  
 Must be true and faithful:  
 Saint John tells us so. (Rev. 19-  
 11)

**SOMETHING NICE TO SAY:**

Would you know a helpful rule,  
 Be the weather warm or cool?  
 Here's a motto that will pay:  
 Look for something nice to say.

Is your neighbor feeling blue?  
 Then my friend, it's up to you;  
 Brighten up his dismal day,  
 Look for something nice to say.

He may be a growler, yes,  
 And you may not meet success;  
 Don't give up and go away,  
 Find the thing that's nice to say.

Tell him that he's doing fine,  
 Mustn't stop to fret and whine;  
 That is always nice to say,  
 Say you'll help him if you may,

Feeling rather cross yourself?  
 Put your feeling on the shelf;  
 Let good nature have full sway,  
 Think of something nice to say.

'Tis a sad old world at best,  
 Leave the sadness to the rest;  
 Scatter sunshine all the way;  
 Cheerful words are nice to say.

Are there things that make you  
 sore?  
 Words that cut down to the core,  
 Make you want to fire away?  
 Think of something nice to say.

Angry words are sure to hurt,  
 You'd regret an answer curt;  
 Always choose the kindlier way,  
 Look for something nice to say.

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"Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious . . . . think about these things." (Phil. 4:8.)

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Do you know that you are teaching by your example during the week, as well as in the class on Sunday?

## EMPTY SEATS

"Are you going to church this morning, Susie?" asked Dr. Clark, lying back in his easy chair with the morning paper. "A doctor who is out day and night, can't be expected."

"No, I made jell yesterday, and I'm tired. I'm faithful enough to stay at home this cloudy morning," and Mrs. Clark curled up on the couch with the Bible she had not opened for a week, but it soon dropped from her hand. She was aroused by a strange voice saying:

"Now, my imps, what have you done today to weaken the kingdom of God?"

The voice came from a suspicious-looking personage seated on a throne of human skulls. Around him was gathered a crowd of terrible beings, each with a crown of fire, in which gleamed some name, such as Malice, Envy, Pride, Hatred, and kindred passions.

"We have been busy today making empty seats in churches", began one.

"Nothing could please me better", answered their king.

"I persuaded one man that he had a headache, and kept him from a sermon that might have changed his old life," said one.

"I induced one good man to slip down to his store and fix up his books", said another with a horrid grin. "Good"! said the king. "He'll soon give up Sunday altogether."

"I was able to get one devoted young man to visit old friends", said one imp.

"I worried one good sister about her old bonnet until she decided to stay at home until she got a new

one," spoke up the imp labeled "Pride."

"And I made several poor women, who were hungry for God's Word, stay at home to repine over their trials, I just said to them, 'Oh, those rich people don't care for you; you can't wear fine clothes, so I wouldn't go where I was looked down upon'." He continued: "That way I kept many poor at home whom the rich would have been glad to see."

"That is one of the best ways to cheat people out of heaven that I know of", answered the king with approval.

"I induced a good many men and women to think that they are not strong enough to go out", said one called "Indifference". "Of course, all these men will be at their business places tomorrow, even if they feel worse. But they would not go to church, where they would have been able to clean house or go calling, but I made them think they couldn't walk to church unless they were perfectly well."

"Very good," said the king, with a sulphurous grin. "Sunday headaches might often be cured by getting out in the air, and backaches forgotten by the thoughts drawn to higher things. But you lying imps use every weakness of the flesh to help make empty seats."

They all smiled, for in their kingdom "lying" was a great complement.

"I have a way of keeping people home from church, and they feel perfectly innocent about it", said one. "I induce people to have company or go visiting on Sunday. Of course, this takes their minds off sacred things to begin with, and puts them on dressing and eating.

Servants, mothers, and older sisters have to stay at home to get big dinners. Many of the guests miss church to be on time for dinner."

"Anything to make empty seats", approved the king. "These people cannot be tempted by Sunday excursions, but they miss God's house just as easy in this way."

"To make ladies feel that their servants need no Sunday privileges is good", suggested one.

"Very true", said his superior. "As long as we can get Christian people to cause or allow men and women to work during their church hours we can keep many empty seats in churches, and men and women away from God".

"I am the weather imp", said one gloomy fellow. "I go around persuading people it is going to rain, or it is too cold, too damp, or too hot to venture out to church. It is enough to make even your gloomy majesty laugh to see these same people start out the next day in wind and weather. One would think it a sin to carry umbrellas and wear gum coats to church."

"Confidentially", answered the king, "when I find a Christian who has no more concern about the weather on Sunday than Monday—determined to make as much effort for spiritual gain as he would for worldly profit—I just give him up. It's no use to try to drag back the man or woman who goes to God's house in all kinds of weather."

"I'm able to do a good deal with some of the ladies of the congregations", spoke up the imp labeled, "Fashion of this World". "I can make some stay home because the new hat did not come, or because

their clothes are out of style, or they have not got a new cloak."

"I have a better scheme than that", said another. "These people you keep away are indifferent—generally good-for-nothing folks who are hardly worth getting into the kingdom of his satanic majesty, but I have a plan that empties seats of the workers in the church."

"That's just what I want", said the king.

"I make these people overwork on Saturday. For instance, get some good man the preacher depends on, or some devout Sabbath School teacher, to make Saturday the busiest day in the week. I just keep him rushed with neglected things till late at night, and then he oversleeps or is sick the next day, and can't get out, or, if he goes, is too tired and sleepy to take part or even listen."

"Splendid plan!" cried Satan.

"Yes, it works well with delicate women. If they clean house, or have Saturday night company, they can be kept home without knowing that they have broken the Sabbath the day before. A church party late Saturday night helps with empty seats".

"You are doing finely, my imp," his majesty said, warmly—for his breath was a flame of fire. "Preachers may work and pray over their sermons all the week, but there will be no results in preaching to empty seats. One of the most important things we have to consider is how to keep people away from churches on Sabbath. Your plans are excellent, but I might suggest another good point. All preachers have human imperfection—some fault of manner or speech. Get christians to criticize their pastor, especially be-

fore their children. This keeps young people from wanting to be church-members. If you can stir up a spirit of fault-finding against the preacher or among the members, it will help make empty seats. People who get mad at each other do not care to go to church together. If the seats are empty, the minister may be a saint and preach like an angel to no purpose. See the result of your labor—on—Street church today. Half the seats were empty. Not only did the two hundred people who stayed at home lose a blessing, but each empty seat did its work against the Lord's kingdom. The preacher made unusual preparation, and went with his heart on fire, but the empty seats chilled him, and he did poorly. Several strangers had dropped in with letters, but they were disappointed at the small attendance, and took their letters home, and some will not take them to any place. There was a special collection, but the best givers were away, so it was a failure. It isn't a smart teacher, or a rich congregation, or a good location, or a paid choir that makes a successful church. It is the church-members always being there that draws in the unconverted and makes an eloquent preacher. As soon as a Christian begins to stay at home, from one excuse or another, I know I have a mortgage on his soul, which if he does not shake off, I will foreclose on the judgment day."

"You have none on mine," cried Mrs. Clark, who had been listening with bated breath; "I'll go to church, if only to defeat you."

"What's the matter, dear?" asked the doctor. "Have you been dreaming?"

"Perhaps so, but I'm going to church if I get my seat just in time

for the benediction. I'll cheat Satan this day out of one empty seat." —Sel. by Jeannette Poorman, Pioneer, O.

## A REVIEW OF WOMEN OF DEUT. 22:5 IN OUR AGE

"There is an evil which I have seen under the sun and it is common among (wo)men." Ecclesiastes 6:1.

The dress problem is not a new or twentieth century problem, but an old one, in fact so old, that it has become very monotonous for the greater part of the people. By far the majority of folks want a continual change in style of dress. And it is believed, nothing receives more attention than the matter of dress. Dry goods stores and style shops, help to prove this. Furthermore, the question of modest-dressing has been thrown to the winds by multitudes, saying, there is nothing to it, and immodest dress has become the fashion-god of the day. Practically all popular churches have cast their eye upon the fashion side of life. The same has also pre-eminence in most homes. Fashion journals, popular magazines and style catalogues, etc., are very welcome literature in such homes. Billions of dollars are spent annually for fashion and style of dress. A prominent physician of New York said in a certain convention: "The sole purpose of the style of dress worn by the American woman of today is sex appeal. They dress to attract the attention of men."—

While modesty has been much "scoffed at" we find it is the only word in the dress question that settles the problem to help lift the subject to the standard of heavenly approval. With all the ridicule mod-

esty may receive, it can after all not be questioned as being immodest. Modest dressing has a powerful testimony. Even worldly people will form their opinion as to a person's piety by their outward appearance. Two women were seen walking on the sidewalk, an observer not a Christian, gave her opinion as believing one to be a Christian. When asked what made her think so, she replied, by the way of her modest attire. It is also told of a young Christian woman riding on a train, and while traveling, a conductor politely asked her, "Why do you dress so plain?" She inquired what his motive was in asking. He replied that his wife always talks about the necessity of women dressing plain while he did not see any reason for it. The young lady looked at him and said, "Why do you wear that special uniform?" He replied, "Because I serve the Rock Island Company and comply with its orders in wearing it." "So do I", was her quick reply, "I have joined the Church of Christ and am in the service of my Master whose orders I comply with in my dress, according to I Tim. 2.9, where Paul states that women shall adorn themselves in modest apparel with shame facedness and sobriety".

Would to God, more Christian women would value the word "modesty" in their attire and life. With all the new fads that Dame Fashion has been able to bring forth, nothing has become quite so detrimental in the eyes of the moral and modest class of people as the semi-nudeness and immoral dressing as we see it today. Multitudes of mothers and daughters are wearing dresses today that only harlots wore a half century ago. Even little girls are started on this way to ruin in their pre-

teen age with such unbecoming dresses by their own mothers. Needless to say—but Satan is the author of all abbreviated dresses. Now the subject of our text: Deut. 22:5, another new fad that has crept upon our generation in this twentieth century, but evidently not a new one, since sinful Israel was already warned and it is pronounced as an abomination over three-thousand years ago. It reads like this: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are abomination unto the Lord thy God". Here we see that man is positively forbidden to put on a woman's garment, and like wise the woman to wear a garment that makes he appear "manish". However, we have observed that many church women, who use faulty excuse to do that which it contrary to the Scriptures, such the apostle says are "unlearned and unstable wrest as they do other Scriptures unto their own destruction". Two points of arguments seem to favor their defensive views:

First, there are other "Thou shalt nots" in the same chapter verses 9, 10 and 11. Their weak reasoning is, people do not keep the precepts of these other verses so they are not obligated to keep verse 5. Let us note: Violating verse 5 is an abomination in the sight of God. These other verses are included in the ceremonial law which were done away with Christ's coming. Nevertheless the mixing seed, etc. is applicable in the Gosper age; as Israel was not to mix with the other nations so shall the church of Christ be separated from the world. Likewise the ox as a clean animal and the ass as an unclean shall not be yoked together,

typical of believers and unbelievers are not to be unequally yoked together.

The second is: "This Scripture is in the Old Testament or under the Law, and since we are under Grace we give no attention to Deut. 22:5. Let us use caution here. The dress question has always had a moral aspect both the Old and New Testaments. Practically the same warning and dangers are given in the Old Testament as it is in the Gospel time, the difference is, the penalty under the law was death, physical death; under the new it is spiritual death.

**The moral law was never abolished.**

In the New Testament I Tim. 2: 9, 10—the moral nature of woman's dress is being portrayed with the same Spirit of God, as the moral nature is found in Deut. 22:5,—the other verses referred to above have no moral aspect. They came under the rule for Israel, and spiritually interpreted for the Christian. The ten commandments which are all grounded on a moral basis, are not to be tampered with, for instance: "Thou shalt not steal", is breaking a command, spiritually and morally. Another one "Thou shalt not commit adultery." All these are an abomination in violating and wrecking the moral law, as in the New Testament. But we must remember that morality and modesty always were essential principles under the law of God in the time of Moses the law-maker. This same principle will always hold true under the law of Christ, and the doctrinal teachings of the apostles. In the beginning of God's creation male and female were placed side by side, but a distinction was placed between them which will always remain so.

God has no part in the opposite-sexes trying to dress alike: man to look like the woman and the woman to look like the man. Therefore God has ordered man to keep his place and the woman to keep her sphere. But the question still remains, why do women want to dress like men? Why do women disregard the modest and moral view of life and ignore or rather disobey the warnings of the Scriptures? Many justify themselves by claiming their slacks were especially made for women, and are not man's garments. Let us again look at the text: "The women shall not wear that which pertaineth unto a man." The words "pertaineth unto a man" signifies, she is not to wear that which resembles a man or looks like a man or refers to a man—. To further prove this the following is told of a little child hardly able to talk which looked out the window and saw a woman in slacks, pointed its finger at her and said: "Man, man." So when a little child tells the facts of the argument, isn't it high time that these faulty excusers wake up and listen? The instinct in this little child had already grown sufficiently enough to tell that "which pertaineth unto a man." Also good normal common sense would tell such a woman that she is breaking God's command. We believe it is sin for the woman to equal herself in man's likeness, and man to effeminate himself in the likeness of the woman for it is an act that brings degeneracy upon the race, and is therefore "Abominable to God."

Farm women excuse themselves as helpers in the fields, riding tractors, berry-picking, etc., that it is too inconvenient with modest dressing and will therefore rather change

over to violating the Scriptures, trusting such faulty excuses would clear them at the judgment, only to find themselves sadly disappointed for God says: "So shall my WORD be that goeth out of my mouth: it shall not return unto me VOID," Isa. 55:11. Also the Psalmist says: "God hath spoken once, twice have I heard this, that power belongeth unto God." Ps. 62:11. God will not change His words only to meet our inconveniences. It is up to us that we change our methods and ways of life to meet the requirements for heaven. Yes, God hath spoken once, and that is enough. The woman that is spoken of in I Tim. 2:9 and 10 who adorns herself in "modest apparel with shamefacedness and sobriety which professes godliness with good works", truly will never be found in slacks or trousers. But the woman who has lost her shamefacedness and ceased from blushing (Jer. 6:15) and walk like the haughty daughters of Zion (Isa. 3:16) will reap the abomination of which John the Revelator has told (Rev. 21:8) unless a repentance is found in due time.

In conclusion, Let the woman remain feminine and uphold her standard and sphere, as it pleases the Lord.

Respectable men admire femininity in women, but abhor the woman who walks in slacks or trousers.

"Abstain from all appearance of evil." I Thess. 5:22.

Coutresy of—

Church of God in Christ, Mennonite

Free Tract and Bible Society

Moundridge, Kansas.

## YOUR WORDS

Keep a watch on your words my darling

For words are wonderful things

They are sweet like the bee's fresh honey,

Like the bees they have terrible stings;

They can bless and make glad the heart

And brighten a lonely life,

They can cut in the strife of anger,

Like an open two-edged knife.

Let them pass through your lips unchallenged

If their errand is true and kind,

If they come to suport the weary,

To comfort and help the blind;

If a bitter and revengeful spirit

Prompted the words, let them be unsaid,

They may flash through the brain like lightning

Or fall on a heart like lead.

Keep them back if they're cold and cruel

Under bar, and lock, and seal;

The wounds they make my darlings

Are always slow to heal,

May peace guard your lives, and ever,

From the time of your early youth,

May the words, you daily utter

Be the words of beautiful truth.

—o—

We are the only Bible,

The careless world will read;

We are the sinner's Gospel,

We are the scoffer's creed,

We are the Lord's last message,

Given in deed and word:

What if the type is crooked?

What if the print is blurred?

—Sel.

## A SWARM OF B's WORTH HAVING

B patient, B prayerful, B humble, B mild,  
 B Wise as a Solon, B meek as a child,  
 B studious, be thoughtful, B loving, B kind,  
 B sure you make matter subservient to mind.  
 B cautious, B prudent, B trustful, B true;  
 B courteous to all, B friendly with few.  
 B temperate in argument, pleasure and wine,  
 B careful of conduct, of money, of time.  
 B cheerful, B grateful, B hopeful, B firm,  
 B forceful, benevolent, willing to learn;  
 B courageous, B gentle, B liberal, B just;  
 B aspiring, B humble, because thou art dust.  
 B patient, B circumspect, sound in your faith,  
 B active, devoted, B faithful till death,  
 B honest, B holy, B open and pure;  
 B thankful, B Christlike, and you'll be secure.

—Selected.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye become the servants of righteousness.—Rom. 6:16-18.

## IN THE SECRET PLACE OF PRAYER

Oh, the joy of sweet communion,  
 In the secret place of prayer.  
 Oh, the bliss of His sweet presence,  
 When I meet my Saviour there.  
 He, in tones of sweetest accent,  
 Bids me trust Him more and more;  
 Claim His promises unfailing,  
 Daily strength and grace implore.  
 Oh, the peace in His own presence,  
 In the secret place of prayer,  
 When from all the world secluded,  
 His own peace with me doth share  
 How I love to linger with Him,  
 Listening to His words of grace,  
 Resting in His will, submissive,  
 Nothing can His love efface.  
 Oh, the fellowship with Jesus,  
 In the secret place of prayer,  
 There to tell Him all my longings,  
 And to cast on Him my care.  
 He so gently soothes my sorrows,  
 And His strength He doeth impart,  
 With His own right hand upholds me,  
 Draws me near unto His heart.  
 Do you love to talk with Jesus,  
 In the secret place of prayer?  
 Have you found His peace and pardon,  
 As you meet your Savior there?  
 Do you bring to Him your burdens,  
 Cares and trials with Him share?  
 He will give you joy unbounded,  
 Rest and peace beyond compare.  
 —Selected.

Don't begrudge the fact that you are growing old, just think of the many people who are denied the opportunity.

## MAKE IT A MATTER OF PRAYER

When you are weary in body and soul,  
Weakened by many a care;  
When work is claiming its strength-taking toll,  
Make it a matter of prayer.

When you're discouraged, distraught, or dismayed,  
Inclined once again to despair;  
Remember there's One who can come to your aid,  
Do: make it a matter of prayer.

When you're confused in this world's tangled maze;  
When life seems a muddled affair,  
Direction will come for all of your ways,  
If you make it a matter of prayer,

When happiness sets your hearts all ablaze;  
Your joy you feel you must share;  
Forget not to offer thanksgiving and praise;  
Make it a matter of prayer.

---

## HE GIVETH REST

He giveth His beloved sleep,  
A calm and dreamless rest,  
A rest unbroken, solemn, deep,  
Where foes can ne'er molest.

Life's trials no more shall come,  
The darkness of this fear;  
A glorious rest, an entrance home  
Where there are no more tears.

All praise to Him who knoweth best,  
Who doeth all things well,  
Who loveth all who giveth rest,  
Whose praise all tongues shall tell.

## HOME WITHOUT A BIBLE

"What is home without a Bible?  
'Tis a place where daily bread  
For the body is provided  
But the soul is never fed.

What is home without a Bible  
'Tis a vessel on the sea.  
Compass lost and rudder broken  
Drifting, drifting aimlessly.

What is home without a Bible?  
Listen! Ponder while I speak;  
'Tis a home with Bibles in it  
But not opened once a week.

Monday comes and goes and Tuesday,  
Wednesday, Thursday, Friday,  
too,  
Saturday, and even Sabbath,  
Book untouched the whole week through.

Lost! The Bible lost! its teachings  
Lost! Its help each day in seven,  
Lost! To live by, Lost! to die by  
Lost! What lost? The way to heaven."

---

## PLEASANT STREET

The folk that live on Pleasant street  
Are just the kind you like to meet,  
Smiling lips and twinkling eyes  
That makes you think of sunny skies.

They always have a word to say  
That sends you happy on your way;  
It gives new zest to merely meet  
The kind that live on Pleasant street

Their dispositions are serene,  
You know the people that I mean?  
The kind one always likes to meet,  
In wish more lived on Pleasant street.

## A SONG OF TRUST

I cannot always see the way that  
leads to heights above;  
I sometimes quite forgot He leads  
me on with hand of love;  
But yet I know the path must lead  
me to Immanuel's land,  
And when I reach life's summit I  
shall know and understand.

I cannot always trace the onward  
course my ship must take,  
But, looking backward, I behold  
afar its shining wake  
Illumined with God's light of love;  
and so I onward go,  
In perfect trust that He who holds  
the helm the course must know.

I cannot always see the plan on  
which He builds my life;  
For oft the sound of hammers, blow,  
on blow, the noise of strife,  
Confuse me till I quite forget He  
knows and oversees,  
And that in all details with His  
good plan my life agrees.

I cannot always know and under-  
stand the Master's rule;  
I cannot always do the task He  
gives in life's hard school;  
But I am learning, with His help, to  
solve them one by one,  
And when I cannot understand, to  
say, "Thy will be done."

My little children, these things  
write I unto you, that ye sin not.  
And if any man sin, we have an  
advocate with the Father, Jesus  
Christ the righteous.—I John 2:1.

I have been young, and now am  
old; yet have I not seen the right-  
eous forsaken, nor His seed begging  
bread.—Psa. 37:25.

## THE LIFE THAT PAYS

It pays to be a Christian,  
It pays in every way  
To know the blessed Savior  
And trust Him day by day.

The world will always fail you,  
No matter where you go,  
Sin always leads to sorrow,  
To sadness and to woe.

Christ died upon the Cross  
To save your soul from sin;  
Open now the door by faith,  
He'll gladly enter in.

He'll answer all your questions,  
He'll surround you with His care,  
He'll solve your every problem,  
Your heavy burdens bear.

He understands completely,  
He listens when we call;  
Our ever lasting portion,  
Christ lifts us when we fall.

He'll never, never, leave us,  
A blessed fast to know;  
So we'll live for Him completely  
As heavenward we go."

## REAL SUCCESS

It is good to succeed,  
But it's better by far  
To show by the deed  
Just the man what you are.

Though the victory's sweet  
When the battle is done,  
Are you proud to repeat  
How your triumph was won?

Do you win in a way  
That is free from all shame?  
What do other men say  
As they mention your name?

Did you openly fight?  
Were you brave enough there  
Not to turn from the light  
In your hour of despair?

## GOD'S COMMANDS

For this is the love of God, that we keep His commandments, and His commandments are not grievous. (I John 5:3).

How gentle God's commands!

How kind his precepts are.

Come, cast your burdens on the Lord,

And trust his constant care.

Beneath His watchful eyes

His saints securely dwell;

That hand which bears creation up

Shall guard his children well.

Why should this anxious load

Press down your weary mind?

Haste to your heavenly Father's throne,

And sweet refreshment find.

His goodness stands approved,

Unchanged from day to day;

I'll drop my burden at his feet,

And bear a song away.

—Selected.

## BIBLE READINGS FOR MARCH

### FAITH AND UNBELIEF

Memory verse, Heb. 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen."

Mon. 1—Rom. 14:11-23.

Tues. 2—I John 5:1-14.

Wed. 3—Luke 17:1-11.

Thurs. 4—James 2:1-10.

Fri. 5—II Chron. 20:20-26.

Sat. 6—John 6:26-41.

Memory verse, Heb. 4:11, "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

Sun. 7—Matt. 17:17-24.

Mon. 8—Luke 1:12-23.

Tues. 9—Luke 24:1-13.

Wed. 10—Gen. 19:1-15.

Thurs. 11—Gen. 17:15-23.

Fri. 12—Matt. 13:53-58.

Sat. 13—Luke 22:63-71.

Memory verse, Gal. 5:6, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

Sun. 14—Eph. 6:11-24.

Mon. 15—James 1:1-16.

Tues. 16—Heb. 2:1-9.

Wed. 17—Rom. 5:1-20.

Thurs. 18—Matt. 8:5-14.

Fri. 19—Matt. 9:27-38.

Sat. 20—Gen. 22:1-13.

Memory verse, Matt. 14:31, "And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

Sun. 21—John 12:35-50.

Mon. 22—John 3:25-36.

Tues. 23—Heb. 3.

Wed. 24—Heb. 4.

Thurs. 25—Matt. 17:14-24.

Fri. 26—John 20:19-31.

Sat. 27—Acts 12:1-17.

Memory verse, Rom. 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Sun. 28—Josh. 14:6-15.

Mon. 29—I Sam. 17:32-52.

Tues. 30—Dan. 3:13-30.

Wed. 31—John 5:19-32.

## ADULT SUNDAY-SCHOOL LESSONS

Mar. 7—The Men of Israel Confess Theirs Sins. Ezra 10:1-17.

Mar. 14—The Prayer of Nehemiah. Neh. 1:1-11.

Mar. 21—Nehemiah's Prayer Answered. Neh. 2:1-20.

Mar. 28—Always Watch for the Enemy While You Work. Neh. 4:1-23.

Apr. 4—The Sin of Selfishness Was Corrected. Neh. 5:1-19.

Apr. 11—Nehemiah's Faith in God was Unshaken. Neh. 6:1-19.

Apr. 18—Easter—If A Man Die, Shall He Live Again? Job 14:1-22.

Apr. 25—The Law is Read to the People. Neh. 8:1-18.

### PRIMARY SUNDAY SCHOOL LESSONS

Mar. 7—Jesus Blessing Little Children. Mark 10:13-16, Luke 18:15-17.

Mar. 14—Children Help Praise Jesus. Matt. 21:1-17.

Mar. 21—How We May be Jesus Friends. Luke 22:7-23.

Mar. 28—(Review) Jesus is our Friend. Matt. 19:13-22.

April 4—Peter and His Promise. John 21:1-17.

April 11—Jesus' Commands to His Helpers. Matt. 28:16-20, Acts 1:8-11.

April 18—(Easter) Thomas and His Risen Lord. John 20:18-29.

April 25—Peter and John at the Gate Beautiful. Acts 3:1-10.

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# BIBLE MONITOR

Vol. XXXII

MARCH 1, 1954

No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## PURPOSE OF CHRIST'S DEATH

"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father", Gal. 1:4. With the host of direct scriptures and implied reasons to prove the real purpose of the death of our Savior, it is a startling question why so few truly accept Him as fulfilling this purpose. He came with a definite purpose, and lived, suffered and died for that purpose and yet people in general will not accept and comply that they might have an eternal reward.

"He gave himself for our sins" yes the sins of each individual who will accept His plan of redemption. "All have sinned and come short of the glory of God", one need spend only a short time in His holy Word to be convinced of this. Moreover "the Wages of sin is death", has been, is now and always will be eternally nothing less than death. Death is separation, in this case from a powerful, loving and eternal God. The decree has always been "the soul that sinneth it shall die"; in the old testament, the new testament, in eternity and even usually in the secular world, this is true. It was so in the beginning and will be so until the end.

Man need not spend much time, in this present evil world, until the question must come upon his conscience, "Why, what is this all for, what am I really accomplishing?" He came "that he might deliver us from this present evil world"; not a question but a positive statement, with a condition "might". That might depends on each individual, the remedy is there, the way is there, will I accept it? "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." How many behold, realize the possibility of help and ask for it? During the recent two days of severe icy roads, when so many slipped off the road and needed help; if someone would have cried—look the towing truck it coming—would you have realized the opportunity or would you have unconcerned, idly left it go by?

"I am the good shepherd; the good shepherd giveth his life for the sheep. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again", John 10:11, 15, 17. A good shepherd is concerned about his sheep and will sacrifice greatly for them but how many will actually give their life for

them? This Shepherd said He would, even to the extent that He would lay it down, give it over entirely for them. None can study the account of the trial of Jesus but they must conclude that, He gave no defense either by word or deed. The scripture plainly tells us that He lay down His life or willing offered it.

John 3:16 tells us that God sent His Son that whosoever, anyone at all, believeth in Him should not perish but can have everlasting life. How does He know whether you believe or not, might there be signs that others may know too? "Even so the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" Matt. 20:28. Christ came to minister and too give His life that those who believe and follow His plan of salvation might all be saved. He came to redeem, buy back unto God, those who had wandered off into the sins of the world.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures", I Cor. 15:3. As Paul went out preaching this was the theme of his messages, the purpose of Christ's death, for our sins. Do we believe the scriptures or do we believe the devil and his deceiving literature? In John 11:49-52 the high priest, Caiaphas, prophesied that Christ should die for that nation, "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad". He is gathering now through His Words and the efforts of His followers and will receive that selected group when He comes again.

"For if the blood of bulls and of goats, and the ashes of a heifer

sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:13-14. We read without the shedding of blood there is no remission, under the old law the shedding of the blood of many animals was accepted as an atonement and served as a means of the remission of their sins. Now the blood of Jesus, shed once for all our sins, serves as a true atonement for the sins of all who will accept and apply it. His pure blood came from a person without spot or blemish and actually serves as the true remitting medium for even those who used the blood of animals as pure as possible, for their sin offering. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate", Heb. 13:12. He suffered that he might sanctify the people, may he sanctify you? "From Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth, Unto him that loved us, and washed us from our sins in his own blood", Rev. 1:5. Have we accepted His great sacrifice for us? Do we continually thank Him for it? Do we show by our service and devotion unto His will that we greatly appreciate His sacrifice?

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit", I Pet. 3:18. Again we definitely have the purpose of His death by the experienced apostle Peter, being put to death in the flesh that He might

bring us to God. God is so high, so pure, so great that He will not even look on sin, for sin is so low, so degrading that it creates a great gulf between man and God. The individual who sins shall die, be separated eternally from God unless atonement is made for this sin. We have a record of only one sin that David committed and yet he prayed so often that God would forgive him for it. That one sin left such a great blemish on God's acceptance of David that all other things would have been forgotten if he had not tried to make restitution for it.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of our salvation perfect through sufferings. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil", Heb. 2:10, 14. Christ was perfect because He submitted Himself unto the will of God and thereby the propitiation for our sins. The devil has the power of death, not only natural but eternal death. The wages, the result of serving the devil in sin, will bring death to all who continue in it. We can see natural death coming fast every way we look, as a result of sin. From this natural sorrow, suffering and death we can only imagine the horror and agony of eternal death. Christ took on flesh and blood that through His sinless suffering and death He might be able to destroy the power of the devil. Are we accepting this power and living according to His directions? Choose ye this day whom ye will serve?

"He taketh away the first, that he may establish the second, by the which will we are sanctified through the offering of the body of Jesus Christ once for all," Heb. 10:9-10. The first covenant of God has served its purpose. Christ fulfilled this first will by completing its prophecies and closing its types of sacrifices by the sacrifice of Himself. He came to establish the New Covenant through which we could better know and worship Almighty God because of His revelation of God and His intercession between man and God. Now once for all we are cleansed from sin by accepting His plan of serving God. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree", Gal. 3:13. Jesus, a sinless, humble individual came to serve and enlighten man; yet He was made to suffer the lowest and most degrading form of cruelty and death in order that He might truly reveal God to man.

The apostle Paul tells us, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles", Acts 26:22-23. Paul tells us that with the help of God he learned that Christ had fulfilled the law of the things which Moses and the prophets foretold of Him. He also tells that He suffered for all nations and that He was the first to be resurrected from a dead human being unto a living spiritual being.

## BIBLE MONITOR

Taneytown, Md., March 1, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

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Send all subscriptions and communications to the Editor.

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The apostle Paul tells Titus that he was, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works", Titus 2:13-14. Are you one of those people? Are you ready and looking for that glorious appearing? Notice one reason Jesus gave Himself for us was, that He might redeem us from iniquity, have you gone back into it? That He might purify unto Himself a peculiar people, any person who is purified and remains that way will certainly be peculiar to those who follow the foolish fashions and pleasures of the world. Zealous of good works, some people do not appear to be zealous of anything, and of those who are, how many are really zealous of good works? The things that the eye sees as beautiful, the things which bring

praise from others and the things which bring temporal satisfactions and blessings take almost all the zeal of the twentieth century individuals.

## SUFFERING AS A CHRISTIAN

"Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake, Rejoice, and be exceeding glad for great is your reward in heaven: for so persecuted they the prophets which were before you", Matt. 5:10-12. "Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christs sufferings: that when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God rested upon you: on their part He is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief or as an evil-doer, or as a busybody in other men's matters, yet if any man suffer as a christian, let him glorify God on this behalf", I Peter 4:12-16.

These are only a few passages of scriptures which speak of suffering for the sake of Christ. If we would read all the passages of scriptures that speak about the suffering for Christ it would take quite a long time, although I expect to mention more later. You will notice I am writing on the subject of suffering as a christian. We have in the world

today much suffering that is not for the sake and name of Jesus. We would not want to say that all physical suffering is for Jesus' sake, because much of the suffering in our present day as well as from the beginning of time is caused by sin. We remember back in Adams time, because of sin he and his helpmeet were put out of the garden of Eden, and Adam had to work as we do today for the necessities of life, because of sin.

We believe that this past war is a result of sin, but there has been much suffering, and still is much suffering for the Christians in some parts of the land. The Christian people have to suffer because they condemn the works of satan. The devil has a great influence in the world today, he is trying to destroy the very thing that is most vital to us, and that is the Church of Jesus Christ. From the time of Christ he has tried to destroy the teachings of Christ. But thanks be to God, we have had men and women who were not afraid to stand up for those things that were very near and dear to them.

Many of our christian fore-fathers had to go through sufferings and trials that were hard to endure, but in all this they were not afraid to hold up the cross of Christ in spite of all the opposition they had to encounter. Many were burned at the stake, everything that they had was taken from them, they were put in prison: John Bunyan was in prison for a number of years, but did that change his life? certainly not. We have in the life of Cain and Abel this thing called sin which caused Cain to kill his brother Abel, because the Lord was pleased with Abel's sacrifice, but not with that of Cain.

I have in mind several of the prominent characters, both of the Old and New Testament that I would like to present to us. The reason for giving a brief history of these God fearing men is to show some of the things they had to go through. Certainly a brief history of these God fearing men should strengthen us to meet any challenge that comes to us from our enemies.

Job was a man of God, but he went through a series of trials and persecutions. I would like to give a brief history of some of his life. I will cite you to Job, I:13-22, also Job 2:7-10. Here we find a man that was blessed with a wonderful family, good health, and plenty of material blessings to provide well for his family; but we find by reading God Word, that Satan, after he was given the power to afflict Job, had his flocks destroyed, his servants, and sons, and daughters put to death, afflicted him with boils from the sole of his feet unto his crown, and last but not least, commanded him to curse God and die through his wife. Surely then, Job was a man that really must have loved God with all his heart, body and mind.

Next we have Daniel in the lions den. King Darius, the new ruler, chose 120 princes to help him govern the people of his great Kingdom. Over these Princes, he chose three presidents, and because he found that Daniel was a wise man, he made Daniel the first president. So Daniel was more highly honored than all the other princes or Presidents. A bitter feeling of jealousy began to stir in the hearth of these Presidents. They hated Daniel because the King had honored him so greatly. They decided to watch him carefully, and

find fault with him at their first opportunity, but their careful watching only revealed to them the fact that Daniel was a very faithful man with no faults that displeased the King. The most important fact was, that their careful watching, revealed to them that Daniel was deeply religious. They often saw him kneel before his open window and pray to his God. These men could not find any fault in Daniel, so they went before the King; all the presidents of the Kingdom, and the princes, the governors, the counsellors, and they told the king that they had planned to establish a royal law and also to make it very binding. This is the law, that whosoever shall ask a request of any god or man for thirty day, except of you O king, he shall be cast into a den of lions.

In this cunning way against the will of the king, he was cast into the lions den. The king even went so far as to tell him how sorry he was to see this dreadful punishment brought upon him. Then he saw Daniel thrown into the den, and he saw the wicked men lay the heavy stone upon the mouth of the den, making Daniel a prisoner inside with the savage beasts, but what happened to Daniel? He spent the night in the den with the lions, but nothing happened to this man that believed with all his heart in his, and our God.

Isn't that a wonderful example of; suffering as a Godly man, although no harm was done to him, this is a wonderful example of suffering for a worthy cause. John the baptist who was the forerunner of Christ was put in prison because of his plain teachings, and when the kings daughter desired the head of John the baptist, her request was

granted. I wonder if we today have that faith; I hope and pray that we do. With world conditions as they are today, we may have to suffer much for the cause of Christ. We could mention many more great sufferers for Christ, but we feel that we have given enough of the history of great Bible men to prove to us that God will give us strength, and grace to stand before any enemy of Christ and His purpose and plans, and come forth victorious over them all.

One of the early reformers, Menno Simons, states that he and his poor feeble wife and children had for eighteen years endured extreme anxiety, oppression, affliction, misery, and persecution, and at the pearl of his life, had been compelled every-where to live in fear and seclusion, when they (ministers in the state church), pipe, beat the tambour, and vaunt loudly, but we must look out when the dogs bark lest the captors be at hand. Whilst they are saluted as doctors, lords and teachers by everyone, we have to hear that we are Anabaptists, hedge preachers, deceivers and heretics and must be saluted in the name of the devil. What would of happened if men like that would have given in and not been willing to suffer as christians? If Christ was willing to suffer for us, surely we should be willing to suffer for him. Christians are persecuted because the world hates them, this we see in John 15:19, where Jesus predicted that the world would persecute the disciples. The reason that the world hates the christians is because satan hates the Lord Jesus Christ.

The reason for the persecution of born again christians is because he is hated by the cold indifferent, and

worldly minded professed christians. I wonder if it is not true today, even among us, that the sorest persecutions we as christians endure come from the hand and hearts of the unspiritual, unregenerated, and worldly church members. I am inclined to believe, that probably nowhere is satan more active, nowhere is he concentrating his efforts, nowhere is he strategically placing his best workers, than in the ranks of christendom. He is definitely boring from within, seeking to overthrow the work of the Lord. Read II Cor. 11:13-15. "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness: whose end shall be according to their works".

May God grant us strength to be on our guard, and not let satan get us entangled into the things that he would like for us to get into, and may we be willing to bear the persecutions which are the lot of the true believers who will not yield or compromise.

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## **WILL PRAYING AT AN ALTAR OF PRAYER SAVE?**

Can the sinner pray through to God, by crying out to Him at an altar of prayer, confessing Him, yet having no willingness to accept an active faith in Him? Will confession alone save? We read in I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Yet, this scriptures gives no assurance that confession of sins, saves (pardons) without the cleansing process. If

mere confession of sins is all that is needed for salvation, then we need no repentance nor baptism.

It is not right to form a contradiction of Scripture. Neither does the Scriptures say, "faith only saves". True we read in what we call the golden text of the bible, Jno. 3:16. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Also, Jno. 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him." But, these scriptures speak only of believing in or on Christ. Jesus spake the former, while John by inspiration proclaimed the latter.

Does believing in Christ, spoken of by the Master himself in Jno. 3:16, mean we are saved without repentance? The same Jesus says, Luke 13:3, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." We learn from God's word that repentance is for the remission of sins. Acts 3:19, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord"; Also Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men every where to repent":

Does believing in or on Christ, Jno. 3:16, mean we have everlasting life and are saved without baptism? The same Christ who proclaimed Jno. 3:16, also said, "He that believeth and is baptized shall be saved," Mark 16:16. Also Luke in writing the Acts of the apostles, by inspiration, in quoting the words of the apostle Peter on Pentecost

day says, to those who were under deep conviction, (such as those who claim they are saved at an altar of prayer), "Repent, and be baptized everyone of you in the name of Jesus Christ for (in order to obtain) the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38.

Preachers of the gospel know these texts are in the word of God, yet many are deceiving sinners by calling them to an altar of prayer and telling them to cry out to God, to plead with and beg God to save them there on their knees, by praying through for salvation. Such theory or practice is no doubt based upon Paul's statement, as recorded in Rom. 10:13, "For whosoever shall call upon the name of the Lord shall be saved'."

A practice or teaching that sinners can be saved in such fashion, by prayer only is unscriptural, is taking Rom. 10:13, the above text out of its setting or subtracting from its true meaning. How do we know that this is so? The concluding verses show us that such is so. "How then (a question about "calling upon the name of the Lord") shall they call on him in whom they have not believed?" To rightly "call upon the name of the Lord" then means, one is to believe on Christ, (have faith). Let us read on and see what produces faith. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Here we have the conclusion of the matter of believing in Christ. We believe in him when we hear his word through preaching. No wonder Paul wrote the following to the Corinthian brethren, "For after that in the wisdom of God the world by

wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe".

Preaching what, folks? preaching the gospel of course. "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" So then, we conclude that they who call upon the name of the Lord must obey the gospel. Not only believe in Christ, have faith, but they must repent and be baptized for the remission of their sins. In other words they must hear the gospel. "How shall they believe in him of whom they have not heard."

No wonder Paul could say, Rom. 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." This power is in the blood of Christ—it washes away our sins. The answer then is, it is the gospel that saves. It has power over the sinner, when he believes and obeys it from the heart.

Prayer then is for the saved, and, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth," Jno. 9:31. Also in Prov. 28:9, "He that turneth away his ear from hearing the law, even his prayer shall be abomination. Upon this, the authority of the inspired word of God, we know that to call for mercy and salvation at an altar of prayer is not the answer to the scripture "Whosoever shall call upon the name of the Lord shall be saved," Rom. 10:13. Such calling is not an active faith and will

not save, because the sinner has not yet heard.

Therefore Paul says in conclusion of his message in the tenth chapter of Romans, verse 17, "So then faith cometh by hearing, and hearing by the word of God." We "call upon the name of the Lord", in baptism. Paul was so commanded, Acts. 22:16, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." We conclude then that one to "call upon the name of the Lord", must hear the gospel, must call upon him according to the terms laid down in that gospel, to reach the ears of God.

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### SMALL THINGS

While reading an account of Moses and the burning bush recently one particular point occurred to me more forcibly than it ever did before—that of doing small things. When God first appeared to Moses in the burning bush the first thing God did was to tell Moses, Put off thy shoes from off thy feet for the place whereon thou standest is holy ground. A reader of this passage of Scripture is naturally impressed that God must have been so near. But God could have made it immaterial to Him whether Moses' shoes were on or off. However the important part was the fact that God had a work for Moses to do. God was calling him by a command. Would Moses obey in a small thing, or would he refuse as the human race has seemed to want to do all through the generations? If Moses had disobeyed it would have disqualified him for the purpose God

wanted him to do, and he would never have become the great leader of Israel, but would likely have been destroyed.

I wonder about us today when God calls us? When the Bible and the church tells us to forsake the things of the world, to be honest, just, dress modestly covering our bodies, not to forsake the assembling of ourselves together, to observe the saluation of the holy kiss, to wash one another's feet, keep the Lord's supper, and communion, etc., whether we are willing and eager to do these (small) things? Or are we taking our own way for it, thereby forfeiting our opportunity of becoming a leader or even a follower in God's service?

Our usefulness to God is shown in doing the small things that it is our opportunity to do each day that we live. It may be visiting a sick person, writing a letter, sending a card of cheer, encouraging the weak, ministering to those in darkness, giving bread to the hungry, clothing to the needy, or even just a kind and cheerful smile to mention a few of the things. The christian person who does not do these small things is certainly forfeiting his opportunity to do big things. Opportunities to do big things seldom come, but should we have such opportunities we most surely will be better qualified to do them when they do present themselves if we have done the small things.

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes," S. S. 2:15. The wise man says the little foxes, or evils we do, spoils the vines, or the good whereby we sustain our lives and get our being. We are not to do those little evils that

would eventually destroy the vine or church, but we are to cultivate that vine, prune it where it becomes unruly, dress it, keep the parasites and harmful pestilences off it. Are not these all small things to do? But yet it means the difference of life or death to the vine. So it is to the church. If the small things we do are good, it builds the church and fits the individuals for a kingdom in Heaven. If those little things we do be evil, it destroys our own soul before God, and drags His church to low standards in the sight of men.

My prayer is that we do all within our power, both small and great, to work out our own soul's salvation and to be a brighter light to those in darkness in the year 1954 than ever before. "But grow in peace, and in the knowledge of our Lord and Saviour Jesus Christ, to whom be glory both now and forever. Amen," II Pet. 3:18.

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## DECISION DAY

To all there comes a certain time  
When we the cross-roads gain;

Before us stretch two thoroughfares

We cannot walk the twain.

The one mid pleasant scenes doth wind

And broad and smooth doth seem,

The Other, rugged, upward slants  
Toward the stars' far gleam.

To you it comes—decision day:  
Will you go up or down.

The easy path will you pursue,  
Or face the mountain's frown?

The upward climb doth end in rest,

In light and peace for aye

Where night is not, and God, himself

Drives sorrow's tears away.

The other ends in memories  
Of what we might have done

And sorrow for defeat, where we  
A victory should have won.

Ah, read, the signboards, then  
good friend,

For they the story tell:

The one leads to Our Father's  
House,

The other ends in hell.

No prizes come to one who drifts  
Or takes the easy path

The golden streets are up above,  
Below are fear and wrath.

'Tis not too hard—the mountain  
road

That leads you up to God,

And God's own Son will be your  
guide,

For He that path hath trod.

"Choose ye this day" the message comes,

And, we shall hope and pray

That you will choose the upper  
path

And shun the evil way.

"Behold, now is the accepted time; behold, now is the day of salvation", 2 Cor. 6:2.

"Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it", Matt. 7:13-4.

Sel. by Mary Eberly

## TELEVISION

Today Television is in great demand among almost all classes of people? In which the world is running after, is it not an abomination in the sight of God? Luke 16:15, Christ tells us, that which is highly esteemed among men is an abomination in the sight of God. Jer. 6 asks, were they ashamed when they had committed abomination? No. neither did they blush, at the time I visit them they shall be cast down, saith the Lord. He tells us to stand in the ways, and see, and ask for the old paths, where is the good way and walk therein. But we say, we will not walk therein, let us stop and think what it cost God the Father to have our sins canceled.

Let us stop a moment to see, where does television get its power? Does it get its power from the air? Who has power of the air? has satan the devil? In Eph. 2 we find satan (the old devil) is the God of this world, the prince and power of the air. Television comes from the world, is used for the world's purposes and contains every lust of the world. Ezek. 3, if we give the wicked no warning and he die in his sin, their blood will be required at thy hand. 2 Cor. 4 asks us, has the God of this world (who is the devil) blinded your eyes, that you cannot see the evil in the world? Titus 2:12, We must deny ourselves of ungodliness (that includes television) and worldly lusts. We should live soberly, righteously and Godly, while we live in this present world; that we may adorn the doctrine of God our Saviour in all things. 1 Cor. 1, for the fashions or pleasures of this world passeth away. 1 John 2 tells us, not to love the world, nor the

things in the world, (that includes television) If any man love the world, the love of the Father is not in him. Are we ashamed of the gospel of Christ? Paul tells us he is not ashamed of the gospel, for it is the power of God unto salvation. Paul also tells us, Woe is unto me if I preach not the gospel, the whole gospel. Television is so fascinating and appealing to the lusts of the flesh, in the young people and the whole family, that there is no time left for the gospel.

We may ask where does satan get his power? We find in reading back in the book of Job, God gave satan his power but he (satan) was only allowed to go so far. God tempts no man, when we are tempted we are drawn away by our own lust enticed (by the devil). He (Christ) does not allow satan to tempt us above that we are not able to bear, and with the temptation, gives us a way of escape. The Lord asked satan, have you considered my servant Job? Satan answered, you have him hedged about, if you would afflict him he would curse You to Your face. The Lord said, he is in your hands, but save his life. So satan afflicted him with boils from his head to his feet. His companion came to him and said, you are so distressed, curse God and die. Job answered her, you talk as the foolish women talk. We find Job sinned not.

There is many a christian, perhaps I should not call them christian, who would not think of going to a dance, a theatre or many of the places of worldly amusement, but will tune in and set up until the midnight hours looking into the face of ungodliness in television, of which satan, the old devil, is the author. In Eph. 2 Paul tells us, In times

past ye walked according to the curse of this world (that is before we accepted Christ), according to the prince (the devil) of the powers of the air, the spirit (of the wicked one) that now worketh in the children of disobedience; among whom we all had our conversation in time past in the desires of the flesh; were by nature the children of wrath (of the devil), even as others. It is required of us to study, to show ourselves approved unto God, a workman that needeth not be ashamed. There are many who hardly read the Bible, let alone studying it, to see what is required of them.

We find God cannot look upon sin in the least degree. We find He turned His back to His only Son hanging there between heaven and earth for your sins and mine. He (Christ) cried in His agony, My God, My God why hast thou forsaken me? It was for your sins and mine. We are told the Spirit will not stay where there is sin, if we bring the world into the home through television, with almost all kinds of evil we can mention, then if the death Angel was to call, in an hour we think not, could we ask God to save our poor soul? It is not only the ones out in the world, but ministers of churches, who have them in their homes.

Paul tells Timothy, preach the Word (the whole Gospel). Are the preachers today ashamed to preach the Gospel? They cannot preach against worldliness unless they preach against television, which is the worse curse satan has ever put out. My last thought. Just notice how our little children and older ones too, love to watch television for long hours, for it is a pleasure today. What will its results be twenty years

from now? It will breed sin of the worst degree to some of these children, mothers and fathers.

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## A MISSIONARY

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Matt. 9:35, "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom and healing every sickness, and every disease among the people". Luke 24:46-49, "Jesus said unto them (the Apostles,) Thus it is written, and thus it behoved Christ to suffer, and rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem. And ye are witnesses of these things, and behold, I send the promise of my Father upon you: But tarry ye in the city of Jerusalem, until ye be endued with power from on high".

Acts 1:5, 8, "For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, in all Judea, Samaria and unto the uttermost part of the earth". This signifies the birth of the church or the Spiritual kingdom upon the earth. Acts 2, and when the day of Pentecost was fully come, they were all with one accord in one place. The number of names together were about an hundred and twenty. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. This Jesus hath God raised up, whereof

we all are witnesses.

Matthew writes concerning the power in the church age, Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world". This commission was given to the eleven. Mark 1:14-15, Jesus came into Galilee, preaching the gospel of the kingdom of God and saying, the time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the gospel. This is the message that Jesus brought as a saving gospel.

Jesus was a great and faithful missionary. Every soul that accepts Him as their Saviour and follows Him, is also a missionary. He came as a light to the world. John 12:46, "I am come a light into the world, that whosoever believeth on me should not abide in darkness". Matt. 5:14, 16, "Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father in Heaven". Luke 11:35, "Take heed therefore that the light which is in thee be not darkness? Matt. 6:23, If therefore the light that is in these be darkness, how great is that darkness.

The word missionary means: The act of being sent on a mission. A person sent to some place to teach and do charitable work. A messenger. If our lives are led by the Holy Spirit there will shine forth a ray of spiritual light. Our way of life may have more influence than our teachings. So we all are some kind

of a missionary, either for good or evil. Phil. 4:5, "Let your moderation be known unto all men." 2 Cor. 3:2, "Ye are our epistle written in our hearts, known and read of all men".

Mark 16:15-16, "Jesus said unto them (the eleven apostles), Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned". Rom. 10:11, "Whosoever believeth on him (Jesus) shall not be ashamed". What is believing on Him? If we believe on Him, we will trust Him, we will believe and do our best to practice everything which the Lord Jesus has taught. The faith that saves is not just believing certain truths. Nor even as some say, just confessing Him to be their Saviour. The foundation of our hope is depending on Him. Believing He can save us as we submit to the plans He has given.

Our faith is not based on ceremony but on the power of the Lord Jesus the Christ. It may not all be by measure of faith, but in the sincerity of it, as Jesus said on one occasion, O ye of little faith. Can anyone be an acceptable missionary who does not believe what Jesus taught? Some people need time to give them faith in their practice. An old Bishop confessed to me, that their denomination did not practice the words and doctrine of Jesus, but we practiced it this way for over four-hundred years, and why change now? Does age change the scripture or the words Jesus taught? Where is our faith, in a certain church doctrine? Should not our faith be on Christ and what He taught by example and precept?

Can we be a competent missionary

if we have not been born again? Born of water and born of the Spirit. Walking in newness of life and submitting to the guidance of the Holy Spirit, Luke 12:11-12, "When they bring you unto magistrates and powers, take ye no thought what thing ye shall answer, or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say". For it is not ye that speak but the Spirit which speaketh in you.

Jesus told the apostle Peter on one occasion, When thou art converted, strengthen thy brethern. A well talented man he was, but he had to be converted, to make the right use of his talent. If Peter would of been fully converted he would of not denied his Lord, and he even cursed.

It is alarming how many people, even church members are using profanity. An old writer often wrote of the uselessness of profanity, a sinful habit that offers nothing but demands repentance. Profanity stands condemned, using it one catches themselves without any bait and without any reward. Is not this the contention of all sin?

Missionary effort is an adventure of winning souls for Christ, or in in other words leading souls away from sin and destruction. A means to get people to study the revelation concerning the Lord and His saving power. It shows His great love for humanity and men's opportunity to accept the unmerited favors. 2 Pet. 3:9, "He is longsuffering to usward, not willing that any should perish, but that all should come to repentance". 1 Tim. 2:4, 6, Our Saviour, "Who will have all men to be saved, and to come unto the knowledge of the truth. Who gave Himself a ransom for all". Fall

not from your steadfastness, but grow in grace and in the knowledge of our Lord Jesus Christ. John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. That the world through Him might be saved.

Softly and tenderly Jesus is calling,  
Calling for you and for me.  
See, on the portals He's watching  
and waiting  
Waiting for you and for me.

Why should we tarry when Jesus is pleading  
Pleading for you and for me?  
Why should we linger, and not heed his mercies,  
Mercies for you and for me.

Time is now fleeting, moments are passing,  
Passing from you and from me.  
Why not labor for the night is coming  
Coming for you and for me.

Oh, for the wonderful love He has promised,  
Promised for you and for me.  
Tho' we have sinned, he has mercy and pardon  
Pardon for you and for me.

Wm. N. Kinsley  
Hartville, Ohio

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Life is a stewardship and not an ownership, a trust and not a gift. With a gift you may do as you please, but with a trust you must give an account. It must be administered so as to meet the approval of the great Judge of all.

Sister Emma Stuck

## CONTRITION

We are so snug, Lord, clothed and fed

And warmed by Fortune's smile,  
We build a house and call it Thine  
And worship there awhile

Upon the Sabbath, singing hymns;  
And then we read Thy Word,

But Lord, forgive our heedlessness,  
For, though we clearly heard

Thy plea, "Do unto others  
Feed the hungry, clothe the poor"

We leave Thy House and, carelessly,

We close and lock the door.  
We leave behind our little tithe—

One hour we give to Thee ,  
We go our way in selfish praise

Forgetting—Calvary!

Selected by Ruth Wilson

## NEWS ITEMS

### NOTICE

The set date of the Shrewsbury, Pa. Lovefeast, should read Fourth Sunday in May instead of Fourth Saturday.

The set date of the Kansas City, Mo., Lovefeast, should read the last Saturday in April instead of last Sunday.

### APPRECIATION

We are taking this means through the Bible Monitor, to express our appreciation for the many beautiful cards and messages therein, which we received during our illness. May God bless each of you.

Bro. and Sister Elzie Weimer  
TANEYTOWN, MD.

On the afternoon of January 9th, the Walnut Grove Dunkard Brethren, met for their council. The meeting was opened by singing hymn 466, reading James 1:1-16 and

prayer by Bro. Harry Sweitzer. Our Elder, Bro. Henry Demuth then moderated the meeting. We held the election of officers for the coming year and all were re-elected.

The District Meeting is to be held at this congregation in April. We expect to continue our prayer meeting at the church, every first and third Sunday evening at 7:30. Anyone is welcome to these meetings, we invite you to attend. We select a subject at the close of the meeting for the next meeting and ask each one to select scriptures on the subject. We are glad for any one to attend any of our services, Sunday-school at 9:30 and preaching at 10:30 every Sunday morning.

M. Ella Ecker, cor.

### PIONEER, OHIO

This year the Pleasant Ridge Lovefeast will be held on April 17 instead of the second Sunday after General Conference. All who can are invited to attend.

Ruth St. John, Cor.

### ELDORADO, OHIO

The Eldorado Congregation plans to have their Lovefeast on Saturday evening, May first. Preaching services at 2 P. M. Saturday and also services on Sunday. We invite all who can to come and enjoy these services with us.

Pearl Troutwine, Cor.

### APPRECIATION

I take this opportunity to thank all the church members and my friends also, for the many beautiful cards, letters, gifts and visits which I have received while in Cumberland Memorial Hospital.

I am still in the hospital from a broken hip and I expect to be for some time yet. I ask a continued

interest in your prayers and may God richly bless each and everyone of you.

Sister Hattie Taylor

## OBITUARIES

### SISTER EFFIE DIEHL

Sister Effie Diehl, daughter of George W. and Mary Bright, was born Jan. 23, 1862 near Logan, Hocking Co., Ohio, and departed this life at her home near New Lebanon, Montgomery Co., Ohio, Jan. 25, 1954 at the age of 92 years and two days.

At the age of two years she moved with her parents into the community where she spent the rest of her life, near New Lebanon, Ohio. At the age of 17 she felt the need of the Savior and was baptized into the church of her choice, to which faith she has lived faithful until the Lord has called her home.

On Oct. 22, 1882 she was united in marriage to John Q. Diehl. To this union were born three sons and three daughters. On Aug. 17, 1912 one daughter, Mary, departed this life. Her husband departed this life Dec. 16, 1924. She leaves to mourn her departure three sons and two daughters: Ada, Ivane and Forest, of the home, Cory of Brookville, Ohio and John of LaPryor, Texas also 8 grand-children and 10 great-grandchildren, and a host of relatives and friends.

She has been under the hand of affliction since May 1931. During this time she has called for the elders of the church and was anointed five times, from which anointings she received much comfort and strength, which she loved to use in attending church services and in whatever service she could be to her

church and community. Even though not able to attend the church services for a number of years, she will be greatly missed by the Englewood congregation of which she was a member.

Funeral services were held from the Ebersole Church of the Brethren by Bro. Herbert Parker assisted by Bro. Ben Klepinger. Burial in cemetery near the church.

Sylvia Surbey, Cor.

### ELDER MINOR ELLSWORTH LEATHERMAN

Son of Richard and Ida Rotruck Leatherman was born near Burlington, W. Va., August 7, 1885 and passed away January 27, 1954, at the home of his daughter, Mrs. Otto Harris near Antioch, W. Va., at the age of 68 years, 5 months and 20 days.

On Aug. 30, 1914, he was united in marriage to Mary Hardy. To this union were born six children: four sons and two daughters, Virgil and Garland, of Littlestown, Pa.; Ralph, of Frederick, Md.; Charles, of Wauseon, Ohio; Mrs. Otto Harris of Antioch, W. Va.; and Mrs. Carl Rotruck of Winchester, Va. His companion passed away March 14, 1935. On June 22, 1940 he was united in marriage to Mrs. Minnie Warner, of Nappanee, Ind. With the exception of eight years which he lived in Indiana, his entire life was spent near Antioch, W. Va.

He was installed into the Ministry while quite young. Much of this time he has served as an Elder in the church. He was strong in the faith of the Gospel and it was his earnest desire to keep the church faithful. His illness and death comes as a shock to his family and friends and all who knew him.

Those who are left to mourn his passing, besides his widow and children are: fifteen grand-children; three brothers, Joda of Burlington, W.Va.; Thomas of McKnightstown, Pa.; Arlie of Bunker Hill, W. Va.; and one sister, Mrs. Alfred Likens of Keyser, W. Va., and many other relatives and a host of friends.

Funeral services were held at the Ridge Dunkard Brethren church, Saturday, January 30, in charge of Eld. Melvin C. Reesch, assisted by Eld. George Dorsey and burial in the Ridge cemetery.

Alone this night  
Since darkness fell  
Memory so bright  
But breaks this spell.

We move about  
Our lonesome cot  
The stars are out  
But we see them not.

It broke our heart  
A shock severe  
We had to part  
With one so dear.

Many had heard  
That man ordained  
He preached the Word  
With might and main.

We gathered round  
More grief was known  
No Bible found  
Marked like his own.

Bright Evidence  
The right road trod  
Was recompence  
He paid to God.

JOSEPH LUTHER LEREW, son of Edward and Ada Lerew, was born August 30, 1876, in York County, Pennsylvania, died December 19, 1953 aged 77 years, 3 months, 19 days.

He and Mary Leander Stambaugh were united in marriage January 5, 1898, by the Rev. J. W. Reese, in York Springs, Penna.

Surviving are eight children, nine grandchildren, and one great-grandchild.

About four years ago, a physical condition necessitated amputation of his right leg and left the other one of little use. Burdened with this condition, he applied for admission to the Dunkard Brethren Church, at Mechanicsburg, Pennsylvania, and on May 12, 1951, seated on a chair, he was taken into the flowing stream and immersed. He enjoyed a few services with us, but because of family opposition was deprived many times.

Private funeral services were conducted December 22nd, by a minister of the family's choice, Rev. Amos Myers, at the Pittenturf Funeral Home, York Springs, Pennsylvania. Interment in Sunnyside Cemetery, York Springs.

## WHAT CAN WE DO ABOUT IT?

### No. 2—Train our Children

Assuming now that we have looked at the perilous times with grave concern, and a sense of responsibility, and that we have set ourselves in the right attitude and relations to God and man, we shall direct our thoughts to another work we can do. We can properly train our children.

Watching the attitudes and activ-

ities of many of the children of today, and knowing the possibilities within them for good or evil, we can easily see the influence and effect they shall have on the times of the next generation and even before that.

In love for life, liberty, and the pursuit of happiness; physical, moral and material protection, people in general want to uphold and protect our constitution which grants us these privileges and blessings. To lay the foundation for good citizens and thus save lives, property and money, is better than to suffer much loss and then have the expense of punishing law breakers and criminals. This work has its beginning in early childhood.

The Bible gives us the injunction "Train up a child in the way he should go: and when he is old, he will not depart from it", Prov. 22:6: Again we read "Bring them up in the nurture and admonition of the Lord", Eph. 6:4. These are the duties of all parents, especially christian parents. To properly discharge these duties, considering natural tendencies and the environment in which they must grow up, is a tremendous responsibility that will require daily help from above.

The early childhood years are important years in which to instill religious and moral principles. It is said a certain denomination says if they can have a child the first seven years of his life, it will always hold to the faith of that denomination. Another statement would seem reasonable: If we can not command loving respect and obedience from our children the first seven to ten years of their life, it is not likely that we can command it during the second ten years of their life. The centurian

in the time of Jesus said he had authority over his soldier, so that when he said "come" they came and when he said "go" they went. This is the kind of obedience our parents required of us, but today such obedience is rarely seen.

Many parents of today need to spend more time at home with the children and take more interest in them. This will bring greater rewards than all the dollars they can earn away from home, with the children left in the care of baby-sitters or on the streets in bad company. While at home, fewer unkind and meaningless words of correction and more firm action in discipline will be for the better. Why not do away with all pistols, guns and costumes, and replace them with sand piles, play rooms, color books and Gods creation, Bible story books, and simple innocent home games? An overabundance of modern toys are expensive and will become old, and will not take the place of the time parents need to spend with their children in their play, answering their questions, and telling them stories that teach the beauty of kindness, unselfishness, gratitude, sympathy and truthfulness.

In these young years already, children have talents that should be developed. They can learn to sing, memorize Bible verses, care for pets, and later do chores and help with many of the household duties. Peaceable home relations and cooperation in doing the home duties can be learned early and will prevent idleness and the acquiring of bad habits.

Another problem facing parents today is the influence of the modern schools. Home life which includes

daily family worship, zeal for and interest in church and Sunday School, careful discussion of the children's lessons and problems at school, and home programs of interest and surprise for them, will be a major factor in counteracting some of the unwholesome school influences. The thought that what other children in school do, ours must do too, is not correct. Our Dunkard children need not dress as others do, neither need they take part in all the programs the school put on. As to what attitude the school authorities take to our children depends largely on our own reputation and standards in the community, and in how our children dress and behave in school. Talks with the principal or teachers may be necessary.

Whether our children are going to be factors in the more perilous times of tomorrow, largely depends upon our effort and success in assuming our responsibility to them today.

F. B. Surbey, West Milton, Ohio.

## TOURING THE HOLY LAND

Chapter 62, In and near Shechem

Continuing our tour of Shechem and environs, we visited the city of Samaria, now called Sabastiya. Sabastiya is the capital of Samaria as Jerusalem is of Judea.

Sabastiya is located approximately five miles northwest of Shechem. In and around Sabastiya are many ruins and remnants of important Biblical places and sites. It is difficult to impress upon the mind of the reader, the great amount of climbing, going up and down steps, walking narrow ledges, crawling over large massive ruins, etc., necessary to properly see many of the things

referred to in God's Holy Word. In and around Shechem we did considerable. So much so that we were nearly exhausted by the end of the day.

The modern village of Sabastiya derives its name from Sebaste, the self-governing city founded in 25 B. C. by Herod the Great. With the exception of a few families, the inhabitants are Moslems. In viewing the many ruins, one must pay for the privilege. This money is supposed to be used to maintain their village.

One impressive set of ruins attracted our attention. They were the ruins of a church once marking the place where John the Baptist was beheaded. These ruins are composed of many large stones, which originally made up the building. Parts of round pillars may be seen strewn about the site. Sections of doorways yet remain. Some stone appear to be in their original position while others are topsy turvy.

As late as the year 1185 A. D., a greek scholar named John Phocas wrote this description of this church. "In the midst of the upper part of the city" he writes, "stands a hill, upon which stood Herod's Palace, where the feast took place and where that wicked maiden danced and received the sacred head of the Baptist as the reward for her dancing. At the present time, however, the place has become a Greek monastery. The church of this monastery is domed.

Very near these ruins are ruins described to us as being a part of this original building, but where Salome danced for Herod. Churches at one time, were built over nearly every one of these Biblical places and the ruins often disclose the fact that

two, three and often four times buildings had been erected and later destroyed.

It is amazing to stand at many of these sites and see where excavators have dug down ten, twenty, thirty and more feet and uncovered one building wall standing on the top of another.

Oftentimes, these wall cross one another, or run diagonal one from the other. The fact remains that the former building was destroyed and several others erected on the same site, met with the same fate. So it was where Herod was entertained by Salome and where John the Baptist was beheaded.

Among the many ruins of forms, government buildings, etc., we saw the ruins of what was described to us as Ahab's Palace.

Ahab was the son of Omri, king of Israel. He reigned twenty-two years, from 918 B. C. to 897 B. C. His wife's name was Jezebel. She introduced Baal worship into Israel. A temple for such worship was built at Sabostiya. Elijah, the prophet, pronounced judgment on Ahab and he died of wounds received in battle.

The ruins of his palace reminded us that God is a jealous God and that "He wants no other Gods before Him".

Recalling the account in 2 Kings 7:1-11, it was in this city that Elisha said, "Hear ye the word of the Lord; Thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria". It was at this same gate that the four lepers sat, pondering their outcome.

We saw the ruins of the old Roman Temple, dedicated to Augustus

Caesar, during the time of Christ.

Returning to Shechem, we were taken to a Samaritan Synagogue. This was very impressive. This was not a ruins, but a synagogue in which worship is conducted today.

The monks in charge were glad to permit us to enter. They have long hair and wear long, full beards. Once within the synagogue, we had to be very quiet. Here we saw, possibly, a very typical example of the Jewish synagogues in which Jesus sometimes preached. These monks were very proud of their place of worship.

They have in their possession a very sacred and very old scroll. It is one of the original scrolls containing the five books of Moses. We were so interested in it, we asked permission to take pictures of it. After they set their fee, and we paid, they very carefully carried it to the doorway so that we had sufficient light to photograph it. Seeing this scroll rivets in ones mind the tedious and nearly endless task of writing the original Word of God.

Every Bible student has studied how the scribes wrote the Bible. They wrote it by hand, on a continuous sheet of parchment. Each copy was written separately. They had no way of duplicating. Each end of the scroll was wrapped on a roll. As they wrote, and again when they read the scroll, the parchment was rolled from one roll to the other. This particular scroll we saw was genuine.

The frame of the scroll was about two feet square. Through the frame were two rods running up and down, which served as the rollers. On the ends of each rod, outside the frame, were attached a brass ornament, similar in appearance to one

small globe mounted on the top of a larger globe. This ornament not only enhanced the appearance of the scroll, but served as a means of turning the scroll. Between the two globes used to turn the scroll was a third similar ornament serving as a decoration, only.

Wrapped on each rod was about on half of the scroll. This scroll was written in Hebrew. This year, 1953, this scroll is 3579 years old. It was written handwritten by a cousin of Moses 600 years after Moses death so we were told.

It is in a remarkably well preserved condition. Were it to be offered for sale and the right individuals knew it, it would prove to be immensely valuable. We asked these Monks what it valued at. They only replied by indicating that it can not be bought.

This scroll, if it is as old as reputed, probably constitutes the oldest thing we saw, so well preserved. The individual characters of their alphabet are very distinguishable. A Hebrew scholar would have no trouble reading this old masterpiece.

We left this synagogue with a great deal of respect for the men, who, so precisely preserve and guard this sacred writing.

Too, we felt a greater individual responsibility, to guard and respect the Bible, God's Word, today. We should honor, cherish and obey its teachings because it is the Way of Life and the only map we have to direct us to Heaven.

(To be continued,)

Paul R. Myers  
Box 117,  
Greentown, Ohio.

## THE LIFE OF A SAINT

She is like a summer's rose,  
That opens in the morning air,  
She loves to be with flowers alone  
And with the flowers of nature be.  
Laboring till the evening shades,  
Peaceful are the slumbering moment  
From every encumbering care.  
Loves to think of mercies past,  
And spend time in prayer.  
To spend the hours of setting day,  
Take a view of faith and love,  
And the brighter scenes of life.  
Peace is a delightful theme,  
Grace that sweetens every cross,  
And faith supporting every loss,  
Joyous souls where union reigns,  
Sweet as summer's morning air.  
How precious does grace appear,  
Peace of mind it doth bring,  
Who would not a saint be?  
For the cross will lead home,  
Home-ward are they bound,  
To enjoy the home of eternal bliss.

William N. Kinsley.

## WHY DO YOU SWEAR?

A young man once lived in one of the western states who had become an inveterate swearer, though he was raised in a Christian home, and had been a regular attendant at Sunday School from early childhood. Had he been asked if he believed there was a God in heaven who would judge men for their sins, and that Jesus Christ died to redeem them from their lost estate, he would have answered, Yes. If he had been asked, Why do you swear and blaspheme the God whom you hope some day to meet? no doubt he would have said he could not help it.

During meetings that were being held in a schoolhouse, he one night

took Jesus Christ as his own personal Savior. The next morning he went about his work as usual, but before he reached his place of business he was tempted to swear; however, a restraining power was there that he had not experienced before, and he now found that God was able to do for him what he could not do for himself in delivering him from that wicked habit; so today he desires to give his testimony against this evil of swearing, which is practiced with such boldness on every hand.

Perhaps some one who reads this story of my experience has had a similar one, or may be your views concerning God and a Savior are more skeptical; but whether you believe in God or not, why should you blaspheme His holy name?

While passing along the street one day I noticed an image in the window of a shoemaker, with these words in front of it: "The god that the Indians pray to". I stepped inside, made some remarks about the idol and tried to set before the proprietor the true God. While he declared the image could answer prayer as well as any God, he continually swore by the God of heaven, whom he claimed did not exist, but I wondered why he did not swear by the idol.

When making a purchase from a Jew, he swore by the name of Jesus Christ. I said, "Do you believe in Jesus Christ?" "No", said he. "Then", I asked, "Why do you use His name in that way?" He could give no reasonable reply, and I believe there can be but one answer given: Whether men say they believe in God, or whether they deny Him altogether, when they blaspheme His holy name, it shows the

enmity of the natural heart toward Him.

There is another form of swearing which does not seem so flagrant on the fact of it, but which is considered by godly men as a violation of the third commandment, and that is the way in which the word "Lord" is used as an exclamation; and this is practiced by many professed Christians.

This is a growing evil, and in 2 Timothy 3:2 we are told it is to be one of the marks of the last days. Under the Mosaic dispensation men were put to death for cursing, and in this country, soon after the Declaration of Independence, Washington bore testimony against profanity, declaring in his orders that he "Hopes his officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by impiety and folly". How different was our late war, in which it was considered patriotic to always mention the Germans with an oath! and profanity could be seen in bold type on the front page of the daily papers; while in enthusiastic meetings, in which preachers had a part, the Germans were flippantly assigned to hell. True, the Germans were defeated and our country was victorious in battle, but who can look out upon our land today with all its crime and unrest, and say that the blessing of God is upon us?

The wickedness of this crime of swearing is emphasized by these words: "The Lord will not hold him guiltless that taketh His name in vain". Men may take no notice of it, and the sinner's conscience may become so seared that he will not be

troubled about it; but when he is brought before the bar of God, the trifling way in which he has dishonored his Creator, often without the plea of temptation, will be a terror to him.

In eternity there will be two occupations: Those who are saved will praise Him who has redeemed them by His own Blood, and those who are lost will blaspheme more and more. Which will be yours?

A lad in Boston, rather small for his age, works in an office as an errand-boy for four gentlemen who do business there. One day the gentlemen were chafing him a little about being so small, and said to him: "You never will amount to much; you never can do much business; you are too small."

The little fellow looked at them. "Well", said he, "small as I am, I can do something which none of you four men can do."

"Ah, what is that?" they asked.

"I don't know that I ought to tell you", he replied.

But they were anxious to know, and urged him to tell what he could do that none of them was able to do.

"I can keep from swearing"! said the little fellow.

The four gentlemen did not question him any further.

B. W. Selby, Sel.

## GREAT PREACHERS IN MODERN TIMES

Perhaps there was never a preacher more qualified to bear a list of letters after his name than John Wesley. But in our common conversation it sounds queer to even say Rev. John Wesley. And what an anomalous combination it would be

to say Rev. George Fox, or Rev. William Penn. Really great men who have passed into history seem to lose their titles. Who ever thinks of prefixing Rev. to such men as David Livingstone, Robert Moffat, J. Hudson Taylor, William Carey, Charles G. Finney, Dwight L. Moody, or Jonathan Edwards? Yet any one of these men did more for the cause of Christ than dozens of these modern preachers who covet titular appendages to their names.

We once knew a man who started as a commonplace missionary, but eventually became head of a great missionary organization. One day we read his name with "Dr." in front of it, and wondered how it came. We later discovered that he had been at a certain college on graduation day and had consented to accept the honorary degree of Doctor offered him by the faculty. With mortar board and long gown he marched with the graduating class. We felt the man took a step downward. His knowledge and capabilities outshone the members of that graduating class as a star outshines a candle. We wonder sometimes if the colleges that offer these honorary degrees are not conferring prestige on themselves instead of on the candidate; if it is not an advertising scheme of the colleges. They are proud to say that so-and-so is numbered among their honorary alumni. I say, we have wondered that way sometimes.

There are men we have known by their common names for years, when suddenly here comes a card with their names followed by a series of letter indicating certain degrees acquired somewhere. We have not known of their spending years in any college or university. Perhaps it

is charitable to say they obtained these titles by correspondence. But somehow we feel that they look a little cheap, and do not carry with them the force and presige that they signify.

Jesus spoke one day to some official Jews, saying: "I receive no honour from men." In the same connection He further said: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" The praise of men may become a snare to any preacher who covets praise or dignity conferred by men. Men who have sought earnestly for honor from men have generally been outstripped by humble men who sought no glory, and yet generations later rise to call them blessed. All too few are seeking the honor that cometh from God only. Young preacher, do not covet these titles, but covet the favor of God. He is able to promote as no one else can.

—William Smith, Sel.

"Holy and Reverend is His name"  
(God) Psalm 111:9.

---

Converse in mind with God,  
Thy spirit heavenward raise:  
Acknowledge every good bestowed,  
And offer grateful praise.

Conclude the day with God,  
Thy sins to Him confess:  
Trust in the Lord's atoning blood,  
And plead His righteousness.

Lie down at night with God,  
Who gives His servant's sleep;  
And when thou tread'st the vale of death  
He will thee guard and keep.

## ETERNAL LIFE

We fall asleep with quivering  
breath

The foolish people call it Death:  
They cannot follow the soul and see  
That it lives on in eternity.

And out of the realms of the un-  
known

Every soul comes into its own.  
Those who have followed Jesus  
here,

Cross Death's river without a fear,

And stand at last before God's face  
Telling the story, saved by grace;  
Bound no more in a world of sin  
But up where mortal feet have not  
trod,

Into the eternal realms of God.  
And when the body shall cease its  
breath,

I shall find life indeed—not Death.

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## JUST HAVE FAITH

Tho our lives seem dull and cheer-  
less,

Be the weather cold and gray;  
We can always find some comfort  
If we've only faith to pray.

For God is in Heaven,  
Ever ready to bestow,  
Loving-kindness and forgiveness,  
On His children here below.

If we only will cheerfully  
Help our brother with his load;  
It will lighten many heartaches  
As we walk life's winding road.

If you find some one has fallen,  
Do not spurn, but give him aid:  
Tell him of the Master's promise  
Speak God's message unafraid!

# BIBLE MONITOR

Vol. XXXII

MARCH 15, 1954

No. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE REASONS FOR CHRIST'S DEATH

If all things were justly performed the reason for and the purpose of Christ's death would be the same. However these two were far apart. However the main reason was certainly a fulfilment of the purpose.

The main reason for Christ's death was that God's plans are timed and were reaching their fulfilment. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many", Matt. 20:28. It was God's plan that He should be a ransom to buy many back from their sins. The many includes all who will accept the ransom. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man", Heb. 2:9. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors", Luke 22:37.

"There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and

for uncleanness", Zech. 13:1. Christ was this fountain of spiritual teachings for, Mary was a direct descendant of David. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting", Mic. 5:2. How was Christ to come out of Bethlehem when Joseph and Mary were poor people way up in Nazareth; God's timing easily brought this about, Luke 2 tells us how. Christ was called the Prince of Peace and He came to earth at a time when there was perhaps more nearly, peace on earth, than at any time in the history of the world.

Christ came in fulfillment of the prophecies of the Old Testament, the Jew's law. A Jewish fore-runner was sent six months ahead of Him to prepare the Jewish people to receive Him, without which perhaps none would have received Him. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord", Mal. 4:5.

Each year at the Passover Feast, the groups of Jews killed a passover lamb to commemorate the killing of the lamb whose shed blood was to notify the death angel to pass over their home. Christ shed His blood

on the cross at the precise time of the killing of the pascal lamb. Christ blood was shed that the sins, of those who will accept His sacrifice, will be passed over by the eternal death angel. The timing of God is marvelous. The fulfillment of the old law by the New Testament is marvelous. "God works in mysterious ways His wonders to perform."

Now let us meditate upon the earthly reasons for Christ's death. The Jewish religion had deteriorated until more emphasis was placed upon a certain form or day than upon the purpose or the spirit of a certain service. Several offerings and tithes were strained so as to enrich the leaders rather than help the poor and aged. Christ continually warned the leaders of their selfish doings and of the lack of spirit and purpose in their ceremonies. The leaders of the Jewish church were just like many people today, when Christ reproved them they became angry with Him and tried to trap Him in His faults. But He made no mistakes and this made them the more angry because they could easily see that His life was better than theirs was.

The common people brought their diseases and their problems to Him and He cured multitudes and helped all who asked Him to. For this reason many followed him continually and they soon realized that He had more power than the leaders of the Jews. Because of the influence He had and of the multitudes who followed Him the leaders of the Jews became jealous of Him. He even went into their temple and taught the people and healed many. Watching Him as they might, the leaders of the Jews could find no faults or

reasons to condemn Him before the people.

The leaders of the Jews were just like human beings today, when they despise and hate someone and cannot find any legal reason to silence or get rid of them than they must plan illegal means to destroy that one and save their own popularity which is usually scarred by many blemishes which they do not want to expose through a fair trial. "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him", Matt. 2:3-4. This was a sin and a curse for any church to plan to take someone by subtilty and especially to plan to kill Him.

According to the laws of the land the Jews, themselves could not legally do this. So they had to frame up a trial and by false accusations get the law to pronounce the death penalty upon Him. They worked as people usually do, where subtilty is involved, rushing the affair through before time for justice and even without sufficient time to properly see the affair to an end. With all their planning and false witnessing the Judge, Pilate, could not see any reasons for the death sentence which they asked for. When they pressed the matter he, to save his own influence and popularity, washed his hands of the whole matter and gave Christ over to them to crucify Him saying", I am innocent of the blood of this just person: see ye to it", Matt. 27:24. During the trial when no agreement could be reached Pilate referred Christ to the crowd of people gathered but the leaders of

the Jews rushed among them, persuading them to ask that He be crucified.

Thus Jesus died not because He was guilty or even because the court proved Him guilty but because the leaders of the church rushed the mob to demand His death. Very, very seldom is there ever justice from a mob or from a rush trial. Many others since then have met severe punishment and death because of the influence of the leaders of the church in power. May that day come again? How important it is that we strive, sacrifice and endure that our church may be wholly built upon the complete foundation of the New Testament and that mob violence, sin and the wishes of a few be held under control.

## GROWTH

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever", 2 Pet. 3:18. These are the last words of the Apostle Peter. Parents are concerned about the growth of their young children. Farmers are concerned about the growth of their live stock and seeds they sow. The fruit grower is watching the growth of his trees and the growth of the fruit. When there is a lack of moisture or a disease begins, growth is hindered, sometimes it ends in death. The same is true in spiritual growth and spiritual death. Every true christian is interested in spiritual growth. We should think more and more about the grace of God, the free and undeserved love and favor of God toward man as a sinner. We cannot measure the height, the depth nor the width of God's grace. It is only by

the grace of God man can be saved and grow.

Jesus is the example for every one. "And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him", Luke 2:40. Jesus parents took him to the feast of the passover at Jerusalem every year. When Jesus was twelve years old he attended the feast. When the feast ended His parents returned toward their home. Jesus remained in the temple and began to ask the Scribes and Doctors of the law many questions, they also asked Him questions and He answered them. When his parents found Him, He went home with them and was obedient to them "Jesus increased in wisdom and stature, and in favour with God and man", Luke 2:52.

Knowledge is learning of Jesus. Reading the New Testament will increast our knowledge. A knowledge of faith, repentance, baptism, and receiving the gift of the holy Spirit is the beginning of spiritual growth. Faith must grow continually; faith is the substance of things hoped for, the evidence of things not seen, belief or taking God at His word. The faithful ones are living in heaven. The faithful ones grow in obedience to Jesus daily. "Then said Jesus to those Jews which believed on Him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free", Jno. 8:31-32 "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent", Jno. 17:3.

The knowledge of spiritual growth. "Now he that ministereth seed to the sower both ministereth bread for your food, and multiply your

**BIBLE MONITOR**

Taneytown, Md., March 15, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

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seed sown, and increase the fruits of your righteousness", 2 Cor. 9:10, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ", Eph. 4:15. Jesus called twelve men to follow Him. They loved Jesus and followed Him and obeyed Him. He sent them out two by two, to teach in different places and they came back to tell their experience and follow Jesus again.

Jesus knew their hearts. "Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve", Jno. 6:70-71. "Then saith one of his disciples, Judas Iscariot, Simon son, which should betray him. Why was not this ointment sold for three hundred pence and given to the poor? This he said, not that he cared for the poor; but be-

caused he was a thief, and had the bag, and bare what was put therein", Jno. 12:4-6.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them, what will ye give, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver, and from that time he sought opportunity to betray him", Matt. 26:14-16, "and supper being ended, the devil having now put into the heart of Judas Iscariot, Simons son, to betray him", Jno. 13:2, Jesus washed their feet and said ye are clean, but not all, He knew the heart and mind of Judas who was to betray Him. When they were eating Jesus said, one of you shall betray me. Jesus gave Judas a sop of bread and said, that thou doest do quickly. Judas went out and received his money, led the multitude where Jesus was and betrayed Jesus with a kiss. Later when he saw that he had lost his real, pure love of Jesus he took his own life.

Satan is the author of the false, impure love that is in the world. Love is a fruit of the spirit. Love brought Jesus from heaven to earth, His loved lived, till He died on the cross. After His resurrection His love was seen again. When Paul learned of the love of Jesus, he accepted it and possessed it. He taught many that lived in the love of Jesus, who shared it with Paul till he was put to death. Paul had some friends that loved him for a while, then they forsook him and placed hardships on him. Jesus taught peace, we see and hear nations live and talk peace for a while, then hate so that greed and fightings take the place of peace. Paul found the same condition among individuals. "If it be possi-

ble, as much as lieth in you, live peaceably with all men", Rom. 12: 18. Earthly joys pass away and end in sorrow and death. Spiritual joy, great joy, exceeding great joy, then joy unspeakable leads to Heaven.

"And that from a child thou hast known the Holy Scriptures, which are able to make the wise unto salvation through faith which is in Christ Jesus", 2 Tim. 3:15. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy", Jas. 3:17. The scriptures tell us of the good spiritual growth that is acceptable to God. The scriptures tell of the sinful, wicked and faithless growth, that God condemns and will be punished. If we watch the growth of a fruit tree, there is an increase year after year. When we add figures together we get a larger amount, multiplying figures together we get a greater amount, that is the way Paul and Peter teach us to increase our spiritual growth and spiritual fruits. Satan is teaching his evil growth.

D. K. Marks, R. 3, York, Pa.

## ARE WE CONSCIENTIOUS?

### Part I

Our conscience "is that faculty within which decides as to the moral quality of our thoughts, words and acts. It gives consciousness of the good of one's conduct or motives, or causes feelings or remorse at evil doing. A conscience can be educated, or trained to recognize good and evil, but its action is involuntary. A good conscience is one which has no feeling of reproach

against oneself, does not accuse oneself of wilful wrong."

We must first obtain a good conscience toward God. The gifts and sacrifice that were offered could not make the one that did the service perfect as pertaining to the conscience. But the sacrifice of Christ could. "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. How much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God"? Heb. 9:12, 14. According to Heb. 10 the sacrifices which were offered continually year by year could not make the comers thereunto perfect, or else they would cease to be offered. If they were once purged there would be no more conscience of sins. Thank God that we need not offer sacrifices of animals for sins, "Christ was once offered to bear the sins of many; and unto them that look for Him shall He the second time without sin unto salvation," Heb. 9:28. When we receive Him as our sacrifice He forgives our sins and we have a clear conscience toward God.

After Philip explained the scriptures to the eunuch, he requested baptism. Philip said, "if thou believest with all thine heart, thou mayest." Upon his answer he was baptized and went on his way rejoicing. I Pet. 3:21 tells of baptism being the "answer of a good conscience toward God, by the resurrection of Jesus Christ."

In many instances Paul testified of a good and pure conscience. When he was tried before the council, he said, "I have lived in all good con-

science before God until this day", Acts 23:1. In his defense before Felix he said, "and herein do I exercise my self, to have always a conscience void of offense toward God, and toward men", Acts 24:16. Is it not wonderful to have a clear conscience toward God and men? Then shall we have abiding peace and joy in our hearts.

It is expected of us to have a good conscience. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned," II Tim 1:5.

Romans 13:1-5 and I Pet. 2:13-15 tells what our attitude should be toward our government. We are told to be subject to them for the sake of our conscience. What about obeying traffic laws? These laws pertaining to our life and safety are made for the good of man. Should we not rather obey them than use our own judgment? When we obey we have the praise of the rulers than to fear them. What must the rulers think of one who is dressed in a plain garb, who needs to be taken to the police station for disobeying wilfully. Does that not bring shame upon our Lord? These scriptures say that punishment is for evil doers. Are we then considered as an evil doer when we disobey the laws of the land? The Word says to "submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." It is "the will of God, that with well doing we may put to silence the ignorance of foolish men." There are speed limits so often unheeded at the risk of the

life of others. Since cars are made with such a high rate of speed some are so foolish as to try them to the limit. This proves a risk and endangers life. When we pray for God's protection and guidance can we conscientiously drive at a high rate of speed which is dangerous. Would this not be tempting God?

There are also laws for the protection of animal life. They should be obeyed for they were made for a good purpose. Why is it that some would rather not face the game warden? There must be a guilty conscience from disobedience. Since we christians are commanded to obey these ordinances of men, are we not guilty before God when we disobey? Do we have a clear conscience in all things? If not, we better make restitution so we can have peace with God and men. For surely no christian can do these and disobey and not be pricked by their conscience.

It is better that we suffer wrongfully and have a clear conscience toward God, than to compromise to keep from suffering. Then we would be guilty and lose our peace. After the instruction as to our attitude toward the rulers and our masters, Peter says we should be subject to them, willing to suffer wrong for conscience sake. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully", I Pet. 2:19, "Having a good conscience; that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing", I Pet. 3:16, 17. Christ is held up as our example", who when He was reviled, reviled not again; when He

suffered, He threatened not; but committed Himself to Him that judgeth righteously". He requires of us to show the same spirit and trust Him to execute the vengeance rather than ourselves.

The Scribes and Pharisees brought a woman to Jesus whom they accused of adultery. They brought her that they might accuse Him. Jesus wrote on the ground as though He did not hear them. Then He said, "he that is without sin among you, let him first cast a stone at her, and again He stooped down, and wrote on the ground, and they which heard it, being convicted by their own conscience, went out one by one". There remained none but the woman. Jesus did not uphold her in sin, but said "go and sin no more", John 8:3-11. This incident makes me think of people who are constantly criticizing and finding fault with others. They desire to expose others and have them punished. Perhaps if they were more conscientious they would be condemned for things in their own life. If they would correct their own lives they could be a help to those they criticize rather than harm them. May we each one from henceforth be a help and not a hindrance to the cause of Christ.

Sister Ethel Beck,  
Dallas Center, Iowa.

## BUILDING A BETTER FAMILY LIFE

"I read within a poet's book a word that starred the page:  
'Stone walls do not a prison make.  
Nor iron bars a cage'.  
Yes that is true and something more, you'll find where're you

roam,  
That marble floors and gilded walls,  
can never make a Home.  
But every house where love abides  
and friendship is a guest,  
Is surely home, and home sweet-home,  
for there the heart can rest.

by—Henry Van Dyke.

How true this little poem is. Building a happy home does not take place automatically, it requires the utmost co-operation of all members of the family. In unselfish devotion and understanding of each other.

The family is the plan of God for the welfare of His children. The teaching of the fifth Commandment is vitally related to a harmonious and successful family unit. "Honor thy father and thy mother". Does this sound old-fashioned to our modern ears? Is this command a thing of the past? Ex. 20:9' "Honor thy father and thy mother that the days may be long upon the land which the Lord thy God giveth thee". Mark 7:9-10, "And he said unto them, full well ye reject the commandment of God, that ye may keep your own tradition, for Moses said, Honor thy father and thy mother, and whoso curseth father or mother. let him die the death".

The fifth commandment is called the children's commandment because it tells the proper attitude the child should have toward his parents. The attitude of love, respect, and obedience is the key to a happy family life. To obey our parents is one of the finest ways of honoring them. There are times when their wishes seem unreasonable to us, but we are not as able to see as far away as they are. Our parents have more experience at living than we have had.

Obedience is not easy, the way of

discipline is hard. When we want something very much and our parents ask us to do otherwise, it requires sacrifice on our part; but personal wishes cannot always come first, if we are to obey this great commandment.

We must also honor our parents by respecting them. Though they do seem out of date at times, and some of the restrictions they place upon us may seem to belong to another generation, their judgment is better than ours. If for no other reason than that they are worthy of respect for what they have done for us.

For a child to refer to his dad as "the old man" or his mother as "the old woman" is certainly a disgrace. The best way to honor parents is to be the kind of children that they will be glad to have.

We do not have much on record of Jesus' boyhood, but what is written tells a whole lot. After His experience in the Temple with the learned doctors, when the parents came looking for Him, "He went down with them, and came to Nazareth and was subject unto them", Luke 2:51. He obeyed them and honored His father and mother by doing what they wished. In the next verse Luke tells, "And Jesus increased in wisdom and stature and in favor with God and man." The starting place in a happy home is to make Christ the head of the home. When all problems are worked out, in the light of a christian teaching, harmony will prevail and happiness will reign. Love and respect of parents for children, and children for parents, is necessary to make a happy home.

Sister Viola Broadwater  
Cumberland, Md.

## WHAT DOES MY CHURCH MEAN TO ME?

As an old year ends and a new one begins each dealer in merchandise takes inventory to determine how much his profit has been for the preceding year. Long hours of work are spent after the doors are locked in order to determine just how the business stands. Then the merchant studies ways and methods by which he can improve his business in the new year. If it is needful to do these things in material things how much more needful in spiritual things!

As the old year has closed I wonder how much my church has meant to me? Also how it looks to those on the outside? If each member in it had lived as I did I wonder whether it would look like a working church? An honest sect of believers? Would the church attendance have been good? Would the treasury have had sufficient money? Would its attire be such as to look like people professing goodness? Not gossipers or trouble makers, but peaceable and upright in every respect? I am afraid our records are all blotted up.

For some the year book has been closed during the past year to be opened no more until the judgment. But for those who have been so well blessed with health and strength to enter another year let us take inventory of our past life and seek every method of improvement possible to better fit us for that home above. "Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able," Luke 13:24.

A few profitable questions to ask ourselves often might be: At worship time, according to me, will the

church be full or empty? If I am present, will my Sunday-School teacher and minister have an attentive listener who absorbs what is being said to profit by it, or will I have my mind on something else and know nothing more uplifting when the service is over? Do my acquaintance consider me honest? Can it be said of me as of the Dunkards of years ago, "His word is as good as his note? Is my conversation void of swear words, vulgar speaking, gossip, and tale-bearing? Is it such that it will point others to their Redeemer? Do I provide for those of my family the necessities of life? Do I love my neighbor as myself? Do I dress at all times and in all places so as to let my light shine and show that I am not ashamed to identify myself as a child of God? Do I give that to the Lord which rightfully belongs to Him? Or am I selfish and keep what he has loaned me for myself and thereby rob God? Am I helpful and kind to those about me? Am I understanding of other people? Am I easily entreated? Am I a constant reader of my Bible and church paper? Read James 3:17. Perhaps my readers can add many more questions to this list. But I am sure if I can answer these in a pleasing manner to God they will go a long way toward making my life what it should be. Then last but not least it would be wise to ask: If each member of my church lived according to me, what would my church be like? Would it point to the way of salvation and light as our Saviour would have it to do?

I trust each reader will read this article in the spirit in which it is written and profit thereby is the prayer of your unworthy servant.

Ruth M. Snyder, Oakland, Md.

## NEWS ITEMS

### SECOND DISTRICT

District meeting for District No. 2 will be held at the Plevna Church, Indiana, Wednesday, April 14th, beginning at 9:00 A. M. The Elders will convene Tuesday, April 13th at 10:00 A. M. Plan your work to be to these meetings.

Paul R. Myers, Sec.

### KANSAS CITY, MO.

Kansas City Dunkard Brethren church met in regular quarterly council Dec. 9, 1953 at 8 P. M. Meeting was opened by singing hymn No. 713. Bro. Jarboe read I Cor. 13 and lead in prayer.

Church and Sunday-School officers were elected for the coming year. We have selected an evangelist for our coming fall meeting, which will be announced later. Our spring Lovefeast will be held April 24, with all-day services both Saturday and Sunday. We cordially invite all who can to come and enjoy these services with us. May we all strive to live closer to our Lord and Saviour in these perilous times.

Bertha Jarboe, Cor.

### LOVEFEAST SERVICES

Pleasant Ridge, Ohio, April 17.

Kansas City, Mo., April 24.

Bethel, Pa., April 25.

## NOTICE

In General Conference of 1952 it was passed that "All expense of General Conference, both meals and lodging, be paid by the Board of Trustees. The churches of the Brotherhood send in an offering to the Trustee Board, each year, to cover this expense."

We suggest that this offering be

in our hands before the time to leave for Conference, so that we will be able to give a report of the receipts when called for.

Make checks payable to David F. Ebling, Treas., and mail to the undersigned.

Board of Trustees

Dunkard Brethren Church, Inc.

Per A. G. Fahnestock, Sec'y

R. 3, Lititz, Penna.

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## OBITUARY

S. S. GARST

Samuel S. Garst, son of Virginia and Isaac Garst was born in Washington county, east Tennessee, June 30, 1873, and departed this life Nov. 28, 1953 in Modesto, Calif., at the age of 80 years and 5 months.

At the age of four the family moved to Kansas, where he united with the Brethren Church in 1890. On Dec. 25, 1894 he was married to Alice Shively and to this union were born 4 children: Mrs. Nina Price, of Lakeport, California; Iva Christiansen of Fresno, Calif.; Mrs. Effie Rudvall of Fresno and Samuel J. Garst of Modesto; also surviving are four grand-children; a sister, Laura Younce of San Diego, and a brother, Charles of Denver, Colorado.

In 1903 the family moved to Trapico, California where he was elected to the ministry in 1908. In 1912 he was advanced to the Eldership. In 1917 he moved to Northern Calif., where he served as Elder of the Waterford Church.

He has gone from our midst but his influence will go on forever. Funeral services were conducted at the Salaas Brothers Funeral Home by Brother Hayes Reed and Brother William Bashor.

Cor., Doris Byfield.

## TOURING THE HOLY LAND

### Chapter 63. Jacob's Well

Near Shechem we visited Jacob's Well. Dotted over Palestine during Bible time were many wells. They were the natural gathering and halting places for great caravans. Wayfarers found refreshing waters at these wells and lingered to rest and visit with other travelers.

These wells afforded the same type rest and refreshing as did the oases on the desert when our forefathers set about to explore our western United States.

In Palestine, these wells were watering places for shepherds and their sheep. More than one time they were scenes of contention between the different herdsmen.

At these wells, many Biblical events took place. Such wells were places of meeting the women that came to draw water—of Eliezer with Rebecca, of Jacob with Rachel, of Moses with Zipporah and of Christ with the Samaritan woman.

What these wells were in olden days, they remain much the same today. The shepherds continue to lead their sheep to wells for water. The women still come to the wells with their pitchers to draw water. They still "sit by the well and talk." The traveler still depends on its refreshing drink.

These wells not only preserve the original life of the country, but their identified location aid in preserving the site of many sacred and Biblical events, which otherwise, may have been lost.

The Wells of Beersheba are indisputable witnesses of the life of Abraham.

Jacob's Well is located on a low spur of Mt. Gerizim, very near She-

chem. During the fourth century, to preserve the site's identity, there was a small church built over it, which long ago, and now, stands in ruins.

To reach the well, one must go down a flight of steps. The ruin and rubble has accumulated here, as well as at other important Biblical sites, until many of these places can only be reached by going down steps.

This well is undisputed as to its authenticity. It was dug down through solid limestone rock. Our guides told us it originally was two hundred feet deep. It has been partially filled with stone and rock falling into it. It is now about one hundred feet deep. It is nine feet in diameter, being circular in shape.

The mouth or top of the well is a large rock with a hole in the center, several feet in diameter. This rock is the original, being a part of the well. This can be determined several ways. First, by the very formation of the rock itself. Second, through the centuries that this well has provided water for its thirsty, the constant drawing of water by hand, with a rope, has worn deep grooves in this rock all around the perimeter of the mouth of the well.

Our guides lit several candles, placed them on a tray, and with a rope, lowered the lighted tray to the top of the water in the well. Thus, we not only saw the outside of the well, but the inside, too. Due to the fact that this well is partially filled in with stone and rock, at certain seasons of the year, the water falls to a level where it cannot be drawn. While we were at the well, our guides measured the depth of the water. It measured thirty five feet.

In former articles I stated that we were not permitted to drink unboil-

ed water. Due to our thirst and desiring to taste this particular water, our guides consented to permitting each member of the tour to wet his lips only. Thus we could say that we tasted the water from Jacob's Well. It was not particularly satisfying.

We lingered at this well for quite some time. Why? Here is where Jesus met the Samaritan woman. Read John 4:1-30. This very well we were viewing was the same identical well referred to in this passage. We sat on the same stone Jesus sat conversed with this woman who came to draw water.

The Word says Jesus was weary from His journey. How typically human was the Divine Christ. He became tired like any other traveler. He choose this well as a place to rest. He sat on the well. The large stone over the mouth of the well provides a seat, even today. We sat on the same stone Jesus sat upon. One can not help but feel inspired when they are privileged to walk where He walked, sit where He sat and be where He has physically been.

While Jesus sat there, the Samaritan woman came to draw water. As our guides drew water for us to drink, we had to think of the Samaritan woman drawing water from this same well, the same way.

Jesus asked the Samaritan woman to give Him a drink. She was much astonished that He, being a Jew, would ask a drink from her, for the Jews had no dealing with the Samaritans. We should learn a great lesson from this incident. If we are true followers of Jesus there are no people on earth, that we should shun. Jesus shed His blood for all humanity. One is

not superior to the other as Jesus proved in His conversing with this woman.

The woman could not understand how Jesus expected to drink from this well when He came unprepared to draw. She wondered if He was greater than Jacob who gave the well.

Then Jesus proceeded to give her that wonderful lesson concerning the "Well of water springing up into everlasting life". Too, He exposed her life very vividly to her. Through His discourse to her, she concluded that He was a prophet. Then Jesus revealed unto her the very fact that He was the Messiah whom the Samaritans looked for.

The record says that "The woman left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things ever I did: is not this the Christ?" The Word says they went out of the city and came unto Him. This city was Sychar, close to Jacob's Well, and east of Nabulus.

We were thrilled as we read the above scripture. This wonderful teaching of Jesus took place at the very spot we were standing. Just as the natural water from Jacob's Well quenched the natural thirst, Jesus is able to satisfy the spiritual thirst of those willing to partake. One provides natural life, the other spiritual. The natural water satisfies for a short time only. Jesus says, "Who-soever drinketh of the water that I shall give shall never thirst?"

This same Jesus, today, can and will provide the satisfying Spiritual water. He can determine "everything ever we did". He can declare Himself the Messiah because He is and it is He with whom we have to do.

Jacob's Well is an outstanding sacred place to those that travel there. You hate to leave. You wonder why you have to.

We left the Well, very thankful we could be there. We returned to our hotel, The American Colony, on the Arab side in Jerusalem. We had a very big day. We enjoyed an evening meal of roast pork and browned potatoes, very similar to our home style of cooking. This American Colony Hotel is run by Americans and they provide American food for the American traveler.

After our usual evening discussion and devotions, we were very tired and glad to retire.

Chapter 64. To Tel-Aviv and return

On the morning of Dec. 28th, 1952, our drivers met us at the American Colony Hotel, on the Arab side of Jerusalem. This proved to be another eventful and interesting day. This day we crossed from the Arab to the Jewish side of Jerusalem.

In chapter 41, I related the unfriendly relationship existing between these two nationalities and the problems a traveler meets with in crossing from one side to the other.

Once you passed through, from one side to the other, you are not permitted to again return back to the other side. Your visas are voided and you must continue on your way.

In chapters 38-57, I gave an account of our visits, experiences, and the things we saw and learned, in and around Jerusalem. I combined them as I did, so that these writings would cover Jerusalem and environs in a continuous report, and not necessarily in the order we visited the different places of interest.

One hardly knows where to stop writing about Jerusalem. You see

so many interesting things connected with the Bible. To visit Palestine presents about the same situation as when one stands on the rim of the Grand Canyon. You see so much of interest, you are thrilled. You can return home and tell a lot about it, but you are wholly unable to give to one who has not seen it, a comprehensive true mental picture of it. Suffice it here to say that the time we spent in and around Jerusalem was time very well spent. We learned a lot.

On December 29th, we had free time until one o'clock to do as we wished. During this time Bro. Ebling and myself went for a walk, sightseeing. We made a circuit for a close-up view of different things we had passed in our sight-seeing cars and which were located close to the YMCA, our headquarters on the Jewish side.

We had a close-up inspection of their donkey drawn gasoline carts. How quaint to be delivering gasoline in animal-powered tanks. We visited the railroad depot in Jerusalem. Oddly enough, it serves them well, but would be poor facilities for the Capital of our nation.

We went into many of their stores. We just were on the alert for anything interesting to record on our memory and in our notebooks. We returned to our room and rested a short while before joining the remainder of our party for our noon-day meal.

In the afternoon, our guide hired taxi-cabs and we drove to Tel-aviv, modern name of Biblical Joppa, approximately one hundred miles round trip. This was more or less just a ride, as we did not take much time to inspect things along the way. Later, we again made a tour over

this same territory, made a full inspection of it, which will be reported in a later chapter.

In going to Tel-aviv, from Jerusalem, we traveled over many mountains and over miles of winding roads. Often, we traveled on a narrow ledge, high in the air. Along the way, we saw many sheep and their shepherds. We saw farmers plowing, as referred to in a former chapter.

We traveled over a part of the old Burma road. We saw many demolished cannons, trucks, jeeps, tanks and all types of junked war machinery lying along the roadside. All tell tales of the war that ended in 1948, when Israel was declared a state.

The old Burma road was full of shell holes. We traveled over mostly new road, built to replace this demolished road.

On this new road, we crossed over the most modern bridge in all of Palestine. It was built but a few years ago and well compares to our modern cement bridges.

This day we passed near where David slew Goliath. We passed through the city of Emmaus. Jesus, after His resurrection, appeared unto two, as they were making their way to this city. It is set on a hill. Within it are many low, flat roofed stone buildings.

Continuing on, we next crossed the Plains of Sharon. This is a large fertile area, lying between the mountains and the Mediterranean Sea. Vegetables and fruits abound and it is very good farming country.

Approaching Tel-aviv, we saw many, many acres of citrus fruits. The climate and moisture are just right for the successful raising in abundance of oranges, lemons, grape

fruit, etc. Their groves are a very deep, rich green. The export of this fruit provides a source of income for Palestine.

We found Tel-aviv a very nice city and modern. Their buildings are modern. Their streets are modern. The city is well lighted at night. It is a large city and growing fast. It is important as a seaport. It was in the time of Solomon and is today.

Tel-aviv is the modern name for the city. Its Biblical name is Joppa. The cedars for Solomon's and Zerubbabel's temples and the palaces of David and Solomon were landed here.

It was from here that Jonah tried to escape from his going to Nineveh. It was here that Peter had his vision while on the house-top, Acts 10:9-18. Pilgrims and tourists from all nations, journeying to Jerusalem, arrive at and depart from Tel-aviv.

Joppa was destroyed many times. In the thirteenth century it was so utterly destroyed that there was not one house left standing on its original foundation. This city also sets on a hill, besides the sea. It is quite interesting to go through their bazaars and shops.

There are many rocky barriers in the harbor which makes it very dangerous for ships approaching Tel-aviv during a storm. Many have suffered considerable damage to ships and passengers because of this dangerous condition.

After having a general tour of Tel-aviv, we returned to the YMCA at Jerusalem.

to be continued,

Paul R. Myers,  
Box 117,  
Greentown, Ohio

## PERILOUS TIMES

### Art. 4—Guide Our Youth

Having referred to our responsibility to our children during the first ten years of their life, we now contend that we owe our youth equally as much during the second ten years. The teen-age years are vital years. On account of youth's awakening within, and the school environment influence without, they need the best and most careful teaching possible. Their thoughts, manner of life, ideals, and choices must be directed into the right paths and along christian lines. Their associates must be closely guarded and carefully chosen. These too are the years in which they should choose their best friend Jesus. He is their example and should become their guide. Youth's next best friends are still their parents, especially in the earlier teens.

To help our youth with their problems and temptations arising in the public schools, requires the help of God and our best ability. Christian education in the home, and church and Sunday School teaching and influence, will help a lot. Even though our children are now in High School, they still have a conscience, and religious liberty is still a fact and privilege. They need not do everything others do. They need not be blind followers of the gang, but can be Daniels who purpose in their hearts they will not defile themselves. This is especially true if they have become members of the church.

In the January 1947 issue of the "Readers Digest" appeared an article that should encourage us. We are not upholding "Jehovah's Witness"

doctrine, but we think they can teach some of us Dunkards a lesson on religious zeal as it relates to loyalty to our faith in school. Three members of this faith in West Virginia were threatened with prosecution if they did not compel their children to salute the flag. Their attorney fought the case through the courts, carrying it to the U. S. Supreme Court, and there won the case. The article states that it is now illegal for any school board to force children to do anything against their religious principles. Our children therefore need not dance, go to picture shows, look at television, play in school league teams, nor do any other evil that violates our religious principles. They are still permitted to wear the prayer covering and other church uniform even in graduation.

If our children have the christian conviction and courage to abstain from the evils of school, we believe a completed High School course will be an asset in future secular and christian life, and should be encouraged by the parents. After the school life has terminated, youth should still be encouraged to supplement their education by the reading of good text-books they did not cover in school, other good books of character and biography, and especially by the study of the Bible and our church history. No one is truly educated unless he knows a good deal about the Bible. This Book is a guide to our feet and a light to our pathway. All youth needs to be familiar with it, and allow themselves to be guided by it.

The post-school years are also years of education by self-training and experience. Youth's thoughts should be directed along lines of pur-

ity and wisdom. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things", Phil. 4:8. Their talents—reading, speech, music, and industrial skills should be developed; thus avoiding all habits of idleness and hours away from home at night in sin and crime. Habits of cleanliness, purity, self-control, courtesy, refinement, respect for older folks, in fact all traits that grow into christian ladies and gentlement should be developed.

With this training youth will be qualified to begin a christian courtship. This is usually the choice of the majority, but should not begin until the later teen-years, preferably after High School work is completed. Proper courtship is a discreet, intellectual and spiritual association that elevates and ennoble lives, and finds congenial spirits or companions. This takes time and wisdom. The best place for such association is still in christian homes rather than in automobiles. Parents will do well not to hurry youth into jobs away from home, nor into marriage, simply for the sake of making money or getting a companion. Good teaching on the part of parents, and due time and consideration with the help of God on the part of youth, will pay better than money, and will lead to good citizenship and christian homes, rather than to the sin, crime, ill-mated and wrecked homes which so largely contribute to the perilous times of today.

F. B. Surbey,  
West Milton, Ohio.

## A SONG FOR THE LEAST OF ALL SAINTS

Love is the key of life and death,  
Of hidden heavenly mystery;  
Of all Christ is, of all he saith,  
Love is the key.

As three times to his saints he saith,  
He saith to me, He saith to thee,  
Breathing his grace-conferring  
"Lovest thou Me?"

Ah, Lord, I have such feeble faith,  
Such feeble hope to comfort me:  
But love it is, is strong as death,  
And I love thee.

Christina Georgina Rossetti  
Sel. by Blanche Sweitzer.

## A THOUGHT

A little less impatient with those  
we deem too slow;

A little less of arrogance because of  
all we know;

A little more humility, seeing our  
worth is slight;

We are such trivial candles com-  
pared to stars at night.

A little more forgiving and swifter  
to be kind;

A little more desirous the word of  
praise to find;

The word of praise to utter and  
make a heart rejoice—

A little bit more careful to speak  
with gentle voice.

A little more true eagerness to un-  
derstand each other;

A little more real striving to help a  
shipwrecked brother;

A little more high courage for that  
which must be done;

These be our resolutions—and God  
help us everyone!

by Mrs. Hopson,  
Selected by—Jeannette Poorman  
Pioneer, Ohio.

## SOME ONE HAD PRAYED

The day was long, the burden I had  
borne

Seemed heavier than I could bear,  
And then it lifted—but I did not  
know

Some one had knelt in prayer.  
Had taken me to God that very hour  
And asked the easing of the load  
In infinite compassion had stooped  
down

And taken it from me.

We cannot tell how often as we pray  
For some bewildered one hurt and  
distressed,

The answer comes—but many times  
those hearts

Find sudden peace and rest.

Someone had prayed, and faith, a  
reaching hand,

Took hold of God, and brought  
Him down that day,

So many, many hearts have need of  
prayer—

Oh, let us pray.

by—Mrs. Everett Eikenbery.

Selected by—Eileen Poorman  
Pioneer, Ohio.

## HOW READEST THOU

It is one thing to read the Bible  
through,

Another thing to read to learn and  
do,

Some read it with design to learn to  
read,

But to the subject pay but little heed

Some read it as their duty once a  
week,

But no instruction from the Bible  
seek;

While others read it with but little  
care,

With no regard to how they read nor  
where.

Some read to bring themselves into  
repute,  
By showing others how they can dis-  
pute;  
While others read because their  
neighbors do,  
To see how long 'twill take to read  
it through.

Some read it for the wonders that  
are there,  
How David killed a lion and a bear;  
While others read it with uncommon  
care,  
Hoping to find some contradictions  
there.

Some read as if it did not speak to  
them,  
But to the people at Jerusalem.  
One reads with fathers' specs upon  
his head,  
And sees the thing just as his father  
said.

Some read to prove a preadopted  
creed,  
Hence understand but little what  
they read;  
For every passage in the Book they  
bend,  
To make it suit that all-important  
end.

Some people read, as I have often  
thought,  
To teach the book instead of being  
taught;  
And some there are who read it out  
of spite  
I fear there are but few that read it  
right.

But you read it prayerfully, and you  
will see,  
Although men contradict, God's  
Words agree;  
For what the early Bible Prophets  
wrote,  
We find that Christ and His Apos-  
tles did quote.

So trust no creed that trembles to  
recall  
What has been penned by one and  
verified by all.

Sel. by Bro. Edward Stump

## OH, HEAR YE THE CALL!

Oh! hear ye the call of the Master!  
Go work in my vineyard to-day,  
Go bring in the fruits you would  
gather,  
The harvest is passing away.  
Tarry not till the day-dreams have  
faded,  
And at evening hath sunk the bright  
sun,  
Nor meet the dear Lord empty-  
handed  
Where there is so much to be done.

Go work with a hand that is willing  
And a heart that is loving and true,  
In the fields of the blessed Redeemer  
You all can find something to do.  
In caring for those who would per-  
ish,  
Or fainting, be lost by the way,  
But for someone to tell them of  
Jesus  
And keep them from going astray.

Go forth with a balm for the weary,  
And carry a smile to the sad,  
Sing sweet songs of hope to the  
mourner,  
And anthems of peace to the glad.  
E'en tho' but a cup of cold water,  
Or the poor and the hungry to feed,  
O, go, and do something for Jesus,  
And thou shalt be blest in the deed.

Go, bearing kind words to the way-  
ward,  
Who are wandering out in the cold,  
Go bring in the lost ones to Jesus  
And shelter them safe in the fold.  
With your armour, the "sword of the  
spirit",

In the name of your Master and  
Lord,  
Toil on till the harvest is ended,  
And abundance shall be thy reward.

Oh! hear ye the call of the Master!  
Go work in my vineyard to-day,  
Go bring in the fruits you would  
gather,  
Arise! and no longer delay.  
Give the Saviour your time and  
your talent,  
No matter how small it may be,  
Linger not till the shadows have  
gathered,  
For the Master hath need e'en of  
thee.

Edward J. Archer  
Sel. Sister Martha I. Harman

## THE DRIFT OF THE TIMES

The Devil's Half-way House:

Archibald G. Brown

Our brother, Archibald Brown, is one of the valiant in Israel, and he has struck a mighty blow at a giant evil. This earnest warning ought to be poured like grape-shot upon the enemy, for at present, in many cases, the prince of darkness feels himself as much at home in the church as in the world.

Charles H. Spurgeon.

The watchman who would be faithful to his Lord, has need to carefully note the signs of the times and emphasize his witness accordingly. Concerning the testimony needed now there can be little, if any, doubt. An evil is in the professed camp of the Lord, so gross, so brazen in its impudence, that the most short-sighted of spiritual men can hardly fail to notice it.

During the past few years it has developed at an abnormal rate. It

has worked like leaven, until now the whole lump ferments. Look which way you may, its presence makes itself manifest. *Amusement for the people is the leading article advertised.* The hideous fact has been proved up to the hilt, that "Amusement" is ousting "The preaching of the Gospel" as the great attraction. "Concerts" "Entertainments", "Fancy Fairs", "Dramatic Performances", are the words honored with the biggest type and most startling colors.

"Amusement" has now become a recognised weapon of our warfare, and developed into a mission. There has been a steady "Down grade" in this respect. From "Speaking out", as the Puritans did, the church has gradually toned down her testimony; then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them under the plea of "Reaching the masses and getting the ear of the people". The devil has seldom done a more clever thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks.

All this is terribly sad, and the more so because truly gracious souls are being led away by the specious pretext, that it is a form of Christian work. They forget that a seemingly beautiful angel may be the devil himself, "For Satan himself is transformed into an angel of light." 2 Cor. 11:14.

My first contention is, that *providing amusement for the people is nowhere spoken of in Holy Scripture as one of the functions of the church.* Now surely, if the Lord had intend-

ed His church to be the caterer of entertainment, and so counteract the god of this world, He would hardly have left so important a branch of service unmentioned. If it is Christian work, why did not Christ at least hint it? "Go ye into all the world, and preach the Gospel to every creature" is clear enough. So would it have been if He had added "And provide amusement for those who do not relish the Gospel." Then again, Christ, as an ascended Lord, gives to His Church specially qualified men for the carrying on of His work, but no mention of any gift for this branch of service occurs in the list. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers—for the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ". Where do the "Public entertainments" come in? The Holy Ghost is silent concerning them; and His silence is eloquence.

If "Providing recreation" be a part of the Church's work, surely we may look for some promise to encourage her in the toilsome task. Where is it? There is a promise for "My Word:" it "Shall not return unto Me void". There is the heart-rejoicing declaration concerning the Gospel: "It is the power of God". There is the sweet assurance for the preacher of Christ that, whether he be successful or no—as the world judges success—he is a "Sweet savor unto God." There is the glorious benediction for those whose testimony, so far from amusing the world, rouses its wrath: "Blessed are ye, when men shall revile you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for

*great is your reward in heaven* for so persecuted they the prophets which were before you". Were the prophets persecuted because they amused the people, or because they refused to? The gospel of amusement has no martyrology. That which has no authority from Christ, no provision made for it by the Spirit, no promise attached to it by God can only be a lying hypocrite when it lays claim to be "A branch of the work of the Lord".

But again. *Providing amusement for the people is in direct antagonism to the teaching and life of Christ and all His Apostles.* What is to be the attitude of the church toward the world according to our Lord's teaching? Strict separation and uncompromising hostility: While no hint ever passed His lips of winning the world by pleasing it, or accommodating methods to its taste, His demand for unworldliness was constant and emphatic. He sets forth in one short sentence what He would have His disciples to be: "Ye are the salt of the earth." Yes the salt: not the sugar candy. Something the World will be more inclined to spit out, than swallow with a smile. Something more calculated to bring water to the eye than laughter to the lip.

Our Lord's plan is hard to reconcile with the modern idea, of the church providing recreation for those who have no taste for more serious things—in other words, of *conciliating the world*. If He taught anything at all, it was that fidelity to Himself will bring down the world's wrath, and that He intended His disciples to share with Him the world's scorn and rejection.

As none will question that Christ is to be the worker's model, let us

gaze upon Him. How significant the introductory account given by Mark, "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye and believe the Gospel." Matthew tells us, "And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities." In answer to John's question, "Art thou He that should come?" He replies that "The poor have the Gospel preached to them," but He does not state that "The careless are amused, and the perishing are provided with innocent recreation." He was in awful earnestness; and His ministry was like Him. Had He been less uncompromising, and introduced more of the "Bright and pleasant" element into His mission, He would have been more popular.

When many of His disciples went back, because of the searching nature of His preaching, I do not find there was any attempt to increase a diminished congregation by resorting to something more pleasant to the flesh. I do not hear His saying, "*We must keep up the gatherings any way; so run after those friends, Peter, tell them we will have a different style of service tomorrow. Something very short and attractive; with little, if any, preaching. Today was a service for God, but tomorrow we will have a pleasant evening for the people. Tell them they will be sure to enjoy it, and have a happy hour. Be quick, Peter, we must get the people somehow; if not by Gospel then by nonsense.*" No, this was not the way he argued. Gazing in sorrow on those who could not bear

the Word, He simply turns to the twelve and asks, "Will ye also go away?"

Jesus pitied sinners; pleaded with them; sighed over them; warned them; and wept over them; but never sought to amuse them. When the evening shadows of His consecrated life were deepening into the night of death, He reviewed His holy ministry, and found comfort and sweet solace in the thought, "*I have given them Thy Word.*" As with the Master, so with His Apostles—their teaching is the echo of His. In vain will the Epistles be searched to discover any trace of a gospel of amusement. The same call for separation from the world rings in every one. "Be not transformed to this world; but be ye transformed," is the word of command in the Romans. "Come out from among them, and be ye separate, and touch not the unclean thing," is the trumpet call in the Corinthians. In other words, it is COME OUT—KEEP OUT—KEEP CLEAN OUT—for "What communion hath light with darkness? and what concord hath Christ with Belial?"

"Let us go forth therefore unto Him *without the camp*, bearing His reproach," is the heroic summons of the Hebrews. James, with holy severity, declares that "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." John writes a whole epistle, the gist of which is, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

In the face of the teachings of the Book, what do we see and hear? A friendly compromise between the Church and the world, and an insane effort to work in partnership

for the good of the people. How did the Apostles carry on their mission work? Let the Acts of the Apostles give the answer.

Anything approaching the worldly fooling of today is conspicuous by its absence. The early evangelists had boundless confidence in the power of the Gospel, and employed no other weapon. When Peter and John had been locked up for the night for preaching the resurrection the early church had a prayer meeting as soon as they returned, and the petition offered for the two was "And now, Lord, grant unto Thy servants, that with all boldness they *may speak Thy Word.*" They had no thought of praying "Grant unto Thy servants more policy, that by a wise discriminating use of innocent recreation they may avoid the offense of the cross, and sweetly show this people how happy and merry a lot we are."

The charge brought against the Apostles by the members of the Council was "Ye have filled Jerusalem with *your doctrine.*" Not much chance of this charge being brought against modern methods. The Apostles had no time for arranging for entertainments; they gave themselves continually "To the ministry of the Word." Scattered by persecution, the early disciples "Went everywhere preaching the Word." It is evident they did not think it their mission to organize "Pleasant evenings" for the people who did not believe. When Paul, in a vision, hears a man of Macedonia saying, "Come over and help us," he assuredly gathers that the Lord had called him to preach the Gospel unto them. How did he know but that the help needed was the brightening of their lives by a little amusement, or the refining of their manners by

a collection of paintings? He never thought of such a thing. "Come and help us!" meant to him, "Preach the Gospel",—and his preaching brought the cry, "These that have turned the world upside down are come hither also". Just now the world is turning the church upside down; that is the difference.

When God told Paul that He had much people in Corinth, I read, "And he continued there a year and six months, teaching the Word of God among them." A year and a half, and only one method adopted. Wonderful! We should have had a dozen in that time! But then Paul never reckoned that providing something pleasant for the ungodly was part of his ministry. What a contrast to all the nonsense now being perpetrated in the holy name of Christ!

Lastly. *The mission of amusement utterly fails to effect the desired end among the unsaved; but it works havoc among the young converts.*

Let us see the converts who have been first won by amusement. Let the harlot and the dunkard to whom a dramatic entertainment has been God's first link in the chain of their conversion stand forth. Let the weary heavy-laden souls who have found peace through a concert, no longer keep silent. Let the men and women who have found Christ through the reversal of apostolic methods declare the same, and show the greatness of Paul's blunder when he said, "I determined not to know anything among you, save Jesus Christ, and Him crucified." There is neither voice nor any to answer. Out of the thousands with whom I have personally conversed, the mission of amusement has claimed no convert.

Now let the appeal be made to

those who, repudiating every other method, have staked everything on *the Book and the Holy Ghost*. Let them be challenged to produce results, and blazing sacrifices on every hand attest the answer by fire. Ten thousand times ten thousand voices are ready to declare that the plain preaching of the Word was, first and last, the cause of their salvation.

But what are the baneful effects? I will here solemnly as before the Lord, give my personal testimony. *Though I have never seen a sinner saved, I have seen any number of back-sliders manufactured by this new departure.* Over and over again young Christians, and sometimes Christians who are not young, have come to me in tears, they had lost all their peace and fallen into evil. Over and over and asked what they were to do, as again has the confession been made, "I began to go wrong by attending worldly amusements that Christians patronized." The mission of amusement is the Devil's half-way house to the world. This thing is working rottenness in the Church of God, and blasting her service for the King. In the guise of Christianity, it is accomplishing the Devil's own work. Under the pretense of going out to reach the world, it is carrying our sons and daughters into the world. With the plea of "Do not alienate the masses by your strictness", it is seducing the young disciples from "The simplicity that is in Christ." *Professing to win the world, it is turning the garden of the Lord into a public recreation ground.* To fill the Temple with those who see no beauty in Christ, a grinning Dagon is put over the doorway.

It will be no wonder if the Holy Ghost, grieved and insulted, with

draws His presence; for what concord hath Christ with Belial, and what agreement hath the Temple of God with idols?

"Come out!" is the call for today. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her offered assistance. Decline her help, as your Master did the testimony of devils; for He suffered them not to speak, because they knew Him. Renounce all the policy of the age. Trample upon Saul's armor. Grasp the Book of God. Trust the Spirit who wrote its pages. Fight with this weapon only, and always. Cease to amuse; and seek to arouse. Shun the clapping of a delighted audience, and listen for the sobs of a convicted one. Give up trying to "please" men who have only the thickness of their ribs between their souls and hell; and warn, and plead, and instruct, as those who feel the waters of eternity creeping upon them.

O Spirit of the Lord, bless this witness!

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The devil's "Grinning Dagon" has a stronger hold upon the Church now than when our heroic brother wrote his warning, and there is not only need to cry aloud and spare not, but to separate from unholy alliances. We therefore beseech a holy and a jealous God to strengthen us as we, too—Sound the Alarm!

Selected by A. H. Leatherman

## THE GREAT CLOCK

The clock of life is wound but once,  
And no man has the power  
To tell just when the hands will  
stop,

At late or early hour.  
Now is the only time you own;  
Live, love, toil with a will,  
Place no faith in tomorrow  
For the clock may then be still.  
Sister Emma Stuck.

## MY SERVING

Whether I am a deacon or not  
have I not some deacon's work to  
do? Yes, while there are poor I  
know, while there are hungry I  
can feed, while there are weak I  
can strentgehen. If each Christian  
is a king and a priest unto God, cer-  
tainly each Christian is also a dea-  
con. Read Acts 6.

## Home Devotions for

### APRIL

## THE RESURRECTION OF OF CHRIST AND MEN

Memory Verse—John 5:28, "Mar-  
vel not at this: for the hour is  
coming, in the which all that  
are in the graves shall hear his  
voice".

Thurs. 1—I Cor. 15: 1-15

Fri. 2—I Cor. 15:16-33

Sat. 3—I Cor. 15:36-58

Memory Verse, John 2:19, "Jesus  
answered and said unto them,  
Destroy this temple, and in  
three days I will raise it up."

Sun. 4—Acts 24:19-22

Mon. 5—Rom. 6:1-12

Tues. 6—Acts 3:11-22

Wed. 7—Acts 4:23-37

Thurs. 8—Luke 20:27-40

Fri. 9—Acts 10:34-43

Sat. 10—II Tim. 1

Memory Verse, John 11:25, "Jesus  
said unto her, I am the resur-  
rection, and the life: he that  
believeth in me, though he were  
dead, yet shall he live."

Sun. 11—John 2:13-25

Mon. 12—Acts 26:19-32

Tues. 13—Matt. 28

Wed. 14—Mark 16:1-14

Thurs. 15—I Thess. 4:13-18

Fri. 16—John 5:17-30

Sat. 17—John 11:25-44

Memory Verse, I Thess. 4:14, "For  
if we believe that Jesus died  
and rose again, even so them  
also which sleep in Jesus will  
God bring with him."

Sun. 18—John 20:1-19

Mon. 19—I Pet. 1:1-9

Tues. 20—Ecc. 12

Wed. 21—II Cor. 4

Thurs. 22—Daniel 12

Fri. 23—Acts 17:1-10

Sat. 24—Rom 1: 1-12

Memory Verse, John 5:29, "And  
shall come forth; they that  
have done good, unto the resur-  
rection of life; and they that  
have done evil, unto the resur-  
rection of damnation."

Sun. 25—Matt. 16:21-28

Mon. 26—Mark 9:1-9

Tues. 27—Psa. 16

Wed. 28—Eph. 2:1-10

Thurs. 29—Col. 3:1-17

Fri. 30—Matt. 26:26-35

## ADULT SUNDAY-SCHOOL LESSONS

Apr. 4—The Sin of Selfishness  
Was unshaken. Neh. 6:1-19.

Apr. 11—Nehemiah's Faith in God  
Was unshaken. Neh. 6:1-19.

Apr. 18—Easter—If a Man Die,  
Shall He Live Again? Job 14:  
1-22.

Apr. 25—The Law is Read to the People. Neh. 8:1-18.

May 2—The People Covenant to Walk in God's Law. Neh. 9:1-38.

May 9—Mother's Day—A Spirit Filled Mother. Luke 1:39-56.

May 16—Israel Gives Tithes to the Lord. Neh. 10:28-39.

May 23—We Must Have Order in God's House. Neh. 13:1-14.

May 30—Disobedience Does Not Pay. Est. 1:1-22.

### PRIMARY SUNDAY SCHOOL LESSONS

Apr. 4—Peter and His Promise. John 21:1-17.

Apr. 11—Jesus' Commands to His Helpers. Matt. 28:16-20. Acts 1:8-11.

Apr. 18—Easter—Thomas and His Risen Lord. John 20:18-29.

Apr. 25—Peter and John at the Gate Beautiful. Acts 3:1-10.

May 2—Peter's Courage. Acts 5:12-32, 41-42.

May 9—How James and John became Good Helpers. Mark 10:35-45.

May 16—(Review) Children Can Be Jesus' Helpers. Mark 9:33-37.

May 23—Saul Becomes a Believer. Acts 9:1-22.

May 30—How a Boy Saved Paul's Life. Acts 23:12-24.

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# BIBLE MONITOR

Vol. XXXII

APRIL 1, 1954

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## SPRING

Winter's gloomy reign is o'er,  
Spring to cheer us comes once more:  
Nature's realm revives again,  
Birds resume their vernal strain.

Fields and meadows clothed in green,  
Fair and beautiful the scene;  
Flowers by the rivulets bloom,  
Scent the air with sweet perfume.

Oh, shall nature sing the strain  
And the Christian's tongue refrain?  
Nay, we'll sing with cheerful voice  
And in Nature's God rejoice.

Time is swiftly moving on,  
Soon life's winter will be gone,  
Then redemption's day will dawn  
And the saints be gathered home.

Then our hearts will thrill with joy,  
And God's praise our tongues employ,  
Where the trees forever bloom  
And they know no winter's gloom.

Sel. Treva Brumbaugh.

## THE FLESH IS WEAK

"He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak", Matt. 26:40-41. Many people shame the disciples for their unconcern but how about us, the hour was almost midnight and the events of the last few days had been many. Can we watch one hour even during the morning services? You may say, yes but look at the importance of the occasion but we must realize that the disciples did not understand that importance. Let us consider, many of our occasions are very important also.

Because our flesh is weak also, we should watch and pray. Must I watch and pray all the time? Yes, to be safe, we must at least be in a watchful attitude and a praying attitude at all times. Our flesh is so weak that we need continual help from God. Any individual that we might think of in the Bible who met with any degree of success, was humble, submissive and dependent upon almighty God. Watching is necessary at all times that we may sense the danger or the temptation before it is too late. Watching includes a complete understanding of God's Word that we may know danger when we see it. Unless we know as much as possible, what is Godly right and wrong, we could not detect danger of sin even if we were watching. Most professing people are devoted enough to pray under great danger but are not watching enough to realize the danger before sin has overtaken them.

"Behold, one of them which were

with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear," Matt. 26:51. We read before this where preparation was made to have this sword along. I feel Jesus allowed it to show how weak the flesh is. The attitude of the flesh, whenever great danger is near, is to strike or drive it off. The flesh is so weak that it strikes and thinks afterward. What effect could Peter have had, even were he a good marksman, among a great multitude with swords and staves? Christ could have easily resisted with twelve legions of angels but one fleshly sword was useless. Our flesh is so weak against the powers of satan that the cause is hopeless without prayer for God's help and we must know when to ask for it.

"Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee," Matt. 26:33-35. Have you ever had such a strong determination to faithfully serve Christ with all your ability? Look back over your life, what have you accomplished? Peter was devoted and determined, he honestly would have died for Christ his Saviour but what about a change of environment? In Sunday morning services we praise, honor and determine to obey Christ's teachings without exception—what do we do on Monday morning when our neighbor or our friend crosses our path, points a finger of scorn at us or abuses us? We are continually warned of the dangers of sin in the

christian life and their effects but without thinking we will just try a little, no-one will ever know any different, yes I know when to stop, do you think of anyone who has not stopped, have you always stopped when you wanted to? Watch and pray that ye enter not into temptation, never yield to it, for the flesh is weak.

God will always take care of His own if they trust in Him. It is a great wonder to man that this great multitude did not take Christ and all His disciples as well, but we refer to the scriptures and it is no wonder any more. Christ told the multitude, "If therefore ye seek me, let these go their way", John 18:8. However even if they were let go they still were questioned of their faith and we can expect to be. Matt. 28:69-75 tells us that Peter was questioned. He was not threatened but just questioned of his connection with Jesus and again the flesh proved weak. He denied Him three times and as the cock crowed he remembered that Jesus had told him that he would deny Him. Peter wept bitterly when he thought of this and no doubt he was stronger, than before but still we find the flesh was weak.

After Christ was resurrected and they had many infallible proofs of His resurrection they still could not see through the whole matter. The fact that their Lord was taken, abused and crucified was too much for them to understand and left them without understanding of God's plan. Peter, who always jumped at conclusions, even though he had gone through bitter weeping for his weakness, said, "I go a fishing", John 21:3. In other words back to his old trade even after Christ

had left them such important teachings concerning the power of God and the salvation of souls. Christ soon appeared to him and sorely tried him again. John gives us the account how three times Christ questioned Peter, Simon, son of Jonas, lovest thou me, and then told him to feed His sheep. For a man like Peter, who told Christ his honest purpose was to follow Him and obey Him, this was quite a trial and it grieved Peter. However Peter took his punishment and was strengthened by it and finally fully converted. How weak is your flesh? Will you watch and pray and thereby overcome the trials and problems of life? If you will follow His Word the weakness of your flesh can be overcome.

—o—

## CHURCH GOVERNMENT

I am in favor of church government as it has been determined by our General Conference. It provides that the accused may demand charges in writing specified and signed by the author. All church trials are to be conducted in utmost fairness to all and to abide by the Golden Rule. The rules of our church are based upon the saving Gospel of Christ. Individual failure does not destroy the rules of a church but may lead to their own destruction as many of us have seen in the past.

As I undertake this subject it brings to my memory an aged person, who was laid to rest about a quarter of a century ago, one that believed in regular church attendance. But his mind was changed because of many practices of injustice taking place in that denomination. Recently I heard a man speak-

## BIBLE MONITOR

Taneytown, Md., April 1, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

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Send all subscriptions and communications to the Editor.

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ing of what we call, a worldly church, the minister was trying to persuade a person to attend church services. He replied to the minister, How could I do what is right and sit among all those hypocrites. Among the professing christian people, at many places of worship, the drawing power has been lost for many reasons. Failure to be what is professed, by many, is the condition in our day.

We are living in a changeable world. We have the Word of God, the same yesterday, today and forever. If we want to have the light of Jesus continued in the world, we should all respect the rules of our church, especially those that are called to leadership. Church government should be free from partiality and hypocrisy. The falling from the faith of the Gospel, by church leaders, is to a large extent responsible for the fallen condition existing in our many so-called churches of today.

Many church leaders are doomed to failure. If a leader is corrupt he should be removed from that position because if the blind lead the blind all will fall in the ditch. One who travels the broad way cannot lead others on the straight and narrow way. Today many, including church leaders, are victims of pride. Some that at one time believed in the plain simple life have turned away to doubt and unbelief.

I have learned to know of professing christian people who believe in using their thoughts and imaginations to judge and condemn their fellowman. This is not the christian way of life. It is the works of darkness. To condemn a person for another person's sin is corruption. People who believe in such government are no christians. I am fully in favor of our church rules as decided by General Conference, for they stand opposed to the pride of life and recommend the plain simple life. It is impossible to have good church government without good rules and good leaders. We should always stand opposed to corruption in church government.

Bro. J. F. Marks, Felton, Pa.

## PREACH THE WORD

This is the language of Paul to Timothy, 2 Tim. 4:2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine". Paul tells us the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and turn away their ears from the truth, and be turned unto fables, (Idle stories). Is not that being fulfilled to-

day? Are there not more people (so-called christians not exempted) reading story papers than read the true Word of God, the Bible? Would you call them christian? If Christ should come and find us watching television or reading some of the literature the evil one puts out, what then? We are told, As the tree falleth so shall it be, as we leave this world so will judgment find us.

There is an amazing difference of opinion today as to what constitutes a true christian. Some may regard themselves as a good christian because they apply the golden rule to their everyday living. Another professes to be a follower of Christ even through he only believes a part of the Saviour's teaching, and some even go as far as to reject the Divinity of Christ. There are many people who are setting up their own standards of christian living and forgetting that Christ, himself, set the standard for us. The result is too many sincere people are confused, and themselves deceived. Paul tells us not to deceive ourselves. 1 Cor. 3:18, "Let no man deceive himself". Christ tells us in Matt. 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe (to practice and keep) all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world".

All you Bible readers, do you think Christ will have us excused if we do not teach them to observe all things? Do you think He will be with us until the end, if we do not teach as instructed? Paul tells us again in 1Cor. 1:23, we preach Christ crucified, unto the Jews a stumbling

block, and unto the Greeks foolishness. Is it not true today, many think it foolishness how we Dunkards dress in modest apparel, 1 Tim. 2:9, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array. I have heard it said, it is foolish to observe some of the things you Dunkards observe, such as footwashing, the Lord's supper, the holy kiss and even triune immersion. We are told to come out from the world and be a separate people, if we do not do different, dress different, where is our separation. In 2 Cor. 6:14, Paul tells the Corinthians to be not unequally yoked together with unbelievers: which many of the churches are disobeying in this city, and rather all coming under one body. Do you think Christ is going to be the head of that body if it does not observe His teachings?

Col. 1:18, Paul tells us Christ is the head of the body, the church. We find Christ has a church of which He is the head, it is the church that teaches and observes all things that His Word contains. Do not think I am criticizing any particular denomination, God forbid, but as Paul said, I wish to warn you, for there many false teachers and preachers and deceitful workers, transforming themselves into an angel of light, in this latter day and age. Paul tells us to try the spirits to see if they are of God. We are told he that denieth the Father or the Son, he is a deceiver and an anti-christ. To deny the Father or the Son, is to deny the written Word, the Holy Bible. How many professors do not deny, at least a part of His Holy Word. Christ

tells us, he that denieth Me and My Word, him will I deny before My Father and the Holy Angels.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of truth. Paul tells us in 1 Cor., though I preach the Gospel I have nothing to glory of: for necessity is laid upon me; yea, woe is me; if I preach not the Gospel. The Gospel is the general doctrine of the New Testament, which is the true Word of God.

We are told not to take from nor add to, or we will receive the plagues that are written therein. Paul tells us, if any come in among you and bring not this Gospel, do not bid them in your house (our lives) nor bid him God's speed, lest we be partaker of his evil deeds.

Isaiah saith, Who hath believed our report? The people believed not their report, so have we people that believe not our report. Why do they not want to believe the true Word of God? Are they ashamed of the written Word? Why not do as the true Gospel teaches? Paul tells us again in Rom. 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." To be ashamed of the Gospel is to deny its teaching and be a disbeliever. We are commanded of God to believe the Gospel, to take it as a message from heaven. Paul assures followers of God's Word that, Neither life, nor angels, nor powers, nor any other creature; shall separate us from the love of God and of Christ. Are we of the same spirit?

1 Tim. 4:1, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and

doctrines of devils". Are we not in this time now? This discourse gives much concerning the apostle Paul and his writings, of what he taught and preached. Paul's letter to the Galatian brethren, Gal. 1, I marvel (am astonished) that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would prevent the Gospel of Christ. Paul said again, if we or an angel preach any other gospel unto you that which we have preached, let him be accursed. Paul said do I persuade men or God? or do I seek to please men? If I preach to please men, I shall not be the servant of Christ. I hear some say this is only Paul's writings, He is only a man like we are, so he is, but he tells us he neither received it of man neither was taught it, but by the revelation of Jesus Christ. Christ tells us what He preached He received from God, the Father. So in conclusion, it is up to us whether we accept it or not as the true Word of God. It is going to stand against us, or for us in the judgment day. My prayer is, let us so live that we may be pleased to hear the summons, Come up higher.

Thornton Mellott  
Needmore, Pa.

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## OUR LIFE SHOULD REFLECT GOD'S WORD

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Psa. 119:176, I have gone astray like a lost sheep. Isa. 53:6, "All we like sheep have gone astray. For we have turned every one to his own way". Ex. 34:6, My sheep wandered through all the mountains. I will seek that which was lost. Ecc. 8, Lo, God hath made man upright.

Stand not in an evil thing. Ex. 32:8, They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it. And the Lord said, Behold they are a stiff-necked people. God hath made man upright, but man has sought out many inventions.

Gen. 6:5, God saw that the wickedness of man was great in the earth, and the thoughts of his heart was only evil continually. It repented the Lord that He had made man on the earth, and is grieved Him at His heart. Gen. 9:6, Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man. And God looked up the earth, and behold, it was corrupt. Rom. 3:12, They are all gone out of the way, there is none that doeth good, no not one, they are together become unprofitable. We have before proved both Jews and Gentiles, that they are all under sin.

Rom. 5:12, Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned. For all have sinned and come short of the glory of God. Ez. 33:11, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live, turn ye from your evil ways, for why will ye die". Isa. 55:6-7, Let the wicked forsake his way, and the unrighteous his thoughts: and let him return unto the Lord, and he will have mercy upon him, for he will abundantly pardon. Seek the Lord while he may be found, call ye upon him while he is near.

I John 1:8-10, "If we say that we have no sin, we deceive ourselves,

and the truth, is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word (truth) is not in us". For Jesus tells us his His Words are truth. For grace and truth came by Jesus Christ. He that saith, I know Him and keepeth not His commandments, is a liar, and the truth is not in Him. How many church members love their neighbors as themselves?

John 10:11, "I am the good shepherd: the good shepherd giveth his life for the sheep". I Peter 2:25, "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls". For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of knowledge of the glory of God in the face of Jesus Christ. The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, should shine unto them.

Isa. 64:6, "We are all as an unclean thing, our righteousness is as filthy rags". 2 Pet. 2:21, For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the Holy commandment delivered unto them". It is happened unto them according to the true proverb, the dog is turned to his vomit, and the sow that was washed, going back to wallow in the mire. The soul that sinneth, it shall die. For since by man came death, by man came also the resurrection of the dead. Death by sin, and so death passed on all. The wages of sin is death.

Rom. 7:24, "O wretched man that

I am: who shall deliver me from the body of this death?" He that loveth not his brother abideth in death. This is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of the wicked one and slew his brother. This was to kill the natural body, how about us who try to kill the soul or the spiritual life of our brother? Wherefore slew he (Cain) him (his brother)? Because his own works were evil, and his brother's righteous. Heb. 11:4, "By faith Abel offered unto God a more excellent sacrifice than Cain."

We know that we have passed from death unto life, because we love the brethren. Whosoever hateth his brother is a murderer. Ye know that no murderer hath eternal life abiding in him. And this is his commandment, that we should believe on the name of his Son, Jesus Christ. He that loveth not, knoweth not God: for God is love. For love is of God. Hereby know we the Spirit of truth and the spirit of error. Hereby know we that we dwell in him, and He in us, because he hath given us of his Spirit. We can only worship the Son by the guidance of the Holy Spirit. So we must worship in Spirit and in truth, not by tradition, ceremonial worship or prayers.

Beloved, believe not every spirit, but try (compare) the spirits whether they are of God. Are they in harmony with the direction of the Holy Spirit. I write unto you little children because your sins are forgiven you for His name's sake. 1 John 1:7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son cleanseth us from all sin". There is power in the

blood of Christ, if we have faith, and obedience. Seeing ye have purified your souls in obeying the truth. Being born again and walking in newness of life.

Num. 32:23, Selfish, self-righteousness is sin, behold ye have sinned against the Lord: and be sure your sin will find you out. Luke 12:12, 14, For the Holy Ghost shall teach you in the same hour what ye ought to say. Do we believe this? Do we trust or confide in the Holy Spirit? Jesus said unto them, take heed and beware of covetousness: For a man's life consisteth not in the abundance of the things which he possesseth. Eph. 2:1-6, you hath he quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, fulfilling the desires of the flesh and of the mind. But God, who is rich in mercy for His great love, hath quickened us together with Christ. And made us to sit together in heavenly places in Christ Jesus. For ye were sometimes darkness, but now ye are light in the Lord.

Col. 1:13, Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son. Do you think this is an earthly kingdom? Now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. Therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of faith. 2 Pet. 1:2, Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, whereby are given unto us exceeding great and precious promises. To be partakers of the divine nature, having escaped the corruption that is in the world

through lusts. Ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ. To Him be glory both now and forever. A sweet perfume upon the breeze, Is born from every vernal trees, And flowers that never fading be Where streams of life forever flow.

The Saviour comes and walks with me,

And sweet communion here have we. He gently leads me with His hand For this is heaven's border land.

As angels, with the white-robed throng

And join in the sweet redemption song.

O Beulah land, sweet Beulah land, As on the highest mount I stand.

We look away across the sea, Where mansions are prepared for me.

And view the shinning glory shore, My heaven, my home forever more.

I've reached the land of joy divine And all its beauty now is mine. Here shines undimmed one blissful day.

For all my night has passed away.

Stites, a ship-builder, composed this hymn. Sweney set it to music.

Wm. N. Kinsley,  
Hartville, Ohio.

## ALONE WITH GOD

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I

will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefor, and repent. Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches", Rev. 3:14-22.

John's writing to the Laodicean church very clearly describes in a few words the present state of the church in this late period of the world. He states the condition and also the cure.

I do not believe that ever in history have the human race ever been so pleased with themselves, or even had so much earthly accumulations as in this age. Especially this is true in our own nation. They profess a form of Godliness that apparently eases the conscience to a certain extent. Yet they are neither cold or hot in the Lord's work. This condition of mankind is nauseating to our God. It is like trying to drink warm water; we want to spit it out. So this lukewarm religion is with God. He will spue us out of His mouth, or in other words we will be

cast out. Undoubtedly the part of the spued out; lukewarm christian will be the same punishment as that of the unbeliever.

Could it be that professing christianism has become negligent and have turned their minds into other channels other than studying the Word of God? I am afraid that is the case. People turn on their radios and listen to that which is not to the glory of God. A large percent of that coming over the radio is in opposition to godfearing and god-thinking people. A worse mind poisoner is the television. Statistics say that a much larger percent of what is seen is remembered than of what is heard. Evidently this is the case. Kind reader if you watch TV will you ask yourself the questions: How much of what I see is to the glory of God? How much salvation do you think you could get from the TV?

Another thing is our running to and fro with our modern means of travel. Yes, it is needful that we travel, but are we always careful enough where we go? This is a blessing, the reins of which we hold in our hands, if we use it that way. But do we always choose to go the places that is to the glory of God? Or do we crowd out the Godly, going with the amusement and thereby make our religion a luke warm religion? There are other ways in which the modern christian often crowds religion out of their lives such as entertainment, games, sports, clubs, etc. They use time which is valuable in their lives, not for building for life eternal, but for their own pleasures while in this world only.

John says we are not to be so blind to these things but to anoint our

eyes with eyesalve that we may see and repent before our Lord comes quickly and rewards us for our negligence. So let us turn off our radios and televisions, and study the word of God that our minds might be centered on Him as we go about our work. Let us have a housecleaning of our minds, discard all that old clutter and feed on the Word of God. Nothing is so satisfying and stimulating as being alone with God. Then can we concentrate, pray and commune with Him. The prayer line can be connected and God will surely hear us. But when that line is broken up with worldly disturbances on our part, how can God be pleased? More and better study of the Bible is much needed. Not what the preacher says, but a self study, a getting down to facts as they really are in the Word of God. This requires much study and prayer. But an eternal life of joy without pain or sorrow through the millions of years of a ceaseless eternity is worth a life time and more of study to obtain. So why should we crowd out these manifold blessings described in the Word of God, for a lifetime of pleasure to be satisfied with self and thereby obtain and study Bible and a clouded mind to become a lukewarm christians who will be spued out.

The sands in the glass of time are running low. We know not when He will come to claim His own. Therefore let us always be on the alert as hot christians so that He will not spue us out of His mouth when He comes.

Ruth M. Snyder

R. 2, Oakland, Md.

## SERIOUSNESS

As we hear so much foolish and idle talk these days, one can wonder on the seriousness of our speech. Seriousness and Godliness are inseparable (that is Godly seriousness), and where one is the other is bound to be. What I want to note is that solemn declaration of the Lord Jesus Christ found in Matt. 12:36, "But I say unto you, that every idle word that men shall speak, they give account thereof in the day of judgment". Oh, that all men would lay this to heart, and most especially those who profess to know and walk with God. If so, would not only be a sure cure for evil speaking, but for all light and uncalled for words, at home and abroad.

Think now, dear reader, begin at your own door and see how many uncalled for, useless unimportant words you utter daily; words that if the second thought were taken, would never be spoken. Remember the caution of the apostle, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man". Jesus says, "Let your communication be, Yea, Yea; Nay, Nay; for whatsoever is more than these cometh of evil", Matt. 5:37.

I have read a book where in olden times, while the services were going on, the people would sit in prayer and tears, but in these so-called days people sit in service and talk and look over the entire room with a wandering mind. In the early days, when services were dismissed, each individual walked quietly out of the room as though they saw God in their midst.

Let us all be more serious in our whole manner, actions and words.

Let our words be few without boast-erous talking. No loud, rude laughing. Solomon tells us, "A fool laughs loud". Remember the old proverb: Think twice before you speak once". Again be serious, be a man or woman of few words. For in the multitude of words there wanteth not sin. By thy words thou shalt be justified, and by thy words thou shalt be condemned. Would you speak idle and uncalled for words if you saw an angel walking by your side, writing down every idle word you say? Well, God has a record of every word you have spoken since the day you came into the world.

Would you use idle and foolish talk if you knew you were to die tomorrow, well friend, you may go before tomorrow, for your life is but a vapor. So from this hour, let us refrain from all words that we could get along without. Let us walk, talk and act as if Jesus walked by our side in visible form. We can certainly get along without all the slang and by-words that we hear from day to day.

Viola V. Broadwater,  
Cumberland, Md.

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## NEWS ITEMS

### CARD OF THANKS

We wish to express our very many thanks to the various congregations for the beautiful flowers, cards and telephone greetings sent to me in memory of my ninetieth birthday, which was Friday, Feb. 26th. May the Lord richly bless and keep you all.

Your brother in Christ,  
H. A. Throne, Pioneer, Ohio.

### BETHEL, PA.

The Bethel Congregation held their council meeting Saturday evening, Feb. 20th. The meeting was opened by our elder, David Ebling, who read Psa. 119:1-16 and then led in prayer.

The meeting was conducted in an orderly christian manner. A few items of business were taken care of and the new Sunday-school officers were elected. The meeting was concluded with prayer by Bro. Clayton Weaver.

Sara E. Weaver, cor.

### NOTICE

We the Broadwater Congregation plan to have our Revival from July 23 to July 31, with Bro. Ammon Keller as our evangelist. Our Love-feast will be Saturday, July 31, followed by an all-day meeting on Sunday. All who can come are heartily invited to come and worship with us. We need your prayer in these services.

Sister Viola Broadwater, cor.

### FIRST DISTRICT

District meeting for District No. 1 is to convene with the Walnut Grove Congregation, three miles northeast of Taneytown, Md., at 9 A. M., Wednesday, April 14th. The Elders will meet on Tuesday, April 13th., at 10:00 A. M. Your presence and your prayer for the guidance of the Holy Spirit will be appreciated.

Ammon B. Keller, Sec.

### PERILOUS TIMES

#### Part V—Oppose Modernism

In former number we have suggested that we set ourselves in the

best possible attitude and relation to God and man, that we help our youth to become christian adults. After having done this, we can break down the barrier between young and old, and unite our efforts in the battle against modernism.

This is a broad term, some phases of it have been used as proof that the world is getting better. Whether we speak of science, transportation, and invention; or the social reforms and philanthropies: or the so-called brotherhood of man through the federation of churches, one thing is certain that none of these have been able to lift the world out of sin and chaos.

The phase of modernism we wish to consider is the tendency to drift, gradually but surely, into the thoughts, ways, and practices of the other individual, the other home, the community, the business world, and the other church. This drift is subtle, powerful, and dangerous. Like the "white" lie and the searing of the conscience, it has a simple beginning but reveals its serious results in the course of years. It has no tendency nor power to regenerate or transform man, but on the contrary only contributes to the perilous times of the age. To more clearly present our thought, we give a few examples.

A modern funeral is one held from the funeral home, with comparatively few in attendance, no singing, and with little warning on the need of preparation to meet God. It is a funeral where the sympathy, (formerly manifested in tears, comforting words, and helpfulness in the home for a period of time,) is now replaced with the statement "You have my sympathy", and the placing of the name on the register, and

perhaps a profusion of flowers given prior to the funeral.

A modern wedding is one performed with the ring ceremony, amidst elaborate decorations, and then followed by the "shower". It is a wedding where the solemnity of the occasion, and the sacredness of the vows, and the christian counsel of the minister are all snatched away and forgotten because of the festivities that follow the ceremony.

A modern home is a place which, not only has the latest conveniences and furnishings, but a place where parents and older children too often are gone, where Bible reading and the family altar never existed or have been discontinued, and where the fellowship and education of the family unit has been replaced by the entertainment of the television. With a little thought and observation anyone can make a description of a modern community, school and church.

This tendency to think, do, and become like others, is a modernism to be deplored. What has it done to our institutions and ceremonies? How much of it have we Dunkards absorbed into our lives, homes, and churches? How does our home and church compare with the home and church of our parents? How will our children's home and church compare with ours? Why so much change in one generation? Jesus is the same yesterday, today, and forever and His Word does not change.

Where are the Daniels and Joshuas of today? Can we not purpose in our hearts that we will not enter the current that leads away from God, and resolve that as for me and my house we will serve the Lord? Paul says: "Wherefore come out from among them and be ye separ-

ate", II Cor. 6:17. Are we not to be a royal priesthood, a chosen generation, an holy nation, a peculiar people; that we should shew forth the praises of Him who has called us out of darkness into His marvelous light? In James 4:4 we read: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. Would Jesus follow the channels of modernism? If we follow Him, we will seek first the Kingdom, realize that we are strangers and pilgrims here, and therefore will not contribute to the perilous times of the age.

(To be continued)

Bro. F. B. Surbey,  
West Milton, Ohio.

## ARE WE CONSCIENTIOUS?

### Part II

There are some christian professors whose conscience has become defiled, that is, corrupted. Titus 1: 15-16 tells us about them. "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess to know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate." These still claim to know God but their lives do not correspond. They would be a hindrance to Christ's cause.

Jude 5 gives warning and causes us to do considerable thinking. "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt,

afterward destroyed them that believed not." These Israelites had faith in their God and in their leader when they started out. Then later were destroyed for unbelief. What hapened? Did sin enter in or their conscience become defiled that they disobeyed God? They trusted Him in good conscience at the beginning, but failed to trust Him further and on until the end. In I Cor. 10:1-13 we also have Paul's warning against the same thing. The Israelites all passed through the same experience, ate of the same spiritual meat, drank of the same spiritual drink. They drank of that spiritual Rock which followed them and that Rock was Christ. "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Now all these things happened for our ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall" verses 5, 6, 11, 12. We realize there are many things in life to allure us and to take up our time. To the extent that we may be attracted away from Christ Jesus. If we keep a good conscience as when we started out in the christian life we will keep close to our Lord and be safe. Since we have all these in the past for examples to profit by, much more is expected of us in this day. We are more responsible. How very sad it would be to start out in the christian life and drift away and perish after all. Thank God for the consolation in verse 13, "There hath no temptation tak-

en you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." May we always find that way of escape through prayer.

Down through the years I have met professing christians who had strong convictions on certain things. These convictions were formed from hearing a soul-searching sermon, or getting a deeper meaning from the Word of God, or perhaps from the influence of another. These convictions were carried out in the individual's life, because they felt in so doing they could follow their Lord a little closer. Some were carried out for a greater separation from the world or for some other reason. As years went by some of these same people discarded these convictions. They discarded the things which they felt helped them to be more separate from the world and to live closer to Christ. These convictions seem to be less important to them now. Yet at first they were sure it pleased God to do so. What has happened? Are we afraid of what people think? Do we lack the time? Or has the devil led us to believe it is not so important after all? When we have convictions which we know pleases God, and helps us to live a better christian life; should we not carry them out as long as we live? It may be that at one time we had convictions on certain matters but did not even carry them out. We left them undone until they did not seem so important anymore. The devil likes to have us put off obeying our conscience and obeying God, then it will be easier to get us

to leave it undone altogether and to step aside. We did not intend to disobey God. Our conscience was pricked by a heart-searching sermon or the Word of God. The Spirit was speaking to us and we resolved to live a better life by carrying out our convictions. We did not immediately put them to action and eventually they slipped by unheeded. Is this not a serious matter? How conscientious are we? Has our conscience become defiled? I know of some who had convictions against the radio. They did not listen to anything because of some of the evils broadcast. Now they listen to many things and enjoy it. It is not because the radio has gotten so much better in late years. What has happened to the conscience?

I Tim. 4:1-2 gives a picture of still a worse state of conscience. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron". These have departed from the faith and turned to something else. They cannot be moved by the truth of the Word of God anymore. They cannot be touched.

May we each one keep a tender conscience toward our Lord Jesus Christ until the end. If our conscience is clear then we will be ready to meet Him with joy and not fear. For He is coming soon.

Sister Ethel Beck  
Dallas Center, Iowa.

## TOURING THE HOLY LAND

### Chapter 65. Jerusalem to Nazareth

On the morning of Dec. 31st, we left Jerusalem, again crossing over the Judean mountains. We passed by Ramah where Samuel was born, 1 Sam. 1:19.

We viewed several small community villages which all inhabitants share equally. They have all things in common. While their meager assets and wealth would seem like poverty to us, they are fairly content and happy.

We had a beautiful day to travel. The sky was clear and the sun shone brightly. As we journeyed on our way, we came to a very queer looking cemetery. We left our cars and walked through it. The tombs were all on top of the ground. Hardly had we entered it until the guide told us here is what Jesus saw when He spoke of whited sepulchres:

These burial places lie wholly on top of the ground. They appear as if the body was laid flat on the ground. Then a cement vault or tomb, similar in appearance to a casket is built over the body. They vary in width and length as necessary to accomodate the different ages buried beneath them.

The fact that they were painted white attracted ones eye. We were looking upon the whited sepulchres Jesus referred to in His teachings as recorded in Matt. 23:27.

Being painted white, they look clean. Within they are full of dead mens bones. Jesus compared the scribes, Pharisees and hypocrites to these whited sepulchres. It is amazing that one, in traveling over Palestine in the twentieth century

can see yet remaining, the<sup>e</sup> things Jesus saw and used in comparison to teach men the need of, and the beauty in, living a Christian life.

Jesus teaches each of us a lesson in this same scripture. We are to appear beautiful outward, radiate the Christian graces, the Christ life, etc. However, it will do us no good if, within, from our hearts there is malice, hatred, hypocrisy and uncleanness. Our life, within and without, must be Christlike to be acceptable to him.

Anyone looking at a cemetery with many whited sepulchres well know that within them is death, deterioration, filth, mortality and corruption. Might we live that we can in no way be compared to such sepulchres.

We visited the city of Zorah, the birthplace of Samson. It lies approximately eight miles west of Jerusalem and about the same distance south of Lydda.

We continued north of Zorah to the city of Ramleh. This city is reputed to be the home city of Joseph of Arimathaea. At Ramleh we saw an old Crusader's Church. It stands as a reminder of the Crusader's efforts to Christianize Palestine. They failed in their efforts.

We passed through and saw the Valley of Ajalon. It lies north of Emmaus and southeast of Ramleh. It was in this valley that Joshua caused the sun and moon to stand still. Joshua 10:12-14.

It is unusual that very, very little meat is raised in Palestine. It is mostly imported from Argentina. Other than sheep, practically no other type of meat is produced. The people of Palestine were shepherds during old and new testament times and they remain so today.

This part of the tour again took us over the Plains of Sharon. These are quite productive. Much garden produce and some grains and fruits are grown in this comparatively level valley.

It is interesting to watch farmers with their wooden plows being drawn by a big long legged camel. Both the wooden plow and the camel represent antiquity and to see them hitched together, surely is an interesting sight.

We passed Mt. Tabor. It is located west of the southern end of the Sea of Galilee and east of Cana. It is rounded in form, is of limestone formation and is approximately 1800 feet high. From its summit, one can see the Sea of Galilee to the east and the Mediterranean Sea to the west. Snowcapped Mt. Hermon and Mt. Lebanon, including the Mt. of Beatitudes are to the north of Mt. Tabor.

Mt. Hermon is reputed to be the Mt. of Transfiguration. This event in the life of Christ occurred between the temptation in the wilderness and the agony in the Garden of Gethsemane. It is described in Matt. 17:1-9. Mt. Hermon is the highest of the anti-Lebanon mountains. As we viewed Mt. Hermon from a distance, we were reminded how Moses and Elijah appeared representing the law and the prophets. The apostles, Peter, James and John, those close to Jesus were the only witnesses to this great event, 1 Peter 1:16 and John 1:14.

While we were not near the Lebanon mountains by car, we could see them off in the distance north of Tiberias. These mountains provided the cedars and other timbers used in the building of Solomon's Temple, other grand build-

ings and ships. Peaks rise in the Lebanon Mountains to a height of 10,000 feet or more. They are capped with ice and snow, it not disappearing from the highest peaks, even during the summer months.

We saw Mt. Gilboa. It lies between the plain of Esdraelon and the Jordan River, Read 1 Samuel 31. Here we have recorded the fact that the death of Saul and his sons took place on Mount Gilboa.

We crossed the plain or Valley of Esdraelon. It, too, is a rich and fertile valley, as referred to in a former chapter.

Regarding Mountains in Palestine, our guides informed us that there is a city, Petra, in the mountains, not far from Jerusalem, preserved of God, for the receiving of God's people, who will flee Jerusalem at the time of its destruction at the Battle of Armageddon. They said all necessary arrangements are provided for the sheltering of these people.

Since visiting Palestine, I have talked with a person living near my home who visited Petra. While there is not much to see at present, it is presumed it will play an important role when blood shall flow deep in Jerusalem.

Continuing our travels, we next arrived at the old city of Nazareth, which will be the subject of the chapter following.

## Chapter 66. The City of Nazareth. Part 1.

We were indeed anxious to reach Nazareth. Its history, the role it played in the Life of Christ and its other Biblical significance makes it a very interesting city to visit.

As we approached the city, we

could see it for quite some distance as it is another of the "cities set on a hill".

It is one of the many places mentioned in sacred history about whose site there is no question. It is not mentioned in the Old Testament, neither does Josephus write about it. It is first mentioned in God's Word in Matt. 2:23, "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene".

Nazareth is in Galilee, near Cana, where Jesus performed His first miracle. Its population is approximately 20,000 consisting mostly of Arabs.

It is a city of Zebulun, in Lower Galilee. It is located seventy miles north of Jerusalem, six miles west of Mt. Tabor and twenty-four miles south east of Acre. After several thousand years it continues to be identified by its original name. Many other cities in Palestine today are identified by a name different than mentioned in God's Word. For instance, Joppa is now called Tel-a-viv.

Nazareth lies 1152 feet above sea level, and near the top of the hill upon which it is located. From the very top of this hill, one can get a panoramic view of Galilee. To the north are fertile hills and valleys, dotted with many small villages. Snowcapped Mt. Hermon can be seen in the distance. Three miles north was Gethheper, the old home of Jonah. Looking south one can see the Valley of Esdraelon, extending from the Jordan River to the Mediterranean Sea. Looking west, a good view of Mt. Carmel, ten miles away, can be had.

Eight miles south of Nazareth is

Shunem, where Elisha raised the Samanumite son to life. Nearby is the spring of Harod, where Gideon, with his three hundred routed the Midianites.

These and many other places can be identified from this vantage point. In my mind, I presume Jesus climbed to the top of this hill many times and meditated on what was before Him.

Unknown and unnamed in the Old Testament, Nazareth was the home of Jesus. His parents came here after their return from Egypt.

It was in Nazareth that Jesus grew up. He "increased in wisdom and stature and in favor with God and man" while making His abode in Nazareth.

In fulfillment of prophecy, "He shall be called a Nazerene", He literally did come out of Nazareth when He began His ministry.

Nazareth was the scene where the Angel Gabriel announced unto Mary that she would be the mother of Jesus, Luke 1:26-31. It was the home city of Joseph and Mary. Before the visit of the Angel, Nazareth was unknown to history. Since that time, Nazareth has become a familiar word among all Christians. It ranks in importance with Bethlehem and Jerusalem.

Surrounding the city, but below it, lies rich and well cultivated lands. A variety of fruit, grains and vegetables produce abundantly. The city of Nazareth is a very old city. Consequently, it possesses characteristics of ancient cities.

Its buildings are all stone. Its homes are small, crudely built of native stone. Many of them do not have windows, such as we are accustomed to, for light and ventilation. Their roofs are made of mud

or sand. The city, being built on a hillside, is hard to travel through. Streets are crooked, narrow and one above the other.

Many of the business buildings are built of quarried stone, irregular in shape and size and laid up without mortar. They are old, having stood the ravaging of the elements many centuries.

Our guides drove us to this old city. We left our cars and had to walk to the various sight-seeing places. Their streets are ever so narrow. Many of them are not over eight feet wide. They are built of cobble stone. Many of them are too narrow for an auto to travel and too steep, were the street wide enough.

As in Jerusalem, many buildings are built over the street. Their stores and bazaars are quaint and very interesting. They are ever so small, crowded one against the other. Each merchant chants out his wares to attract the tourist from his competitor, hoping they will spend their money with him.

It is hard to explain, but as one goes from bazaar to bazaar, one sees very little merchandise that interests you and less yet of a quality worth taking home. Much of their merchandise is hand made and designed for their native customers. Each merchant makes great attempts to sell you some of his wares. A few trinkets constituted the extent of what any of our party purchased. Several of us did purchase replicas of their wooden plows as souvenirs of Nazareth.

Nazareth is a very dirty and unsanitary city. First, there are about 20,000 living huddled together. Their morals and ideas regarding sanitation are below standard. Rub-

bish, refuse and off-falings accumulate on the streets and develop into a rubble from which comes an awful stench.

Even with their very narrow streets, several of the main streets have a gulley in the street which serves as their open sewer. Here flows the fluid part of their waste and sewage. Going from store to store, one must step over it many times. Flies, insects and germs thrive on the full diet provided for them.

To impress the reader regarding conditions within Nazareth, our group stayed together, both to hear the guide and not get lost. As we were standing in a huddle, while the guide was explaining a place of interest, one in our group looked up and yelled for all of us to move. From a second story window, one of the natives was using the open air over the street for a bath room. One of our party came within inches of being his target. Indications on the streets proved to us that this was their custom and practice.

Such unsanitary conditions, along with a very poor diet, would be cause for a contagious outbreak in America. The inhabitants of Nazareth seem to be immune from diseases developing from uncleanness.

The next chapter will give further accounts of Nazareth and surrounding area. To be continued.

Paul R. Myers

Box 117, Greentown, Ohio

## A GROWING DISEASE

Marbus Sabbaticus attacks the patient suddenly every Sunday. No symptoms are felt on Saturday night; the patient sleeps well,

wakes feeling well, eats a hearty breakfast; but about church time the attack comes on and continues until services are over for the morning.

Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk, talk about politics and read the Sunday paper.

He eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well, and wakes up Monday morning refreshed and able to go to work and does not have any symptoms of the disease until the following Sunday.

The peculiar features are as follows:

1. It always attacks members of the church.

2. It never makes its appearance except on Sunday and prayer meeting night.

3. The symptoms vary, but it never interferes with the sleep or appetite.

4. It never lasts more than 24 hours.

5. It generally attacks the head of the family.

6. It is contagious.

7. No physician is ever called.

8. It always proves fatal in the end to the soul.

9. No remedy is known for it except prayer.

10. Christ is the only antidote.

11. It is becoming fearfully prevalent and is sweeping thousands, every year, prematurely to destruction.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap," Gal. 6:7.

Selected by Bertha R. Dorsey

## HAST THOU FORGOTTEN ME?

Today as my mind viewed the an-  
gry parade

I thought I'd try to write  
And describe this pageant of gaily  
dressed

As they strolled in the sunlight  
bright.

In vivid array they began to pass  
And clearly could I see,  
When a still small voice whispered  
in my ear,

"Hast thou forgotten Me?

Like a flash it faded from my view  
And I saw Golgotha's Hill,  
I heard the voice of one in pain  
Saying, "Father, not My will."

I saw the mob ascending  
Up, up that rugged slope  
And I cried as one in anguish,  
"My God, is there no hope?"

I followed in the distance,  
I heard them jeer and scoff,  
But fearful of the angry mob  
I followed afar off.

I saw them nail One to the cross  
As closer up I drew;  
I heard Him say, "Forgive them,  
For they know not what they do."

At the sixth hour total darkness  
As the sun refused to shine  
And the earth began to tremble,  
Offered proof He was divine.

Mysterious things now happened  
While there were being done;  
The centurion greatly feared and  
said,

"This truly was God's Son."

He offered no resistance  
His life He freely gave  
And thus fulfilled the Scripture  
Of the coming One to save.

He was placed in the tomb of  
Joseph

Where no man e'er had lain;  
The door was sealed and soldiers  
watched

This Holy One they'd slain.

On the third day morning early  
There came a rumbling sound,  
The soldiers fell like dead men  
Prostrate to the ground;

His enemies were conquered,  
The last one of His foes;  
The Son of God broke the bonds of  
death

And triumphantly arose!

Again I heard that Still Small  
Voice

The One I heard before,  
Saying, "Write this simple mes-  
sage;

You need write nothing more.

"Christ the Lord is risen  
Triumphant from the grave,  
He gave His life as ransom  
That others He might save."

Sel. Shella Stump  
R 6 York, Pa.

## A WORD TO PARENTS

One of the saddest and most tragic features of our twentieth-century "Civilization" is the awful prevalence of disobedience on the part of children to their parents during the days of childhood, and their lack of reverence and respect when they grow up. This is evidenced in many ways, and is general, alas, even in the families of professing Christians. In his extensive travels during the past thirty years the writer has sojourned in a great many homes. The piety and beauty of some of them remain as sacred and fragrant

memories: but others of them have left the most painful impressions. Children who are self-willed or spoilt, not only bring themselves into perpetual unhappiness, but inflict discomfort upon all who come into contact with them, and auger evil things for the days to come.

In the vast majority of cases the children are not nearly so much to be blamed as the parents. Failure to honor father and mother, wherever it is found, is in large measure due to the parental departure from the Scriptural pattern. Nowadays the father considers he has fulfilled his obligations by providing food and raiment for his children, and by acting occasionally as a species of moral policeman. Too often the mother is content to be a domestic drudge, making herself the slave of her children instead of training them to be useful, performing many a task which her daughters should do, in order to allow them freedom for the frivolities of a giddy set. The consequence has been that the home which ought to be—for its orderliness, its sanctity, and its reign of love—a minature heaven on earth, has degenerated into “a filling station for the day and a parking place for the night” as someone has tersely expressed it.

Before outlining the duties of parents toward their bairns, let it be pointed out that they cannot properly discipline their children unless they have first learned to *govern themselves*. How can they expect to subdue self-will in their little ones and check the rise of an angry temper, if their own passions are allowed free reign? The character of parents is to a very large degree reproduced in their offspring: “And Adam lived a hundred and thirty years and begat

a son in his *own* likeness, after *his* image” (Gen. 5:3). The parent must himself or herself be in subjection to God if they may lawfully expect obedience from their little ones. This principle is enforced in Scripture again and again: “Thou therefore which teachest another, teachest thou not thyself?” (Rom. 2:20). Of the bishop or pastor it is written that he must be, “One that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God?” (I Tim. 3:5, 6). And if a man or woman know not how to rule their own spirit (Prov. 25:28), how shall they care for their offspring.

God has entrusted to parents a most solemn and yet a most precious privilege. It is not too much to say that in *their* hands are deposited the hope and blessing, or else the curse and plague of the next generation. Their families are the nurseries of both Church and State, and according to the cultivating of them now, such will be their fruitfulness hereafter. How prayerfully and carefully should they discharge their trust. Most assuredly God will require an account of the children from the parents hands, for they are His, and only lent to their care and keeping. The task assigned you is no easy one, especially in these superlatively evil days. Nevertheless, if trustfully and earnestly sought, the grace of God will be found sufficient here as elsewhere. The Scriptures supply us with rules to go by, with promises to lay hold of, and, we may add, with fearful warnings lest we treat the matter lightly.

We have space to mention but four of the principal duties devolv-

ing on parents. First, to *instruct* their children. "And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6,7). This work is far too important to allocate unto others: *parents*, and not Sabbath-school teachers, are Divinely required to educate their little ones. Nor is this to be an occasional or sporadic thing but one that is to have constant attention. The glorious character of God, the requirements of His holy law, the exceeding sinfulness of sin, the wondrous gift of His Son, and the fearful doom which is the certain portion of all who despise and reject Him, are to be brought repeatedly before the minds of the little ones. "They are too young to understand such things" is the Devil's argument to deter you from discharging your duty.

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). It is to be noted that the "fathers" are here specifically addressed, and this for two reasons: because they are the *head* of the family and its government is especially committed to them, and because they are prone to transfer this duty unto their wives. This instruction is to be given by reading to them the Holy Scriptures and enlarging upon those things most agreeable to their age. This should be followed by catechising them. A continued discourse to the young is not nearly so effective as when it is diversified by questions and answers. If they know they

will be questioned on what you read, they will listen more closely: the formulating of answers teaches them to think for themselves. Such a method is also found to make the memory more retentive, for answering definite questions fixes more specific ideas in the mind. Observe how often Christ asked His disciples questions.

Second, good instruction is to be accompanied by *good example*. That teaching which issues only from the lips is not at all likely to sink any deeper than the ears. Children are particularly quick to detect inconsistencies, and despise hypocrisy. It is at this point parents need to be most on their faces before God, daily seeking from Him that grace which they so sorely need and which He alone can supply. What care they need to take lest they say or do anything before their children which would tend to corrupt their minds or be of evil consequence for them to follow! How they need to be constantly on their guard against anything which might render them mean and contemptible in the eyes of those who should respect and revere them! The parents is not only to instruct his children in the ways of holiness, but is himself to walk before them in those ways, and show by his practice and demeanor what a pleasant and profitable thing it is to be regulated by the Divine Law.

In a Christian home the supreme aim should be *household piety*—the honoring of God at all times—everything else being subordinated thereto. In the matter of family life, neither husband nor wife can throw on the other all the responsibility for the religious character of the home. The mother is most certainly required to supplement the efforts

of the father, for the children enjoy far more of her company than they do of his. If there is a tendency in fathers to be too strict and severe, mothers are prone to be too lax and lenient, and they need to be much on their guard against anything which would weaken their husband's authority: when he has forbidden a thing, she must not give her consent to it. It is striking to note that the exhortation of Eph. 6:4 is preceded by "be filled with the Spirit" (5:18), while the parallel exhortation in Col. 3:21 is preceded by "let the Word of Christ dwell in you richly" (v. 16), showing that parents cannot possibly discharge their duties unless they are filled with the Spirit and the Word.

Third, instruction and example is to be enforced by *correction and discipline*. This means, first of all, the exercise of authority—the proper rein of law. Of the father of the faithful. God said, "For I know him, that he will *command* his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; *that* the Lord may bring upon Abraham that which He hath spoken of him" (Gen. 18:19). Ponder this carefully, Christian fathers. Abraham did more than proffer good advice: he enforced law and order in his household. The rules he administered had for their design the keeping of the "way of the Lord"—that which was right in His sight. And this duty was performed by the patriarch in order that the blessing of God might rest on his family. No family can be properly brought up without household laws, which include reward and punishment, and these are especially important in early childhood, when as yet moral

character is unformed and moral motives are not understood or appreciated.

Rules should be simple clear, reasonable and flexible like the Ten Commandments—a few great moral rules, instead of a multitude of petty restrictions. One way of needlessly provoking children to wrath is to hamper them with a thousand trifling restrictions and minute regulations that are capricious and are due to a fastidious temper in the parent. It is of vital importance for the child's future good that he or she should be brought into subjection at an early age: an untrained child means a lawless adult—our prisons are crowded with those who were allowed to have their own way during their minority. The least offense of a child against the rulers of the home ought not to pass without due correction, for if it find leniency in one direction or toward one offence, it will expect the same toward others and then disobedience will become more frequent till the parent has no control save that of brute force.

The teaching of Scripture is crystal clear on this point. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15; and cf. 23:13, 14). Therefore God has said, "He that spareth the rod hateth his son: but he that loveth him chateneth him betimes" (Prov. 13:24). And again, "Chasten thy son while there is yet hope, and let not thy soul spare for his crying" (Prov. 19:18.) Let not a foolish fondness stay thee: certainly God loves His children with a much deeper parental affection than you can love yours, yet He tells us "As many as I love, I rebuke and chasten" (Rev. 3:19

and cf. Heb. 12:6). "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Prov. 29:15). Such severity must be used in their early years, before age and obstinacy have hardened the child against the fear and smart of correction. Spare the rod, and you spoil the child: use it not on him, and you lay up one for your own back.

It should hardly need pointing out that the above Scriptures are far from inculcating that a reign of terror is to mark the home life. Children can be governed and punished in such a way they lose not their respect and affection to their parents. Beware of souring their temper by unreasonable demands, or provoking their wrath by smiting them to vent your own rage. The parents is to punish a disobedient child not because he is angry, but because he is *right*—because God requires it, and the welfare of the child demands it. Never make a threat which you have no intention of executing, nor a promise you do not mean to perform. Remember that for your children to be well informed is good, but for them to be well controlled is better.

Pay close attention to the unconscious influences of a child's surroundings. Study to make home attractive: not by producing carnal and worldly things, but by noble ideals, by inculcating a spirit of unselfishness, by genial and happy fellowship. Separate the little ones from evil associates. Watch carefully the periodicals and books which come into the home, the occasional guests which sit at the table, and the companionships your children form.

The same clouds that darken the sky also bring their refreshing rain.

Parents carelessly let people have free access to their children who undermine their authority, overturn their ideals, and sow seeds of frivolity and iniquity before they are aware. Never let your child spend a night among strangers. So train your girls that they will be useful and helpful members of their generation, and your boys that they will be industrious and self-supporting.

Fourth, the last and most important duty, respecting both the temporal and spiritual good of your children, is  *fervent supplication*  to God for them, for without this all the rest will be ineffectual. Means are unavailing unless the Lord blesses them. The throne of Grace is to be earnestly implored that your efforts to bring up your children for God may be crowned with success. True, there must be a humble submission to His sovereign will, a bowing before the truth of Election. On the other hand, it is the privilege of faith to lay hold of the Divine promises and to remember that the effectual fervent prayer of a righteous man availeth much. Of holy Job it is recorded concerning his sons and daughters that he "rose up early in the morning and offered burnt offerings according to the number of them all" (1:5). A prayerful atmosphere should pervade the home and be breathed by all who share it.

Arthur W. Pink.

Sel. by Ruth M. Snyder

No man ever suffered a serious shortage of needful things in life who placed the Lord's interest ahead of his own.

If God loved you as much as you love Him, where would you be?

# BIBLE MONITOR

Vol. XXXII                      APRIL 15, 1954                      No. 8

“For the faith once for all delivered to the Saints.”

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## EASTER FAITH

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In a garden-girt tomb that had never been used  
His scarred, lifeless body they laid;  
And the women sobbed for the wounds He bore,  
And the strong men wept for His suffering sore;  
They were heart-sick, grief-torn, dismayed.

“We had trusted—” they said. “We had strongly hoped—  
But now, alas, He is dead.  
We had thought He would reign as our King some day,  
But now in the tomb we must lay Him away,  
And forget the words He said”.

But the Easter dawn showed how vain their grief,  
How futile the sealed tomb-prison;  
And their faint hearts thrilled at the angel’s word,  
The gladdest speech they had ever heard,  
“Behold—as He said—He is risen.”

“As He said—O foolish and slow of heart  
He had said—could they faithless be?  
But do I (who so often have proved His power.)  
Still falter and shrink in His testing hour?

Do I doubt His Word to me?

\*\*\*\*\*

## HE IS NOT HERE

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay", Matt. 28:6. In the Orient great ceremony and expense was connected with the burying of the dead and their customs are similiar even today. It was considered a great misfortune if they could not show their concern, for one who had died, by offering according to their means to bestow upon the dead. Great emphasis was placed upon the place of their burial. The Christian viewpoint is to place more emphasis upon being ready to die than upon how and where to be buried. The worldly viewpoint is to cover up death both before and after, making it seem as natural and as easy as possible, thus avoiding any fear or regret of not being ready for death.

The earnest desire to sacrifice as much as possible of costly spices and ointment, for One whom they loved, is the reason that the women came early to the tomb on that Sunday morning, which we commemorate as Easter morning. Only a very short time was left after Christ died until the beginning of the Sabbath, 6 p.m. Friday evening, and they did not have time to prepare and bestow their expressions of love upon the body of Jesus. It would have been very degrading for those who loved Him, had He not been properly buried and equally so if His body was now done away with, before they could place their gifts upon it.

He is not here was quite a shock and a sad disappointment to the women who came to His tomb very early in the morning. And rightly so to them and to everyone, if it were

not accompanied with the joyful news "for He is risen." The usual engraving upon the grave or upon the marker after burial is "Here lies" or "At rest" inferring the same meaning. This is quite a contrast to the statement "He is not here", inferring disrespect and brutality even to His dead body. Is it any wonder that Mary should weep and cry to the supposed gardner, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. If you do not have a place for His body, we will find one.

However this is all the weeping we read of, for the statement "He is risen" was so forceful, so unusual and such joyful news that it was all they could think of or talk about. We find numerous occasions where they were gathered together talking about it and when the two, on their way to Emmaus, met Christ and He wondered what they were talking so earnestly about, they marveled and wondered if He were a stranger here and was not also thinking of this startling news. This news certainly would of been startling for a natural body but we find Christ now had a glorified body. Time to get from place to place or even closed doors meant nothing to Him anymore, for He had put off this flesh just as miraculously as He had taken it on a few years before. "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more", 2 Cor. 5:16.

Those who make pictures and images of our Lord and Savior, fashion them after their opinion of His fleshly body. They may have no likeness to his glorified body for a glorified body is not restricted by dimensions for likenesses of a picture

or an image. Our communion with Him and our thoughts of Him should now be in a spiritual sense, "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved", Rom. 10:6-9.

Now our thoughts should be above that of suffering, pain and death; above that of weaknesses, longings and satisfactions of this world and upon the joys, satisfaction and duties of heavenly things. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, (to sin and satan) and your life is hid with Christ in God", Col. 3:1-3. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ", Phil. 3:20. Where are our thoughts today, upon clothes, new cars, fancy homes or upon our duties as servants of the risen Lord and upon the salvation of lost souls?

"They said unto them, Why seek ye the living among the dead?" Luke 24:5. Where am I seeking Jesus today? As I go about from day to day trying to do His will, what is uppermost in the use of my time, my talents and the blessings which I have control of? Dear read-

er, He is coming again, will He know you? Will you be of those who have denied Him or of those who have confessed Him?

## THE WORTHLESSNESS OF TOBACCO

Next to alcoholic beverages, the poorest possible investment that can be made is in tobacco. It amounts to an investment in deterioration, degradation and filthiness. Such an investment destroys capital and initiative, as well as health and happiness.

Tobacco robs the United States of a vast acreage of land, with the one intent to burn it up in smoke and to chew it to spit it upon the ground. It wastes the time and lives of millions of people, scattering their efforts to the winds in smoke. Directly charged to the filthy and careless habit of smoking, are innumerable fires, which destroy millions of dollars worth of property and many lives, annually.

The continued use of tobacco creates a **strong desire for the use of** other and stronger stimulants. It wastes the time, energy and money of millions of men, women and children. It greatly reduces the resistance of its user to diseases.

Tobacco ruins the nerves of many young men and women at a time when they should be entering into the most active and successful part of their life. Its use renders their minds and person unfit and unable to concentrate and render their top service to God and mankind.

Because of the many fires smokers are responsible for, heavier taxes are imposed on the community by reason of the vast destruction of property and the accompanying high

## BIBLE MONITOR

Taneytown, Md., April 15, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

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cost of insurance and rebuilding.

Tobacco is particularly harmful to women, in addition to being very indecent. It not only weakens her vitality, but weakens the vitality of her offspring.

Smoking is about as filthy a habit as is known, to a clean society. One who detests the smell, annoyance and ill-manners of a smoker, does not appreciate their rudeness on insisting they defile the atmosphere which you must breathe, with their nicotinic, foul-smelling breath.

Those who can hardly wait until they leave the table, step outside of church, or leave a sick room to light their filthy cigarette, surely are fast in the clutches of the worthless habit. How little manhood or womanhood a person has when they allow tobacco to be their master.

How shameful it is that babies, little boys and girls, have to be brought into and raised in a home where pure air is a rarely. Father

cannot sit down until the air about him is so dense with smoke that it actually is unhealthy. Many mothers considers a pack of cigarettes in her handbag as more essential than her purse.

A few years ago I had occasion to be riding on a train from Washington, D. C., to Canton, Ohio. It was during the war. The train was crowded. Many were standing in the isles. Several elderly grandmothers were standing. They smoked continuously, lighting one cigarette from the butt of another. Finally, in disgust, one of these elderly women made the expression that "it used to be that a man would surrender his seat to a lady." Following her statement, a man sitting nearby said, "It used to be a lady would not smoke" and remained seated. These women understood and took the hint. In retaliation, instead of discarding their cigarettes, they proceeded to compete with each other, seeing which one could blow the most smoke rings about his head.

After some time, the passenger sitting beside me, got off the train. One of these women occupied the seat and soon the other found a seat, also. The one that sat beside me continued her smoking. I could hardly endure it. I called her attention to the fact that her smoke was causing me a headache. She more or less made fun of me and continued her smoking. After a few miles she began to tell me of a son of hers that had gone wayward. She went to great length, telling how she had reared him, tied to her apron strings. After he left home, he went bad, using her language, any wonder.

According to a report of men who

have made a study of the evils of the human race, those that smoke, and particularly the female side, are very lax in all other morals. It is a pretty certain thing, that when you see a girl or woman smoking, she has little regard for any other of the laws of morality. She puts herself in a class, from which come lewdness, prostitutes, divorces, and state hospital cases. She permits herself to be branded as one who has submitted to the laws of indecency, immorality and degradation. She definitely has fallen from the high position in which her Creator placed her.

Upon being offered a cigarette, often, we have countered, "No, thanks, we do not use them". Then the one offering them will come back, "How fortunate you are, I wish I could quite using them". Anyone can quit, There are two ways. First, never begin. Second, take it to the Lord in prayer. If you are earnest and really want to quit, when you take it to the Lord, throw away your tobacco, too. Then chose buddies who are free from such a worthless evil. You can then quit. Many have.

God sent His beloved Son to deliver men and women from such evil and sin. Why? The Holy Word says, "The wages of sin is death", Romans 6:23. Surely every smoker will in God's time have his payday. I doubt if he will be satisfied with the wages then given him.

God says, "The soul that sinneth, it shall die", Ezekiel 18:4. For this reason, Jesus came from Heaven. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners", I Timothy 1:15.

We are commanded five times in God's Holy Word to salute one an-

other with an Holy Kiss. Can a brother transmit an Holy kiss when his breath is contaminated with tobacco smoke? Or when his lips are smeared with tobacco juice? Or when his hands are stained with nicotine? I do not believe he can. The using of this worthless weed renders him unclean and anything that is unclean can not be Holy.

Knowing nicotine will hastily kill rats and mice, will quickly destroy insects, and the human senses, does it not prove itself worthless to the human being? Then why use it?

Paul R. Myers

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## RISEN WITH CHRIST

At this season of the year our thoughts are upon the suffering and death of our Saviour. But thank God He did not stay in the grave. We have that most happy and glorious event—His resurrection. What an encouragement that is to us as His children, for we too shall be raised. What does His resurrection mean to you?

Before we can be risen with Christ there must be a crucifixion and death. "And you hath He quickened, who were dead in trespasses and sins", Eph. 2:1, "and you, being dead in your sins and the uncircumcision, of your flesh hath He quickened together with Him, having forgiven you all trespasses", Col. 2:13. It is understood that we must truly repent of our sins and forsake them before Christ will forgive us. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even

the forgiveness of sins," Col. 1:13-14. When we receive Jesus as our Saviour we are changed from the kingdom of Satan to the Kingdom of God.

"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead", Col. 2:12.

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: Knowing this, that our old man in crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him: Knowing that Christ being raised from the dead dieth no more; death hath no dominion over him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life", Rom. 6:3-11, 22. If we fail to die unto sin before we are buried in baptism, we will also fail to walk in newness of life. Then there is no hope for us. It would be the same as if Christ remained in the grave. It requires faith in the atoning blood of Christ. Then we will experience the new birth and regeneration for ourselves.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth, on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God", Col. 3:1-3.

We see there must be a "putting off" of the old and a "putting on of the new, "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deed", Col. 3: 8-9. When the Word tells us to put off these things, does it mean that we can take them up again when it is too our advantage, or to defend ourselves? Let us read one account of the works of the flesh in Gal. 5:20-21. It says "they which do such things shall not inherit the Kingdom of God". If we profess to know Jesus as our Saviour we see it is a serious thing to have the works of the flesh "popping up" in our lives. The old man and his deeds must be put off to make way for the new man. "And have put on the new man, which is renewed in knowledge after the image of Him that created Him", Col. 3:10. How wonderful to have the old life with its sins blotted out and a new life begun. What a difference there is, new hopes and joys. The desires, ambitions and whole outlook on life is changed. Our interests will be centered more on Christ and how we might please Him. Our concern will be for the salvation of souls. We will have a higher standard than the world in all our dealings with others. Our social and moral standards should be higher than those of the world.

When we become a new creature, risen to walk in newness of life, Christ dwells within. "Christ in you the hope of glory". "I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" John 15:5. Connection with the vine produces fruit.

With the self life crucified, henceforth we live for Christ. The apostle Paul's testimony is good to make for our own, "I am crucified with Christ: nevertheless I live: Yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me", Gal. 2:20.

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written He that glorieth, let him glory in the Lord", I Cor. 1:30-31. He is our all and in all. He is our victory. He triumphed over death, hell and the grave. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ", I Cor. 15:57. Since He conquered we also can, through faith in Him.

You who do not know Jesus as your Saviour, do you not want to have this conquering Christ in your life? Perhaps there are some who profess to know Him who have doubts and fears. You feel you are living an "up and down" life of defeat. Why not step out on the assurance of faith in our resurrected Lord. What a wonderful time to consecrate our lives anew in the service of our risen Redeemer. May we crown Him Lord of all.

Then we look for that most bless-

ed event,—His coming, with joy. "When Christ, who is our life shall appear, then shall ye also appear with Him in glory", Col. 3:4.

Sister Ethel Beck,  
Dallas Center, Iowa.

## A MEMORIAL

"There came a women having an alabaster box of ointment of spike-nard, very precious, and she broke the box, and poured it on his head. Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her", Mark 14:3-9.

When Jesus came to Bethany,

To feast with friends, so dear.

A maiden fair, in blooming life,

Brought to his heart good cheer.

She brought a box of sweet perfume,

And poured it on his head;

It filled the room with odors sweet,

While they were breaking bread.

Some murmured at her precious gift,

And spoke of sinful waste;

But Jesus, in his tenderness,

Rebuked them for their haste;

She came while he was yet alive,

To show her tender love,

That she might give her Savior help,

To bring the lost above.

Love is a passion of the soul.

That prompts the heart aright,

It has a language of its own

And speaks in deeds of might;

Here Mary brought her humble box,

'Twas all she had to give;

And set a standard for all times,

To all on earth who live.

She gained a name that is inscribed

Upon the sacred page;

That shall be told throughout the world,

In every clime and age.  
And when the day of doom shall  
come,

And every deed is known,  
This maiden then shall stand ap-  
proved

Before the great white throne.

Sept. 15, 1931 Bible Monitor

Sel. by Sister Bertha Dorsey.

## TRUE GODLY WORSHIP AND PRACTICE

In II Timothy 3:5, Paul gives an example of those that practice and worship man made customs and ordinances having a form of godliness but denying the power thereof: from such turn away. The form of worship is of no profit. The worshiper must be in full fellowship with Jesus Christ.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing", I Cor. 13:1-2. The power of Godliness is charity, the love we have for Christ and God and charitable works. "Keep yourselves in the love of God, looking for the the mercy of our Lord Jesus Christ unto eternal life", Jude 1:21.

Jesus said unto him; Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thy self. On these two commandments hang all the law and the prophets, Matt. 22:37, 39-40. "And we have known and believed the love that God hath to us. God is

love; and he that dwelleth in love dwelleth in God and God in him", I John 4:16. The true worshiper loves and delights in the Father's worship and work through Christ. Love gives the worshiper the power of Godliness to obtain Salvation in Christ. The Church at Ephesus deviated from the true worship and lost their first love, their power but was worshipping in form only.

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience for my namesake hast laboured and hast not fainted", Rev. 2:2-3. Their labor was in vain.

Church Federation has the form of worship but not all believe the same and don't all obey all the commands. In such worship there is no unity, no divine power, only a form of worship which God does not accept. We are saved by love and obedience to His commandments and will. Not my will but thine be done in Him, is that divine power of love. "Let us draw near with a true heart in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed in pure water", Heb. 10:22.

"The Lord hath appeared of old unto me, saying. Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee", Jer. 31:3. "This people draweth nigh unto me with their mouth and honoureth me with their lips; but their heart is far from me". Jeremiah gives the drawing power in loving kindness in true worship. Jesus gives formal worship, Matt. 15:8, Matt. 7:21-22. True worship

in Christ is centered on love and sincerity, I Tim. 2:1-2. The true worshiper worships the Father in spirit and in truth.

"God is a Spirit: and they that worship him must worship him in spirit and in truth", John 4:24. We practice and use the material things in our worship with a pure conscience toward God that He will bless and reward us spiritually, John 4:2, I Peter 3:21.

Baptism is a formal act but the blessing received by baptism is spiritual and eternal. We must apply both the form and prove the manifestation of our love toward Jesus Christ for what he has done for our redemption, II Tim. 1:13. "Then saith Jesus unto him; Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve", Matt. 4:10. All praise and honor belong to God.

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God", Eph. 3:19.

Bro. C. M. Kintner  
Converse, Indiana

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## HOPE

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The word hope covers a large field of thought and anticipation: One's wish, To look forward to, A sure expectation. The farmer goes ahead and labors, fitting the soil and sowing the seed on hope to get a copious crop. Naturally speaking, all people that labor do look forth for compensation. If it were not expectation or anticipation of receiving compensation not much labor would be performed.

Job 8:12, "So are the paths of all that forget God; the hypocrites hope

shall perish". Jer. 17:7, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is". Psal. 39. I will walk before the Lord in the land of the living. And now Lord, what wait I for? My hope is in Thee. 2 Thess. 2:16, The Lord Jesus Christ has given us everlasting consolation, and good hope through grace. Rejoicing in hope for hope bringeth joy.

Eph. 4:4, "There is one body and one Spirit, even as ye are called in one hope of your calling". Being renewed in the spirit of your mind, that ye put on the new man, which after God is created in righteousness and true holiness. Col. 1:5, 27, "For the hope which is laid up for you in heaven, whereof ye heard before in the Word of the truth of the gospel". To whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory".

Phil. 1:20, "According to my earnest expectations and my hope, that in nothing I shall be ashamed". Heb. 6:18-19, "That we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul". Hope maketh not ashamed but maketh us to bear fruit. Prov., My fruit is better than gold or riches and honour. The fruit of the righteous is a tree of life. He that winneth souls is wise, behold, the righteous shall be recompensed much more than the wicked and sinner. John 4:36, "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together". We hope all, all who sow, sow in hope that they may reap, that

they may rejoice in the fruits of their labors.

Phil. 1:11, "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God". 2 Cor. 9:10-11, "He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increaseth the fruits of your righteousness, being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God". Phil. 4:17, "Not that I desire a gift: but I desire fruit that may abound to your account". Col. 1:5-6, "For the hope which is laid up for you in heaven, whereof ye heard before in the Word of the truth of the gospel, which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth". Jas. 5:7, Behold the husbandman waiteth for the precious, fruit of the earth and hath long patience for it. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it bring forth more fruit.

My hope is built on nothing less  
Than Jesus' blood and righteousness  
I dare not trust the sweetest frame  
But wholly lean on Jesus' name.  
On Christ, the solid rock, I stand  
All other ground is sinking sand.  
When all around my soul gives way,  
He then is all my hope and stay.  
When He shall come with that  
sound,

Oh, may I then in Him be found.  
On Christ, the solid rock, I stand  
All other ways is sinking sand.

Wm. N. Kinsley,  
Hartville, Ohio.

## NEWS ITEMS

### WESTERNPORT, MD.

The Broadwater Congregation met for council March 13th; opening with hymn 401, scripture reading by Bro. George Dorsey and prayer by Bro. Edward Beeman. Our Elder, Bro. Addison Taylor was in charge. All business was taken care of and delegates were chosen for the District Meeting. The meeting was closed with prayer by Bro. Lester Bittinger and singing of hymn 692.

Sister Viola V. Broadwater, cor.

### MECHANICSBURG, PA.

We held our council meeting March 6th; after hymn 578 Bro. Ray Shank read 1 Peter 4 and led in a very fervent prayer. Our Elder, A. G. Fahnestock took charge of the meeting. The visiting Brethren gave their report finding all in peace and harmony with the church except one brother, who wished to be relieved of membership and was so granted.

We elected our delegates to the District Meeting. Bro. Fahnestock led in closing prayer. We were glad that all could be conducted in a spiritual manner. We ask the pray-ers of all, who know the value of prayer, to pray for us as we are not very strong in number but we hope to be very strong to hold up the banner of our Saviour, Jesus Christ.

Harry L. Junkins, cor.

### PLEVNA, IND.

We met in regular quarterly council March 13. The meeting was opened by singing, after which Bro. Harley Rush read scripture and led in prayer. Our Elder, Bro. Herbert Parker took charge of the meeting.

The clerk read the minutes of the last meeting and the treasurer gave his report. The main business item was making preparation for the District Meeting which will be held here. The meeting was closed with prayer by Bro. Parker.

Ruthanna Kintner, cor.

## LOVEFEAST DATES

Eldorado, Ohio—May 1  
Waynesboro, Pa.—May 2  
Mechanicsburg, Pa.—May 8  
Berean, Va.—May 15  
West Fulton, Ohio—May 15  
N. Lancaster, Pa.—May 16  
Orion, Ohio—May 22  
Shrewsbury, Pa.—May 23

Of all our troubles great or small,  
the greatest are those that don't  
happen at all.

## OBITUARY

Delbert Medrick Likens was born May 4, 1931, to Alfred T. and Lillie (Leatherman) Likens in Grant County, W. V. He passed away at the home of his parents in Mineral County, W. Va., March 7, 1954 at the age of 22 years, 10 months and three days. On Sept. 8, 1951 he united with the Dunkard Brethren church at the Ridge Church, near Antioch, W. Va.

He leaves to mourn his departure: his father and mother; three sisters, Mrs. Mamie Hott of Burlington, W. Va.; Mrs. Bernice L. Shreves of Headsville, W. Va.; Edith F. Likens of the home; and two nephews, besides other relatives and friends by whom he will be greatly missed.

Almost his entire life was spent near Burlington, W. Va., which is not far from the Ridge church.

Services were conducted Wednesday afternoon, March 10 at the Ridge Church, by the writer.

Melvin C. Roesch.

## OUR SON

Gone from home our darling son  
To take his place there'll be no other  
So kind, so sweet, forever true  
He told us all our best to do.  
Empties our home, his favorite chair  
Regret it is that he is gone,  
But glad he's in his other home.

Missed by his fading flowers and  
tree  
As now we see their fading leaves.  
Missed when the twilight shadows  
call

But most of all when tear drops fall.  
Miss seeing his Bible in his hand  
Placed neatly now upon the stand.  
Between its pages verses marked  
To light our pathway in the dark.

Through toil, sweat, tears and pain  
Through sleet, snow, sun and rain  
Through everlasting faith in God  
He left this scene of earthly strife.  
But he awaits us to come home  
To join him 'round Heaven's throne  
Just inside the golden gate.

Cherished memories linger on  
Trusting he's with his Master and  
his King.

Lost from our midst on this earth.  
Much gain in Heaven through second birth.

Though he is gone we can't forget  
For we still hear the prayer he prayed;

God be with my family tonight  
And show them what is right.  
Bring them safely home with he,  
This be my prayer—my humble plea.

Dad, Mother and Sisters.

## GETHESEMANE'S CROSS

While Jesus prayer that lonely night  
In the garden of Gethsemane,  
He beheld a vision of a cross;  
It was the cross of calvary.

The image nailed to that old cross,  
A thorn crown on its head,  
A sword wound in the side,  
He knew to be Himself instead.

His arms enfolded that visioned  
cross,

His eyes looked up to God on  
High,  
He knew the pain He must endure,  
That, lost in sin, we need not die.

His heart was heavy laden, too,  
His soul was sore distressed;  
His body sank with awful pain,  
He sought for peace and rest.

"Father if thou be willing", thus He  
prayed,

"This bitter cup let pass away;  
Tho' not my will, O Father God,  
But Thine be done, I pray".

He then beheld the soldier band,  
The traitor Judas at its head;  
His precious blood on Calvary's  
brow,

For all unworthy sinners shed.

Thus the cross became a reality  
In the life of Christ the Lord,  
To fulfill the plan of Redemption  
As promised in His Word.

May we too grasp the vision  
Of the Cross that leads to God;  
Of the Christ who there died for us  
Ever walking in the path He trod.

By Frances Awiand  
Sel. Sister Dottie Pifer

—o—  
We can only preach the Christ  
that we live.

## SUBMISSION

"In all thy ways acknowledge  
him, and he shall direct thy paths",  
Prov. 3:6.

As soon as you awake in the  
morning, try to realize Gods stretch-  
ing forth His hands toward you say-  
ing, "Dost thou really desire that I  
should watch over thee this day?"  
And you lift up your hands toward  
this kind Father and say to Him,  
"Yes, lead me, guide me, love me,  
and I will be very submissive".

Beneath God's protecting hand is  
it possible that you can be sorrowful,  
fearful, unhappy? No, God will al-  
low no suffering, no trial, above what  
you are able to bear. Then pass  
through the day quietly and calmly,  
even as when a little child you had  
your mother always beside you.

You need only be careful about  
one thing, never to displease God,  
and you will see how lovingly God  
will direct all that concerns you—  
material interest, sympathy worldly  
cares; you will be astonished  
at the sudden enlightenment that will  
come to you and the wondrous peace  
that will result from your labor and  
toil.

Then welcome trial, sickness, pri-  
vations, injustice. All of it can come  
only directed by God's hand, and  
will wound the same only in order  
to cleanse some spot within.

If your duty is hard, owing  
either to its difficulty, or the distaste  
you feel towards it, lift up your  
heart to God and say, Lord help me,  
then go on with it, to do your best,  
even though it be done imperfectly.

You who have no friends to com-  
fort you, God will be your friend.  
Preserve always the childlike sim-  
plicity which goes direct to God and

speak to Him as you would to your mother.

Keep the generous heart of childhood which gives all you have to God. Let Him freely take whatever He pleases. Will only what He wills, desiring only what is in accordance with His will and finding nothing impossible that He commands. Never long for what God sees fit to deny.

The longer you live, the better you will understand that true happiness is only to be found in a life devoted to God and given up entirely to His guidance. No, none can harm you, unless it be God's will, and if He allows it. Be patient and humble, weep if your heart is sore, but love always and wait; the trial will pass away, but God will remain yours forever.

Sel. by Sister Bertha Dorsey.

## TOURING THE HOLD LAND

Chapter 67. The City of Nazareth.

### Part 2

There are many points of interest to see in Nazareth. In addition to the narrow streets, the tiny, poorly kept stores, etc., their way of life is unusually interesting.

Restaurants and refreshment counters do not exist in Nazareth as we are accustomed to, here in our American cities. As one wanders through their shops, here and there foul smelling odors permeate the air, originating from pots continuously cooking on crude fashioned stoves. They serve some form of soup, but to the natives only. I doubt if one traveler in one hundred taste it. The aroma is sufficiently filling.

They serve drinks which were passed up by our party. People are not ambitious and many men and

women are seen loitering in the stores and along the street. Many beg. Hearing them speak and shout to each other in their native language is confusing to the traveler.

Our native guide in Nazareth took us to a small shop with the idea we might want a bite to eat or some refreshments. We were tired and exhausted from the ardors of this tour, and from walking up and down hill, that a little nourishment would have been appreciated. After entering the place, one look at the surrounding and another at the proprietor was all we needed to satisfy our hunger. Sanitation, both of the premises and the person, was of such a low degree that we could not have eaten anything he may have had for sale.

We visited Mary's Well. As referred to in a former chapter, many prominent, biblical characters. Such is Mary's Well, named after the mother of Jesus. It is ancient.

We saw the cave in which Jesus lived for approximately twenty-seven years. Twenty centuries ago many people of Palestine lived in rooms carved out of solid rock. We think of them as caves. They served their purpose well. This particular cave is under ground level and is hewed out of solid rock. Jesus was humble. He lived in a very humble home. All that can be seen is the rock walls, floor and ceiling. It is preserved for benefit of the Biblical travelers to Palestine.

Jesus spent his youth and boyhood in Nazareth. God was preparing Him for His great Ministry and assignments. During part of this time Jesus worked at the carpenter trade. "Is not this the carpenter the son of Mary, the brother of James and Joses, and of Juda and

Simon and are not his sisters here with us? And they were offended at him."

We were given the opportunity of entering one of their present day carpenter and cabinet shops. They have not modernized much over the centuries since Christ worked at the trade. The room in which two men were working was possibly ten feet square. There was no window. An open door from the street provided the only light to work by. They had no electricity. Consequently they were working without the aid of power tools. As I stepped into their shop, I was fascinated at their crude hand tools. I did not see a single tool fashioned after or patterned after any of our wood-working tools. Their counterparts were hand made, crudely shaped, but served their purpose.

The two men working, were fashioning a stand out of used lumber. Different items partly finished stood about in the tiny shop. The amount of chips and shavings lying on the floor gave evidence that they were busily employed.

What appeared to be nothing more than chalk marks on the outside of the doorway, turned out to be their name and advertisement in Hebrew.

Perhaps this was not too far removed from the style and manner in which Jesus worked at the trade. How we would have loved to purchase a small item that Jesus had made! Even a chip that He shaved off of a board would be a cherished memento.

Within Nazareth are many large, massive stone churches. Many are named after prominent Biblical Characters. The Church of the Annunciation is so named in memory

of the visit of the Angel to Mary. The Church of St. Joseph is named after the husband of Mary.

Another large stone church is named "The Church of the Carpenter Shop". It is built over the carpenter shop Jesus worked in. Each of these churches has a long history. Each has individual characteristics. We were greatly impressed as we approached the Church of the Carpenter Shop. We had made arrangements to go through it. As we neared the door, to one side of the doorway was this sign, "ENTRANCE STRICTLY FORBIDDEN TO THOSE IMMODESTLY CLOTHED".

We were impressed with the wording of that sign. Promptly the second verse of the twelfth chapter of Romans came to mind. "And be not conformed to this world". We, as a Dunkard Brethren Church, do not believe in conforming to this world in dress or any other thing pertaining to the world which is contrary to scripture. To see a single church (the only one on the entire trip) stress their mode of dress to the point that not only can one dressing like the world not be a member, but any so dressed are strictly forbidden to enter, made us thankful that others, in the land where the Bible was written, interpret the scriptures similarly as we do.

The church and the world are two distinct organizations. They are at enmity one with the other. To truthfully, honestly and faithfully, serve God and Christ and the Church, you can not be a servant of Satan and the things and offices of this world.

We were conducted through this church. It is old, massive and interesting to see. There were no

services in progress. Neither did we learn their membership, doctrine, etc.

In Nazareth we saw a baptismal fount, as they called it. It is more than fifteen hundred years old. By its very construction and size, it was used for immersion baptism. Again, seeing in the land of the Bible evidences such as this conforming to God's Word certainly strengthened our faith in Him. Seeing this fount assured us that immersion baptism is the authorized mode.

## TOURING THE HOLY LAND

### Chapter 68. The City of Nazareth. Part 3

Continuing our tour of Nazareth, it was quite interesting to see large crude two wheeled carts laden with sheep wool. The wool being light in weight, was piled high on the carts being taken to market. Within the city, we saw numerous piles of the wool. Many sheep are raised around Nazareth and wool is one of their sources of income.

Spread on the side of a large building was a picture of Stalin. We thought it a very sharp contrast, to be advertising Communism in this biblical city which played an important role in the beginning of the Christian Era. It only proves that wherever good might abound, evil is nigh. Where Christ should have been held before the eyes of the natives and the travelers, an adversary of the Christian Religion was in its stead. Let us be on our guard that we be not guilty of sponsoring anything conflicting with Christ and the Church.

We read different places in God's Word where Jesus healed individuals possessed with a devil, demon-

iacs, etc. While in Nazareth we saw such an individual. It brought to our minds immediately the different references in God's Word pertaining to such individuals.

This man was shabily dressed. Over his shoulder he was carrying a bundle. It may have been his bed, extra clothes or any number of things. He wore a heavy beard and on his head he wore a large piece of cloth similar to a turban.

The weather was very cool and many of our group as well as the natives of Nazareth had on their heavy coats. This man was bare-footed and of all places in the street to be walking, he chose the open sewer.

Our attention was drawn to him when we heard him grumble. At the same time he was throwing his hands and arms as though he was fighting some one. He pretended he was kicking his opponent. He had a stick in his one hand and with this he was about to strike those that were looking on. He was behaving himself very unseemingly. Quite a number of people were in the vicinity and all eyes were upon him. Our guide mentioned the fact that there is an example of what Jesus meant as a maniac or one possessed with the devil or an evil spirit. They simply are one not possessed with a balanced mind and are not responsible for their actions and deeds.

The street being so narrow and many people about, we were glad that he did not come in personal contact with any one and did not harm anybody. Long after he was lost to our sight, he was not lost to our mind. We think of him often. He was in a very pitiful state. He was not blessed with all of his facul-

ties. In a sense of the word, he was a charge to society. No man, medication or treatment possibly was able to correct his condition. But how true, had he met Jesus on the street, Jesus could have healed him. Jesus healed such without one sign of their disease reoccurring. When He healed an individual, He was made whole. Let us accept the Great Physician who cannot only heal the body, but who can heal the soul, also.

Basing the following thoughts on the fourth chapter of Luke, we find that Jesus began his ministry at Nazareth. The Word says he returned in the power of the Spirit. Because of the effectiveness of His preaching and miracles, "there went out a fame of Him throughout all the region round about".

In Nazareth, on a certain Sabbath day, Jesus entered the synagogue, stood up, and read the scripture. He closed the book, handed it back to the minister and sat down. Then, with their close attention, he gave them many thoughts to meditate upon.

It made those that heard, angry. They were filled with wrath. They rose up against Him, threw him out of this city, Nazareth and led Him to the top of the high hill upon which Nazareth is built. Their mind and intentions were, to throw him over the precipice. They were intending to do away with Him. They were unable to destroy the Word or Jesus. He passed through their midst and went His way. We saw the Mount from which they attempted to cast Jesus over. It is a part of the land as God created it. It is a precipice and now is called Mount Precipice.

Peculiarities and oddities to us as we walked the streets of Nazareth were the many people loafing. Their different stores as referred to previously. Their quaint habits will long be remembered. Another interesting thing we saw was a fish market. It was smaller than a single car garage. You could not enter it. The sales counter was next to the street. They had no refrigeration or electricity in this market. They keep the fish alive in an aquarium. When a customer made a purchase, they netted them out of the aquarium.

Nearly everything we saw in Nazareth compared, accordingly, with the fish market. Nothing modern in any way, as by our standards. We saw a cistern which was dug 400 years before Christ was born, and is in use today.

In and near Nazareth Jesus did much of his teaching and performed many Miracles. Here is where He grew, waxed strong in spirit, was filled with wisdom and the grace of God was upon Him, Luke 2:40. In and around Nazareth Jesus was subject unto His parents, Luke 2:51, was rejected, Luke 4:16-29, healed many, and sent out the twelve.

After Jesus' resurrection the angel gave to the women the message "And behold, He goeth before you into Galilee, and there shall ye see Him". There is little dispute but that they could find Him in his home city, Nazareth.

When Jesus went to be baptized of John, He left Nazareth of Galilee. Many more passages could be referred to regarding Jesus' life and teaching in and around Nazareth. We truly enjoyed being there and feel that it was an experience we shall never forget.

From Nazareth, we next came to Cana, where Jesus performed His first miracle, in the turning of water into wine. It lies seven miles north-east of Nazareth. It is largely laid in waste.

Cana was the home of Nathaniel, the apostle. Cana and Capernaum were both important cities in the life of Christ. At Capernaum Matthew was chosen. Peter and Andrew lived here, Mark 1:29. The nobleman's son was healed in Capernaum by words spoken by Jesus at Cana.

We went through the remains or site of Cana. From Tiberias we were to have a boat ride over the Sea of Galilee to Capernaum, but because of stormy weather we did not make that part of the tour. Consequently, we were not to the site of Capernaum.

Capernaum lies on the shores of the Sea of Galilee. This Sea will be the subject of the next few chapters.

To be continued.

Paul R. Myers

Box 117, Greentown, Ohio.

## PERILOUS TIMES

### Part VI More Faith and Trust

We have suggested some things we can and must do in order to free ourselves from the guilt of contributing to the perilous times of this age. Seeing then that Satan is still busy in this world in spite of our efforts against him, we have something else yet that we can do. We can, through obedience and prayer, increase our faith and trust in God.

There was a time when the simple life was regularly and persist-

ently taught. We need this teaching today. We need not faint in well doing, and join hands with those who seek relief in pleasure and in the scramble to attain to the material life standards of the "Joneses". Those people, after all their efforts, wake up to the fact that they still have not found joy nor contentment. It is the simple life in faith and trust that will be a "Balm in Gilead". Let us read again Heb. 11, Matt 6:24-34, and Psalms 91.

Faith is confidence in God, taking him at His Word, and relying on His promises. Jesus at one time said, "O ye of little faith". and doesn't that apply to us? How strong is our faith? We read in Heb. 11 of the heroes of faith and their accomplishments, triumphs and victory. Through faith they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, secured their dead raised to life, and out of weakness were made strong. Should not such results inspire us to greater faith? "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us," Heb. 12:1. Faith is the victory that overcometh the world. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," I Cor. 2:9. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a

place for you, I will come again, and receive you unto myself; that where I am, there ye may be also".

That word "trust" too has a wonderful meaning. The following stanza is an example:

If a wren can sit on a spray  
a-swing,

In a mad May wind, and sing  
and sing,

As if he'd burst for joy;  
Why can not I, contented lie  
In His strong arms, beneath His  
sky,

Unmoved by earth's annoy?

Jesus says: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on," Matt. 6:25. How much unnecessary anxiety, and how many hours of time and toil are spent in preparing food and clothing, not so much for health, economy, and modesty, but rather for show and praise of men, and even at great extravagance. "Is not the life more than meat, and the body than raiment"? The fowls of the air do not sow, reap, not gather into barns and yet God feeds them. The lilies do not toil nor spin and yet Solomon in all his glory was not arrayed like one of them. Surely the teaching of Jesus should awaken our God-given qualities as conscience, intelligence, and the power of choice so as to recognize the higher spiritual values. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. 6:33.

Yes, there are enemies, individual and national. There are pestilences, terrors, and destruction all about us. There are shadows, shoals, and boisterous waves, but the Psalmist says: "I will say of the Lord, He

is my refuge and my fortress: My God; in him will I trust", Ps. 91:2. Again he says: "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler," Ps. 91:3-4.

In our closing thought we wish to repeat that in this present evil world of perilous times we have a work to do. "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 7:46. We have suggested that we can better our relation to God and man, we can properly rear our children and guide our youth, we can oppose the modernistic trend that leads away from God, and then after having done these things, we can increase our faith and trust. We can then feel as the poet expressed in the following song:

Under His wings I am safely  
abiding;

Though the night deepens and  
tempests are wild,

Still I can trust Him; I know He  
will keep me;

He has redeemed me, and I am His  
child.

Under His wings, O what precious  
enjoyment!

There will I hide till life's trials  
are o'er;

Sheltered, protected, no evil can  
harm me;

Resting in Jesus I'm safe ever-  
more.

Under His wings, under His wings,  
Who from His love can sever?

Under His wings, my soul shall  
abide

Safely abide for-ever.

Bro. F. B. Surbey,  
West Milton, Ohio.

May this poem "Tommy's Prayer" be printed and dedicated to all the crippled children wherever they may be and especially in memory of my crippled brother, Harvey, who passed away January 15, 1952 at the age of twelve.

### TOMMY'S PRAYER

In a dark and dismal alley  
Where the sunshine never came.  
Dwelt a little boy named Tommy  
Sickly, delicate and lame.  
He had never yet been healthy  
But had lain since he was born,  
Dragging out his weal existence  
Well nigh hopeless and forlorn.

He was six, was little Tommy.  
T'was but five years ago  
Since his drunken mother dropped  
him  
And the babe was crippled so.  
He had never known the comfort  
Of a mother's tender care.  
But the cruel blows and curses  
Made his pain still worse to bear.

There he lay within the cellar.  
From the morning till the night,  
Starved, neglected, cursed, ill-  
treated.  
Nought to make a dull life bright,  
Not a single friend to love him  
Not a living thing to love;  
For he knew not of a Savior  
And a heaven up above.

'Twas a quiet summer evening  
And the alley too was still,  
Tommy's little heart was sinking  
And he felt so lonely; till,  
Floating down the quiet alley  
Wafted a word from the street.  
Came the sound of someone sing-  
ing,  
Sounding on, so clear and sweet.

Eagerly did Tommy listen as  
The singing nearer came:

Oh that he could see the singer.  
How he wished he wasn't lame.  
Then he called and shouted loudly  
Till the singer heard the sound,  
And on noting whence it issued,  
Soon the little cripple found.

'Twas a maiden, rough and rug-  
ged,  
Hair unkept and naked feet.  
All her garments torn and ragged,  
Her appearance far from neat.  
"So you called", said the maiden,  
"Wonder what you want with me".  
"Some folks call me singing Jessie".  
"What might your name chance to  
be?"

"My name is Tommy, I'm a crip-  
ple  
And I want to here you sing  
For it makes me oh so happy;  
Sing me something, anything.  
Jessie laughed and answered smil-  
ing,  
"I can't stay here very long,  
But I'll sing a song to please you  
What I call the "Glory song".

Then she sang to him of heaven,  
Pearly gates and streets of gold  
Where the little angel children  
Are not starved and nipped with  
cold;  
But where happiness and gladness  
Never can decrease or end;  
And where kind and loving Jesus  
Is their Savior and their friend.

Oh how Tommy's eyes did glis-  
ten  
As he drank in every word,  
As it fell from singing Jessie.  
Was it true what he had heard?  
And so anxiously he asked her,  
"Is there really such a place?"  
And a tear began to trickle  
Down his paled little face.

"Tommy you a little heathen  
 Why it's up beyond the sky,  
 And if you love the Savior  
 You shall go there when you die".  
 Then said Tommy, "Jessie, tell me,  
 "How can I the Savior love  
 When I'm down in this cellar  
 And he's in heaven above?"

So the ragged little maiden,  
 Who had heard at Sunday-school  
 All about the heaven and the  
 Christian's Golden Rule,  
 Taught the little crippled Tommy  
 How to love and how to pray.  
 She sang a song of Jesus  
 Kissed his cheek and went away.

Tommy lay within the cellar  
 Which had grown so dark and cold,  
 Thinking all about the children  
 In the streets of shining gold.  
 And he heeded not the darkness  
 Of that dark and chilly room.  
 For the joy in Tommy's bosom  
 Could disperse the deepest gloom

"O if I could only see it",  
 Thought the cripple as he lay,  
 "Jessie says that Jesus listens  
 So I think I'll try to pray".  
 So he put his hands together  
 And he closed his little eyes,  
 And his ascends, weak yet earnest,  
 Sent this message to the sky.

"Gentle Jesus, please forgive me  
 As I never knew before  
 That you cared for little cripples  
 Who are weak and very poor,  
 And I never heard of heaven  
 Until Jessie came today,  
 And she told me all about it,  
 So I want to try to pray.

You can see me can't you Jesus?  
 Jessie told me that you could.

And I somehow must believe it,  
 For it seems so pure and good.  
 And she told me if I love you  
 I could see you when I die  
 In that bright and happy heaven  
 That is up beyond the sky.

Jesus, I'm only just a cripple  
 And I'm no use here below,  
 For I heard my mother whisper  
 She'd be glad if I could go,  
 And I'm cold and hungry sometimes  
 And I feel so lonely too,  
 Can't you take me, gentle Jesus  
 Up to heaven along with you.

Oh, I'd be so good and patient  
 And I'd never cry or fret,  
 And your kindness to me, Jesus  
 I'd surely not forget.  
 I'd love you all so dearly  
 And I'd never make a noise.  
 Can't you find me just a corner  
 Where I'd watch the other boys.

Oh, I think you'll do it Jesus,  
 Something seems to tell me so.  
 And I'd feel so glad and happy  
 And I do so want to go.  
 How I long to see you Jesus  
 And the children all so bright.  
 Come, please come, and  
 Fetch me home tonight".

Tommy ceased his supplications.  
 He had told his souls desire,  
 And he waited for the answer  
 Till his head began to tire.  
 Then he turned his little head  
 And was soon fast asleep.

Oh, I wish that every scoffer  
 Could have seen that childish face,  
 As he lay within the corner  
 In that damp and dismal place.  
 For his countenance was shining  
 Like an Angel fair and bright,  
 And it seemed to fill that cellar  
 With a holy, heavenly light.

He had only heard of Jesus  
 From a ragged singing girl.  
 He might well have wondered,  
     pondered,  
 Till his brain began to whirl.  
 But he took what she said  
 And he believed then and there,  
 Simply trusting in the Savior  
 And his kind and loving care.

In the morning when the mother  
 Came to wake the crippled boy,  
 She discovered that his features  
 Wore the look of sweetest joy.  
 And she took him somewhat roughly,  
 But the cripples face was cold,  
 He had gone to join the children  
 In the streets of shining gold.

Tommy's prayer had soon been  
     answered  
 And the Angel death had come,  
 To remove him from the cellar  
 To his bright and heavenly home,  
 Where comfort, joy and gladness  
 Never can decrease or end,  
 And where Jesus reigns eternal  
 His Savior and his friend.

Author Unknown  
 Sel. by Junie Gibbel

## CHRIST DIED FOR ALL PEOPLE

As another Easter is drawing  
 nigh I know a great many of us  
 have our minds turned to the real  
 meaning of Easter. To a great many  
 people I'm afraid Easter means  
 only trying to out do the other to  
 see who looks the most stylish in  
 the Easter parade. But let us think  
 of the first Easter and it's true  
 meaning. Some months before His  
 crucifixion Jesus spoke these words,  
 "For this reason the Father loves  
 me, because I lay down my life,

that I may take it again. No one  
 taketh it from me, but I lay it down  
 of myself. "I have power to lay it  
 down, and I have power to take it  
 again. This commandment have I  
 received of my Father", John 10:  
 17-18.

Yes, Christ died for people. The  
 stillness of Gethsemane was broken  
 by the maie of a great multitude  
 with swords and stones, from the  
 chief priests and elders of the peo-  
 ple. Jesus, who had been praying in  
 the garden, did not resist arrest.  
 Rather, He asked the mob why they  
 had come armed to take Him as if  
 He was a dangerous criminal. He  
 had taught for days in the Temple;  
 why had they not arrested him then?

The destination of the mob was  
 the home of the high priest, where  
 the Sanhedrin had assembled. Af-  
 ter hearing the false testimony of  
 witnesses paid to condemn Jesus, the  
 religious leaders declared Him guilty  
 of blasphemy. Besides, in their  
 own hearing, He had confirmed the  
 fact that he was the Son of God!  
 All that the crowd now lacked was  
 the approval of the Roman govern-  
 ment to put Him to death. Instead  
 of waiting quietly for day-light to  
 come, the crowd spent the time tor-  
 menting Jesus. "Then they spat in  
 his face, and struck him: and some  
 slapped him saying, "Prophecy to  
 us, you Christ, who was it that  
 struck you". Christ died for people  
 like Judas.

It was Judas you know, who led  
 the mob to the garden where Jesus  
 often prayed. They had agreed on a  
 signal. He would kiss the one they  
 were seeking. Was it greed for  
 money which caused Judas to agree  
 to betray his Lord? Thirty pieces  
 of silver was not much money. Not  
 more than one paid for an ordinary

slave. It was another kind of greed. Judas had expected Jesus to set up a kingdom in which he would have a place of honor. Instead, this man talked about the kingdom of Heaven! Besides, he had shown disapproval of Judas more than once, and Judas was determined to get even with Him.

When he saw the Chief Priest lead the Master away to be judged by Pilate, Judas suddenly regretted his bargain. Judas returned to the priests and flung the money at their feet, when they refused to take it back, Judas was more upset than ever. But instead of acknowledging his sin and asking forgiveness, he went out and hanged himself. Yes, Christ died for people like Judas, who let spite, greed and selfish desires keep them from their master. Also for people like Peter, boastful Peter became repentant before the night was ended.

When Jesus was arrested the disciples scattered. Peter however followed in the back ground **trying** to find out what would happen and to overhear what the chief priests were saying. But he did not stay there long for a young girl in the crowd mentioned that she had seen him with Jesus. Though Peter denied that he knew the man he did not feel safe in the crowd. So he slipped outside but he was not safe there either. For another girl said there also that "This fellow was with Jesus of Nazareth." To strengthen his denial, Peter swore that he did not even know Jesus. After he denied Jesus the third time, the cock crew—and Peter remembered what Jesus had said, Peter wept, but he did not hang himself like Judas. Rather he admitted his

sin and longed for Jesus to forgive him.

Yes, Jesus died for people who are weak—even cowardly. They need His strength to uphold them. Yes, Christ died for people like Mary, like the disciples, who had left their homes to follow him, like the thief on the next cross, and like the centurion near by.

Jesus died because there was no other way for humans to get rid of their sins. From the time of Adam and Eve, Sin had separated and broken the relationship with God. So God sent His Son to live among men but even that was not enough for only a few believed Him to be the Son of God and tried to follow His ways. So Jesus had to die to take the guilt of all the ages. Because Christ died it is possible for us to be right with God. By believing that He was the Son of God and that he paid the penalty for our sins that day when He died on Calvary.

It was our Sins, too, not just the Jewish leaders which crucified Jesus. They just happened to be living at that time, and brought tragedy upon themselves by rejecting Jesus.

Sin really crucified Christ, the sins of people of all time—ours included. The best way to show appreciation is to tell others about Him. Help them find in Him a Saviour who forgives their sins and gives them inner happiness.

Sister Viola Broadwater  
Westernport, Md.

Jesus came into the world, lived unselfishly, accepted the most brutal treatment the world could invent, turned the other cheek, went about doing good, forgave His enemies,

lived not on things but upon convictions, put His conscience above convenience, trusted implicitly in the eternal power of truth for His vindication and died the death usually meted out to criminals, without retreating once from His mighty idealism.

He threw His best out into the broad system of time, confident that it would some time reach a shore upon which it would flower and live forever.

Sister Ema Stuck

## Home Devotions for MAY

### STEDFASTNESS

Memory Verse—1 Cor. 15:58,  
"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Sat. 1—Acts 4:13-23.

Memory Verse—Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yolk of bondage."

Sun. 2—Luke 9:51-62.

Mon. 3—Josh. 23.

Tues. 4—Job 11.

Wed. 5—I Peter 5.

Thurs. 6—Psa. 78:1-22.

Fri. 7—Dan. 6:24-28.

Sat. 8—Dan. 3:13-25.

Memory Verse—II Peter 3:17,  
"Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness."

Sun. 9—I Cor. 15:45-58.

Mon. 10—II Cor. 1:1-11.

Tues. 11—Heb. 3:7-19.

Wed. 12—Heb. 6.

Thurs. 13—Heb. 12:1-16.

Fri. 14—Phil. 1:21-30.

Sat. 15—Job. 23.

Memory Verse—Gal. 6:9, "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Sun. 16—Gal. 5:1-14.

Mon. 17—Acts 20:17-27.

Tues. 18—I Kings 13:1-10.

Wed. 19—II Kings 22:1-7.

Thurs. 20—Job 17.

Fri. 21—John 15:1-17.

Sat. 22—Gal. 6.

Memory Verse—James 1:2, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Sun. 23—II Peter 3:9-18.

Mon. 24—Eph. 4:1-24.

Tues. 25—I Thess. 5:12-28.

Wed. 26—Heb. 10:15-25.

Thurs. 27—Matt. 10:16-22.

Fri. 28—Ex. 19:1-9.

Sat. 29—Psa. 103.

Memory Verse—Rev. 3:11, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Sun. 30—Psa. 132.

Mon. 31—Rev. 2:1-11.

## ADULT SUNDAY-SCHOOL LESSONS

May 2—The People Covenant to Walk in God's Law. Neh. 9:1-38

May 9—Mother's Day—A Spirit Filled Mother. Luke 1:39-56

May 16—Israel Gives Tithes to the Lord. Neh. 13:1-14.

May 23—We Must Have Order in  
God's House. Neh. 13:1-14.

May 30—Disobedience Does Not  
Pay. Est. 1:1-22.

Jun. 6—Gen. Conf. Sun.—Keep-  
ing the Sabbath Day Holy.  
Neh. 13:15-31.

Jun. 13—Esther Crowned Queen.  
Est. 2:1-23.

Jun. 20—A Conspiracy Against the  
Jews. Est. 3:1-15.

Jun. 27—Feasting and Prayer  
Among the Jews. Est. 4:1-17.

### PRIMARY SUNDAY SCHOOL LESSONS

May 2—Peter's Courage. Acts  
5:12-32, 41, 42.

May 9—How James and John be-  
came Good Helpers. Mark  
10:35-45.

May 16—(Review) Children can  
be Jesus' Helpers. Mark 9:33-  
37.

May 23—Saul Becomes a Believer.  
Acts 9:1-22.

May 30—How a Boy Saved Paul's  
Life. Acts 23:12-24.

Jun. 6—Paul and His Young Help-  
er. Acts 16:1-3, 2 Tim. 1:1-5.

Jun. 13—Paul's Shipwreck. Acts  
27:20-44.

Jun. 20—Paul Writing Letters in  
Prison. Philemon 1:1-25.

Jun. 27—(Review) Missionaries  
Today. Acts 26: 14-20, 2 Tim.  
4:7-8.

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# BIBLE MONITOR

Vol. XXXII

MAY 1, 1954

No.-9

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## MOTHER

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee", Deut. 20:12. This is one of the ten great commandments which God gave to His children when He called them out to inherit that great land which He was going to give them. Besides being a commandment of God, it has a very great promise attached to it for those who observe it.

As we think of the word "Mother" it is an easy word to say, perhaps the first word many of us were able to say clearly. It is a short word of only six letters but how many words will it take to define it. How would you explain it, how many words would you use? Perhaps no one can fully define this word "Mother" but a fully experienced christian mother. No doubt such a mother would even say, "I cannot explain it but she is a gift from God". Perhaps any sincere person can partly explain the meaning of mother but only partly.

A fully experienced mother is as hard for the average individual to explain as it is for a sincere minister to explain Jesus Christ. Sad to consider is the fact, that all those who are called mother are not this difficult to define. If all mother's were

sincere, if all mother's were experienced and if all mother's were christian, this would be a far different world to live in. Also if this were true, the christian religion would have far greater influence and far greater power than it now has.

A fully experienced christian mother is concerned about the soul, mind and body of her own off-spring and also that of others. She is versed in each of these fields and has a store of simple emergency remedies for each field which sooth until a better remedy can be administered. She is willing to sacrifice her own welfare for that of the child. Her joys and satisfactions are found in the true joy and satisfaction of the child. Her energy is able to hold up under these great strains because she has learned how to draw help from that great Storehouse in Heaven, through prayer.

How low must a human being be, who would not honor and respect such a person as Mother? Through weakness of the flesh, most human beings do not realize how to honor and respect mother until she has left them. There are many ways which one could daily honor and respect their mothers and fathers while they are living. Consistent honor and respect will be repaid many times in after life, if not by self-satisfaction perhaps by future generations. Re-

member dear children, God is so well pleased with your obedience to this commandment, as well as any other, that you will be many times repaid; if not here it will be hereafter in Heaven.

---

### MY MOTHER

---

Who fed me from her gentle breast,  
And hushed me in her arms to rest,  
And on my cheek sweet kisses prest?  
My mother.

When sleep forsook my open eye,  
Who was it sung sweet lullaby,  
And rock'd me that I should not cry?  
My mother.

Who sat and watch'd my infant head,  
When sleeping on my cradle-bed,  
And tears of sweet affection shed?  
My mother.

When pain and sickness made me cry,  
Who gaz'd upon my heavy eye  
And wept for fear that I should die?  
My mother.

Who drest my doll in clothes so gay,  
And taught me how to play,  
And minded all I had to say?  
My mother.

Who ran to help me when I fell,  
And would some pretty story tell,  
Or kiss the place to make it well?  
My mother.

Who taught my infant heart to pray,  
To look to God both night and day,  
And strive to walk in wisdom's way?  
My mother.

And can I ever cease to be  
Affectionate and kind to thee,  
Who wast so very kind to me.  
My mother.

Ah! no: the thought I cannot hear;  
And if God please my life to spare,  
I hope I shall reward thy care.  
My mother.

When thou art feeble, old and gray,  
My healthy arms shall be thy stay,  
And I will help thee night and day.  
My mother.

And when I see thee droop thy head,  
'Twill be my turn to watch thy bed,  
And tears of sweet affection shed,  
My mother.

For God who reigns above the skies,  
Would look with vengeance in his eyes,  
If I should ever dare despise.  
My mother.

May Strayer Myers,  
Glen Rock, Pa.

---

### MOTHER

---

She always learned to watch for us,  
Anxious if we were late,  
In winter by the window,  
In summer by the gate.

And though we mocked her tenderly  
Who took such foolish care,  
The long road home would seem  
more safe,  
Because she waited there.

Her thoughts were so full of us,  
She never could forget,  
And so I think that where she is,  
She must be watching yet.

Watching till we come home to her,  
Anxious if we are late,  
Watching from Heaven's window  
Leaning from Heaven's gate.  
by—Mrs. Aksel Peterson  
Sel. by—Jeanette Poorman  
Pioneer, Ohio.

## MY MOTHER

My mother never smoked nor drank,  
My mother never swore;  
My mother never played at bridge  
Nor mounted up a score.

My mother never never plucked her  
brows  
Nor roughed her dear sweet face;  
And on my mother's loving lips  
No stain of paint I trace.

My mother never dyed her nails,  
She never bobbed her hair;  
But virtue, grace and honesty  
Have been her jewels rare.

Today my mother would be called  
Old-fashioned, well I know;  
But oh, how glad I am that God  
Has made and kept her so!

Mother, dear, you are not forgotten,  
Though on this earth you are no  
more;

Still your memory is ever with us,  
As you always were before.

In our hearts your memory lingers,  
Sweetly tender, fond and true,  
There is not a day, dear mother,  
That we do not think of you.  
We miss your coming footsteps,  
We miss you everywhere—

A precious one is from us gone,  
A voice we loved is stilled.  
A place is vacant in our home,  
Which never can be filled.

It has been well said that no man  
ever sank under the burden of the  
day. It is when tomorrow's bur-  
den is added to the burden of to-  
day, that the weight is more than  
a man can bear.

It is vain to use words when  
deeds are expected.

## SPRING

Another winter has come and gone,  
The frost no longer is seen on the  
lawn

The last touch of winters ice and  
snow

Has melted deep into the earth be-  
low.

But it has left the trees so bare,  
The green in the grass no longer is  
there,

And the woodlands low, deep their  
colors do cast;

But some how we know that winter  
is past.

I lifted a leaf that had fallen so  
brown

And there was the promise, new life  
shall be found

There on a twig sat a robin so gay  
That had just returned from its  
long winter stay.

Then suddenly I felt the warmth  
in the air

As much as to tell me, spring soon  
would be there,

And soon the flowers will be bloom-  
ing so rare,

To prove to all, Gods presence is  
there.

So no matter how long our winters  
do seem

There in the future new hope can  
be seen;

For we know that the darkest  
shades of the night

Are seen just before it breaks into  
light.

By Sister George Throne,  
Alvordton. Ohio.

It would be better for everybody  
if they put their blessings under a  
microscope and not their troubles.

**BIBLE MONITOR**

Taneytown, Md., May 1, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

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**HOME**

Hail! lovely cot,  
A pleasant spot,  
The poor man's lot,  
Content may hither come:  
Let others bound  
The world around,  
No peace is found  
Like this I find at home.

When morning bright  
Spreads forth the light,  
On mountains' height,  
I from my cottage stray,  
The ground to till,  
And so fulfil  
My Master's will,  
By working through the day.

With musing head,  
The fields I tread,  
To earn my bread,  
Nor e'er regret my doom;  
Though I am poor,  
And live obscure,  
I feel a pure  
And calm delight at home.

The horrid car  
Of bloody war  
May roll afar,  
But hither does not come;  
While hundreds slain  
Lie on the plain,  
I here remain  
In quiet peace at home.

For sake of gain,  
The merchant train,  
Sails o'er the main,  
Where raging billows foam;  
While I prepare,  
With little care,  
My simple fare,  
Content, though poor, at home.

The statesman proud,  
May speak aloud  
Amidst the crowd,  
In splendid Congress room:  
I envy not  
His public lot,  
While in my cot,  
I love my quiet home.  
With curious taste,  
And dang'rous haste,  
O'er all the waste  
The traveler may roam  
He seeks to gain  
The praise of men,  
While I remain  
Contented at my home.

And yet the mind,  
To seek inclin'd,  
May often find  
The best of knowledge here  
Ourselves to know,  
And what we owe  
To man below,  
And God above to fear.

Heaven grant I may  
Thus pass away  
In peace each day,  
Nor e'er from virtue roam;  
And when I die,

In realms on high,  
Beyond the sky,  
Find an eternal home!

Joseph H. Myers,  
Glen Rock, Pa.

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## GRACE

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There are at least three great words in the Bible that we are not able to comprehend the full meaning of namely: faith, love and grace. We know what grace means in this life but God's grace means more than extension of time. Under the Jewish law certain sins demanded the death penalty. Under the law of Grace we have an extension of time, so we can repent and enjoy eternal Life of happiness and praise to God, in the life to come.

Psa. 45:2, "Grace is poured into thy lips". Would it not be wonderful and great if we had grace poured into our lips, so we would be able to show a greater zeal in our service to God. We are not able to fully comprehend the greatness and influence grace has on the child of God. Psa. 84:11, "The Lord God is a sun and a shield, the Lord will give grace and glory". We often hear a person say of others, they look graceful or glorious. When God pours grace and glory into our lives, we can be assured that our lives will be helpful to those with whom we come in contact with.

Prov. 1:8-9, "My son, hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains about thy neck". Since God's Word teaches that we are to honor father and mother, we feel that Solomon's teaching is helpful to all of us. If God's grace is an ornament unto

our heads, we will be led in God's ways of truth and holiness, and the chains about our necks will lead us safely through this life. Prov. 3:34, "Surely he scorneth the scorners, but he giveth grace unto the lowly". We are made to feel we cannot be too lowly in God's service. Jesus our Savior had the lowliest birth and cradle of any we read of in the Bible. Zech. 13:10, God has promised to pour the spirit of grace upon the house of David and the inhabitants of Jerusalem, also of supplications. So is He willing to do to us if we apply our lives aright in His service.

Luke 2:40, "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him". Are we growing as we should? If we are not, it is not God's fault. He expects us to grow spiritually so we will give Him better service. Luke 2:52, "And Jesus increased in wisdom and stature, and in favor with God and man". Our influence should also increase with God and man. Is God's grace helping us to grow stronger and better in obeying God's commands as taught in the Bible and put into practice by our Conference decisions? God surely expects His children to obey His words.

Luke 4:22, "All bare Him witness, and wondered at the gracious words which proceeded out of His mouth". No wonder that He astonished His hearers, and that gracious words proceeded out of His mouth for He was filled with God's grace. How much more would we speak forth the gracious words of God if we would apply our lives, so that God could pour more of His grace into our lives? John 1:14, Jesus was full of grace and truth. This would be quite a different world if every

christian were filled with grace and the truth of God. V. 16, "And of His fulness have all we received, and grace for grace". The more of God's grace we manifest, the more we will receive. V. 17, "For the law was given by Moses, but grace and truth came by Jesus Christ". What a blessed thought it is to know that grace and truth came by Jesus Christ, Who is our Savior.

John 14:6, "I am the way, the truth, and the life". Christ being the truth made it impossible for Him to lie. Acts 4:33, "And with great power gave the the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all". The Dunkard Brethren should show more of the power of God, and we could be assured we would grow more.

Acts 14:3, Paul and Barnabas were enabled to abide at Iconium a long time, and speak boldly in the Lord, and of the grace given them were able to perform signs and wonders. Rom. 1:4, Paul tells us, "By Jesus we have received grace and apostleship, for obedience to the faith among all nations, for his name". So we are responsible to all nations, to show forth the grace and faith we have in God. Rom. 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus". By God's grace we have many things to enjoy in this life of service to God. Rom. 5:2 "By whom (Jesus Christ) also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God". It takes faith in God, and service to receive grace and enjoy its benefits.

I Tim. 1:14, "The grace of our Lord was exceeding abundant with faith and love which is in Christ

Jesus. Are we as thankful to God as we should be for sending His Son, Jesus, into this world of sin and sorrow. Titus 2:11, "For the grace of God that bringeth salvation hath appeared to all men". None is excluded if the life is properly applied to God's service. Titus 3:7, "That being justified by his grace, we should be made heirs according to the hope of eternal life". We can and should rejoice and be joyful that through God's grace we have the hope of eternal life of praise to God. Our praise and joy in God's service must begin in this life. Although we do all we can, we cannot put God under obligation to give us salvation, only through His promise and Christ's sacrifice will we have a home in heaven. We must confess as Christ said, we are still unworthy servants.

Here is a small prayer, the author of which is unknown.

Lord give me grace to feel my need of grace, Give me grace to ask for grace, Give me grace to learn of grace, O Lord, when grace is given, give me grace to use grace.

Emanuel G. Koonos,  
Kokomo, Indiana

## ARE WE DRIFTING?

Dear Sisters, I have been impressed for some time to write on this subject. I love you all and I do not write this to find fault, but that we may think. Are we drifting? Do we dress as plain and modest as we once did? The Bible tells us in I Tim. 2:9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array". Also in I Pet. 3:3, "whose adorning let it not be that outward adorning

of plaiting the hair, and of wearing of gold, or of putting on of apparel”.

Is it modest to fix up our hair in an unbecoming manner, such as worldly people do, then try to wear the prayer covering on top of it, Are we drifting? Is it modest to wear the modern thin hose, like the world wears, which looks like the legs are nude? Does this become christian women? Also the arms nude like the world does, is this modest? Do we wear dresses which are plain and without ornaments? Do we put unnecessary things on our children? and dress them like the world dresses their children? Are we not to teach them to be modest, “Train up a child in the way he should go: when he is old, he will not depart from it”, Prov. 22:6.

The Bible tells in Deut. 22:5, “The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment: for all that do so are adomination unto the Lord thy God”. In putting jeans on our little girls is it not teaching them as they grow, to put on that which pertaineth to a man. How much nicer to put underwear and long stockings on children, I am sure they would be warmer. Are we drifting when we follow the modern ways of dressing? The children of Israel got into trouble when they tried to be like other people. Let us be an example of believers in word, in conversation, in charity, in spirit, in faith, in purity and in dress. Let us think and pray much and ask ourselves the question, are we drifting into the world?

Sister Lulu M. Kesler

Goshen, Ind.

## ARE YOU DRIFTING?

Are you drifting with the current?

As it gently flows along,

Or resisting all allurements to a line of conduct wrong?

Spread your sails and catch the breezes, setting toward that Beulah Land,

And direct your bark according, to the Master’s right command.

Chorus.

Are you drifting with the current?

Flowing gently but away,

While the harbor lights are burning turn oh turn without delay.

2.

Are you drifting with the current?

Setting from the golden strand,

Or exerting every power, evil forces to with-stand?

Seek and catch the precious breathings, of the Spirit of the Lord,

And for Pilot, take the Master of the stormy sea aboard.

3.

Are you drifting with the current?

Flowing gently but away,

From the harbor of salvation to the breakers of dismay?

Lift a cry for help to Jesus, stronger than the swiftest tide,

And into the peaceful harbor, you will surely safely glide.

## THE PENALTY FOR DISOBEDIENCE

It is nothing unusual to find persons, who once appeared to have a good Christian experience, now indifferent to religious matters, and some of them, to all appearances, totally backslidden. It is sometimes difficult to locate what turned them from the way of salvation. It is a matter to wonder at how a person, once happy in the service of the

Lord, can in a few years lose all interest in religion, become soured, and cling to their indifference, all the while showing by their countenance that they are not happy. When questioned they admit that they are not as happy as they formerly were when they were in favor with God.

We met such a person recently, and I will risk the reaction of that person to this article if it comes to their notice, for it revealed to an extent how that person lost out with the Lord, and it may reveal how others are slipping away over the safe line of declension. It was plain in a religious meeting that this person attended, after neglecting meetings for some time, that conviction was at least slightly felt. After meeting, some concerned friends gathered about and undertook to encourage the blackslider, with little results indicated.

One inquired, "Did you not once feel you had a call for some special service?" The reply was, "I feared I might have such a call", or words to that effect. This let a ray of light on the situation. Disobedience brough backsliding. But back of the disobedience was doubt. The person had felt that if a full consecration was made a call to service would probably follow, and the feeling that God would not care for them in the position to which called brought fear and then disobedience. The feeling that God is a "kill joy" who wants to deprive one of a good time in this world has deterred many a person from making a whole hearted consecration. It was so with Eve when the serpent tempted her. She was persuaded that God was depriving them of some beneficial thing in commanding them not to eat of the tree of the knowledge of good

and evil, which the serpent told her would have wonderful effects on her if she would eat. She then and there believed the devil and doubted God's goodness and perhaps His fairness. That led to disobedience, and the fall followed as a consequence.

The same course is still followed by the majority of the human race, and even some once happy Christians fall under the same delusion and get caught in the same snare. The person mentioned above confessed having come to the place of doubting there is a hell, and nearly doubting there is a heaven. The person admitted knowing exactly where the break with God was—where the declension began, and it appeared to have been the fear of a call to service that led to disobedience. What a confession of doubt in God is a refusal of a call to service. The God of heaven and earth condescends to ask a poor human being to do something for Him, and that human being is at once filled with fears of the consequence. He sets his judgment above God's and has a hundred reasons why he cannot obey, thus calling in question the wisdom and love of God. The enemy of mens souls is apt at magnifying difficulties and enlarging dangers, and human being are good listeners to his suggestions.

True, one has to trust God where he cannot see. God has purposely hidden some of the things from His children that they may trust His word rather than their own understanding. Why should we need such a promise as Romans 8:28, "We know that all things work together for good to them that love God, to them who are the called according to His purpose," We could see that

they did so. Such a promise would be superfluous if we could always trace how the goodness can be. God arranges things so that we cannot see, that we may please Him by trusting Him and believing His word.

Humanly speaking, there are dangers in obeying God, as men count dangers. Trials will come to the obedient, but we need to say with Job, "Though He slay me, yet will I trust in Him". Obedience to the Father led Jesus to the horrible death on the cross, but He went through it all meant for the joy that was set before Him. Over against the trials that beset the Christian we need to see the joy of the Father's welcome into the everlasting mansions.

This article would fail of its purpose if we did not show how a person, who has gone away from God and His call, could get back into favor with God. God says plainly, "Return unto Me, and I will return unto you". To return to God a person needs to go back and start over. But the reason such a return is not made is that same question will come to the front that did before. God said to Jonah, "Arise, go to Nineveh, that great city, and cry against it". But Jonah, did not obey the call, He consequently had an exciting experience. He prayed to God for forgiveness, promising to pay that he had vowed (perhaps his vow to obey God) and the Lord rescued him. But all this did not change God's plan. No sooner was Jonah on dry land again than the Lord said, "Arise, go unto Nineveh, that great city and preach unto it the preaching that I bid thee".

When a backslider is ready to go back to the place, where he disobey-

ed God through fear of the consequence, or from some other reason, God will meet him and bless him, but he may expect to get the same call, and should be glad to respond.

L. A. Shumake,  
Louisa, Va.

## THE ADORNING OF THE HAIR

The manner in which we wear our hair is very noticeable to the public. Jesus tells us that even the very hairs of your head are all numbered, Luke 12:6-8. This passage of Scripture is overlooked and not noticed as of any value. It is of importance and is profitable for Doctrine or it would not be recorded in the Holy Scriptures.

The Savior taught the apostles how strict an account is kept of His creatures even here on earth. We must all give account of what we do and say and how we appear before God and the world, Matt. 12:36-37; Heb. 12:1. "Ye are our epistle written in our hearts, known and read of all men," 2 Cor. 3:2. The question for each of us is, how do I appear and how is God and the world reading my daily life? What will be the answer of my Savior in the judgment day?

Man has no assurance of time but for a moment. While we still have life is the time to repent and ask forgiveness for each sin committed daily. It is our daily sacrifice, yes duty. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works", 2 Tim. 3:16. "He said unto them, Ye are they which justi-

fy yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God", Luke 16:15.

The word of God discerns, searches out, our thoughts and intentions, Heb. 4:12. Our efforts must be for the good of others, the saving of their souls and the purity of the church. We manifest the spirit of Christ in appearance and actions. During the history of the church, she has always accepted parting the hair in the middle as becoming a christian by showing plainness, humility and uniformity. This non-changing form signifies a meek, quiet and obedient spirit, 1 Peter 3: 3-5. Combing the hair straight back has the same significance and both methods are accepted by General Conference decisions and are in harmony with the Scripture teachings.

Particularly for Godly women to cut their hair, adorn it, plait it, ornament it or shape it according to the changing fashions of the world is unscriptural, 1 Tim. 2:9-10. Although few women of the world realize it, a meek and quiet christian spirit is of great price in the sight of God and men. God even hates a proud look, Prov. 6:16-17 and the many other changeable fashions of the world are certainly an abomination in the sight of Almighty God. These fashions are also unstable, Jas. 1:8.

May we all pray God's help that we may put on the whole armour of God and stand against the evils of a sinful world that we may be acceptable before God.

Bro. C. M. Kintner,  
Converse, Ind.

## GOD WILL PROVIDE

We were first introduced to this portion of God's sphere about seventy-four years ago. It was then called the wild west because God's wild life was then allowed to freely roam over it. As the emigrants first settled here this wild life was soon killed and driven to and fro with fear. The things that kept humans going through this hard life and made it enjoyable was their close dependence one upon the other, and the interest taken in the preaching of God's Word.

No conveniences were available in the field or in the home and people in general dressed in the fullness of plainness. I thought in my youth how God had left nothing undone by providing for the survival of humans, plants and animals with His bountiful balances of nature. God was so bountifully supplied with knowledge of how all His creation could live together and He has given man a small amount of this knowledge. God has also instilled in humans an intellect which distinguishes between good and evil and we are responsible for the condition of our soul unto Him.

God has put great stress on our loving our enemies, blessing them who curse you and doing good unto them who despitefully use you. As we become accustomed to this manner of life we find that an enemy may be won as a friend. As a general rule that which is good meets little opposition. God had warned us against the mixing of good and evil for we cannot serve two masters. When we have pride, jealousy and dislike for others in our hearts, in the least degree, we are allowing satan to rule us. A little experience soon con-

vinces us why God is so strict that even the least trace of sin will not be permitted to enter His kingdom.

During my short period of life I have seen a great change in inventions, from the wagon to the airplane. A multitude of such inventions have been used by man but only through the knowledge and blessings which God has given him. God is going to require of us for the use of our talents and particularly for our disobedience unto the Words of our Lord Jesus. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge in the last day", John 12:48. We have every assurance that God is a fair judge and particularly takes consideration of righteousness, purity and holiness.

We often hear of the good old days of long ago and the fact that God was not forgotten was one reason that they were so. We often see people go about the duties of life as though they were not on the best of terms with one another but we are going to be responsible unto Him for our individual doings. We often allow so much to come between us and our Heavenly Father that we rob the soul of the food which God has in store for it. Man has become very attentive concerning the food for his temporal body but so often has ignored and even deprived his soul of its much needed God given food. It is evident that man is continually more concerned about his life, health and enjoyment on this sinful, uncertain earth than he is about food and a definite home for his soul.

During these winter months, with long evenings, we have had bible study in our homes but just for ex-

ample the last brought only six of us together and with no excuse for bad weather either. Individuals it seems always get together for work but so seldom to praise God or learn of His precious Word. Why did God warn us, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching", Heb. 10:25.

If we are not on friendly terms with one another or concerned about the Will of God it is one of Satan's most destructive forces upon our soul. My brethren and sisters God has great love for each of us. If we continue in His Word, building one another up in that most holy faith there will be a joy which has no boundary lines. None of us need go without all of the many spiritual blessings which God has in store for us but our own unconcern will separate us from all of them.

James Blackwell,  
Quinter, Kans.

Memories are treasures no one can steal,  
Death is a heartache nothing can heal.  
Some may forget you, now you are gone,  
But we shall remember no matter how long.  
Their life a beautiful memory,  
Their absence a silent grief.  
They sleep in God's beautiful garden,  
In the sunshine of perfect peace.

Jeanette Poorman

God often comforts us not by changing the circumstances of our lives, but by changing out attitudes toward them.

## TELL HIM NOW

If with pleasure you are viewing  
Any work a man is doing,

If you like him, or you love him,  
tell him now;

Don't withhold your approbation  
Till the parson makes oration

And he lies with snowy lilies o'er  
his brow,

For no matter how you shout it  
He won't really care about it;

He won't know how many tear-  
drops you have shed;

If you think some praise is due him  
Now's the time to slip it to him

For he cannot read his tomb-  
stone when he's dead.

More than fame and more than  
money

Is the comment kind and sunny,  
And the hearty, warm approval  
of a friend;

For it gives to life a savor,  
And it makes you stronger, braver,  
And it gives you heart and spirit  
to the end;

If he earns your praise, bestow it;  
If you like him, let him know it;

Let the words of true encourage-  
ment be said;

Do not wait till life is over

And he's underneath the clover

For he cannot read his tombstone  
when he's dead.

Sel. by Ruth M. Snyder

The happiness of your life de-  
pends upon the quality of your  
thoughts; therefore guard them ac-  
cordingly and take care that you en-  
tertain no notion unsuitable to vir-  
tue and unreasonable to nature.

The greatest expressions of joy  
often come from those who have  
suffered most.

## DON'T QUIT

When things go wrong, as they  
sometimes will,

When the road you're trav'ing  
seems all up hill,

When the funds are low and the  
debts are high,

And you want to smile, but you  
have to sigh,

When care is pressing you down a  
bit,

Rest, if you must—but don't you  
quit!

Life is queer with its twists and  
turns,

As everyone of us sometimes learns,  
And many a failure turns about

When he might have won had he  
stuck it out;

Don't give up, though the pace  
seems slow—

You might succeed with another  
blow.

Often the goal is nearer than  
It seems to a faint and faltering  
man,

Often the struggler has given up  
When he might have captured the  
victor's cup.

And he learned too late, when the  
night slipped down,

How close he was to the golden  
crown.

Success is failure turned inside  
out—

The silver tint on the cloud of  
doubt—

And you never can tell how close  
you are,

It may be near when it seems afar;  
So stick to the fight when you're  
hardest hit—

It's when things seem worst then  
you must not quit!

Sel. by Ruth Snyder

## ISN'T IT STRANGE

You can love a dog, a horse, or even the old pipe, but when Almighty God asks you to love Him you balk? Does not this show what is in your heart? Again when God says, "Ye must be born again", ye balk some more. Yet in spite of all this you try to persuade yourself that you are going to heaven.

Be not deceived, God is not mocked. You can be saved but only through Jesus, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved", Acts 4:12. Jesus said, "I am the door, by me if any man enter in he shall be saved," John 10:9.

Sel. by Ruth Snyder

## NEWS ITEMS

### GOSHEN, IND.

The Goshen Church met in regular quarterly council Friday evening March 19, with a good number present. Hymns nos. 731 and 201 were sung and Bro. D. Paul Reed led the devotional service, reading Psalms 95 and leading in prayer. Our elder, Roy Swihart, then took charge of the business. There were five letters received. Delegates with their alternates were chosen for District meeting. August 1st. was chosen as our Harvest meeting date.

Two Sunday afternoons during the month of February were spent singing for our shut-in members at Garrett, Ind. and Plymouth, Ind. There are a number sick at present: Bro. J. W. Friser underwent surgery and seemed to be convalescing nicely at home but developed pneumonia and pleurisy so he was taken

back to the hospital; his mother, Mrs. B. F. Friser, who will be 88 on March 27 also is sick in the home of a grand-daughter as there was no room at the hospital; Bro. and Sister Clyde Miller of Plymouth were able to attend church Sunday, the first since last fall. We all enjoyed the good things we heard from the preaching of Bro. Paul Reed, who with his family, moved to Goshen on March 17.

Goshen church welcomes all of you, who can, to come and worship with us. Sunday-school at 9:30, followed by preaching, Sunday evening services at 7 P. M. Prayer meeting Wednesday evening.

Sister Maurine Carpenter, Cor.

### YORK, PA.

The Shrewsbury Dunkard brethren held their regular quarterly council on March 29. Hymn no. 208 was chosen, scripture reading from Psalm 125 and prayer by Bro. D. K. Marks. Our elder then took charge of the meeting.

The delegates were chosen for District meeting. A few other items came up which were taken care of. Arrangements for our spring Love-feast were made, it will be held the fourth Sunday of May, to which we give a hearty welcome to all who can be with us at this time.

Several of our members are sick and we ask that you may remember them at the Throne of Grace. Bro. Howard E. Myers closed the meeting with hymn No. 602 and prayer.

Sister Shella Stump, Cor.

The truest help we can render an afflicted person is not to take his burden from him, but to call out his best energy that he may be able to bear it.

—P. Brooks.

## OBITUARY

Sister Minnie Mae Miller was born Sept. 9, 1877, near Casperville, Ind., and passed from this life Feb. 22, at the age of 76 years, 5 months and 13 days. Her entire life was spent near Casperville except the last 20 months, which time she was a patient (due to a broken hip and complications) in a convalescent home in Garrett, Ind. She had been seriously ill only the last two weeks.

She united with the Church of the Brethren in early life, later transferring her membership to the Dunkard Brethren at Goshen, to which she remained a faithful member. Preceding her in death were: her parents; three brothers, Jesse of Topeka, Ind., Alvin of Casperville and Bro. Joseph Miller also of Casperville who was a minister in the Dunkard Brethren church. Surviving are: one sister, Mrs. Hattie Weaver also an inmate of the Convalescent home of Garrett; three nephews, Paul D. Miller of Youngstown, Ohio, Maxwell Miller of Ft. Wayne, Ind. and Thomas Miller, of Casperville, Ind.

Funeral services were held at the Casperville Baptist church in charge of Bro. Floyd Swihart and assisted by Bro. Roy Swihart both of the Goshen Congregation. Burial was in the Casperville Cemetery.

Sister Maurine Carpenter, Cor.

## TOURING THE HOLY LAND

Chapter 69. The Sea of Galilee.  
Part I

The main highway from Jerusalem to the sea of Galilee runs north and a trifle east. It runs nearly parallel with the shores of the Med-

iterranean Sea. It divides the country lying west of the Jordan nearly in its center until one reaches Nazareth. From there to the Sea of Galilee, the road bears sharply to the east.

Traveling this highway, we passed through and visited in many Biblical cities. Ramah, Gibeon, Beeroth, Bethel, Shiloah, Shechem, Nazareth, Cana, etc., are a few of them.

After leaving Cana, where Jesus performed His first miracle, we followed this same highway to Tiberias. This road is over considerable mountainous country. The road is crooked, many sharp curves and up hill and down.

Coming over the brow of a sizable elevation, there below us and before us was Tiberias and spread back of this city was the beautiful blue waters of the Sea of Galilee.

The day was one of the most beautiful days, as far as weather was concerned, we had on the entire trip. The atmosphere was extra clear and the waters being so blue, the first sight of the Sea of Galilee overtook us. Here below us and unfolded to our view was a body of water where much of the life and teachings of Christ took place.

The writer feels a general description of the Sea of Galilee has merit, before relating our experience there.

The Sea of Galilee, so named in the new Testament, Matt. 4:18, Mark 7:31, etc., at different periods of time, has been identified by other names, all referring to the same body of water.

It has been identified as the Sea of Gennesaret. Luke 5:1, identifies it by that name. It was so called because the land now named Galilee

was at one time named Gennesaret. Mark 6:53, "And when they had passed over they came into the land of Gennesaret, and drew to the shore".

Another name long ago identified as the same body of water was The Sea of Chinneroth. Read Joshua 12:3, also Numbers 34:11.

The writer John, calls this body of water The Sea of Tiberias, John 21:1. Different writers refer to it as a sea, other as a lake.

The Sea of Galilee is thirteen miles long, between six and seven miles wide and is in places two hundred fifty feet deep. Its surface is six hundred feet below the Mediterranean Sea.

Its eastern shore has an elevation of about 2000 feet above the water line. This high elevation is barren of trees or any vegetation. History says in Jesus' day, according to Josephus these hills were heavily wooded. The hills are cut by deep ravines. The western shores are rugged also, but not so high.

The Sea of Galilee is pear shaped, its widest end being to the north. Its perimeter is approximately forty miles, broken by an irregular shore line. Many streams flowing into the Sea pierce its shore line.

The Jordan River, with its beginning at Mt. Hermon flows through the Sea of Galilee. The shore line or beach is very pebbly. Many, many small stones cover it. Millions of small, purplish grey twisted shells can be seen, washed on shore by the action of the waves.

At one time as many as nine, or more sizable cities dotted its shore line. Each of these cities had a population of 15,000 or more. Capernaum, Bethsaida, Magdala and Tiberias were among this number.

Today, Tiberias is the only one remaining.

It lies on the west shore of Galilee. It was the capital of Galilee from its beginning to the time of Herod Agrippa II. The Christian people held Tiberias during the period of the Crusades. Its population is approximately one fourth Jews. It is a firm belief of the Jews that there are four Holy Cities in Palestine. Tiberias being one and Jerusalem, Hebron and Safed the other three.

An earthquake in 1837 nearly destroyed the city. Tumbled down walls and heaps of rubble can still be seen.

Tiberias was first built in 44 B.C. by Herod Antipas (the slayer of John the Baptist) in honor of the emperor Tiberias. It is noted for its many hot springs. It was destroyed by the Vespasians, but quickly rebuilt.

The Mishna was compiled here, by Rabbi Judah Hakkodesh, in the year 190 A. D. Another important work, the Masorah, originated here. From it our English language obtained the vowel and pronunciation system in use today.

From vantage points in and about Tiberias, one can see the ancient sites of some of the long lost cities, Capernaum being one.

Because of the fact that the Sea of Galilee lies six hundred feet below sea level, as one descends the western ridge of mountain, at the elevation of the sea, a sign board indicated sea level. Blue Galilee then was 600 feet below us. To look out over it from that position, presented a beautiful panoramic view to the eye. Tiberias being nestled between this ridge and the water, is spread out over a large area. From

this position we could get a bird-eye view of it. It was beautiful and very impressive. This was not Chicago, Denver, New York or Philadelphia. It was Tiberias, a city in the Holy Land, referred to in God's Holy Word. We were about to enter it.

We saw many interesting sites in Tiberias. Their ancient customs, two wheel carts, everything and anything being carried on their heads, etc, same as has been described in preceeding chapters about other Biblical cities, fascinated us.

#### Chapter 70. The Sea of Galilee. Part 2.

At Tiberias is located one of the many public wells or watering places. Here we were again impressed as we watched many women come from all directions, with from small to large containers, for water.

At this pool, the women walked directly into the water. They would dip their containers into the water, only partially filling them. Then with another small vessel or pitcher, they would finish filling to the top, their crocks, jars, buckets, etc. Here we had opportunity to watch them place these heavy containers on the tops of their heads. They helped each other. After balancing them perfectly, they started on their way homeward. Some one was always awaiting their turn to fill, thus, no one was ever without help. if need be, to put their containers on top of their heads.

Much more could be written concerning Tiberias. It is a Biblical city which stood, along with many more Biblical cities, in Christ's time. It stands today, while many cities adjacent to it, lie in ruin. It is semi-modern. Ancient customs compete

with modern ways, both operating side by side, making it the interesting city it is.

At the southern end of the Sea of Galilee, near the place where the Jordon leaves the Sea; are many fish hatchery pools. In these pools they propagate fish, to stock the waters of Palestine. These blue pools, interlaced with streams and green vegetation, present a fine view from any of the many elevations near them.

We motored to several points along the shores of the Sea of Galilee. Many sycamores and eucalyptus trees decorate the shore line. Strung over the lower branches of many of these trees were numerous fisher's nets. They were placed there to dry, after the fishermen came in from fishing.

Many men were mending their nets, in preparation and readiness for their next fishing trip. Some of the fishermen had in their possession, fish caught the day before. They showed them to us. They were a flat fish, similar in size and appearance to a bluegill or sun fish. Their enthusiasm burst out all over when they showed us their catch. They were fishermen by occupation and they were quite willing to explain to us and show us how they went about their trade.

Their nets are long. As I remember, some of them may have been thirty to forty feet in length and eight to ten feet wide. They had heavy weights on one edge to sink them in the water. Floats on the other edge kept the nets open to trap the fish. They operate their boats and nets by manpower.<sup>4</sup> When they catch a big catch of fish, it requires much work to bring the laden net in. Oftentimes, during the drawing in

of the net, the nets break. When this happens they lose part and sometimes all of their catch.

Consequently, between fishing trips, they are busily engaged in mending their nets. A very practical application to this lesson can be gleaned for every church member. Between regular church services on the Lord's Day, between revivals, lovefeasts, conferences, etc., we should keep our nets mended. Let us not allow breaks to come into our lives, lest we lose some of the blessings God intends we should have. Truly, net mending along the sea of Galilee is a major occupation. Keeping our spiritual nets in good repair requires constantly working at it, too.

We had an experience, long to be remembered, while at the Sea of Galilee. It came noon-day. Our guide took us to a hotel for our noon day meal. We were seated as one large family. When we were served our main entree, it was a whole fish, caught out of the Sea of Galilee. No one had taken the time to remove the head, fins, tail, etc. It was large, served on a large oval plate and it was piping hot.

We had some hesitation about eating it. We were accustomed to having a fish cleaned and the unedible parts removed, before cooking. However, we wanted to be able to say we ate a fish caught out of the Sea of Galilee. We made an attempt. By eating and thinking something else, we got by. However, one woman of the tour told our guide she could not eat her fish. Our guide wanted to know why not. She said she can not bear looking into the fish's eye. He told her that was easily remedied. All she need do was to close hers.

Other things served along with the fish, helped tide us over just one of the many meals that we had to "get by" on.

From our dining room window, we could look out over the Sea of Galilee. It was very rough this particular day. We were scheduled to have a boat ride from Tiberias to Capernaum, but because of the roughness of the Sea, no boats were leaving harbor.

After lunch, we were privileged to do what we could hardly wait to do; that was to go to the water's edge. We washed our hands in it. We felt the break of the waves as the mist splashed our hands and our faces. We were overwhelmed.

The Sea of Galilee can be as calm and smooth as a mirror and in a very few minutes can be very storm tossed. It was very stormy as we stood by its edge. We saw the white-capped waves coming in towards shore. Each wave seemed to be higher and rougher than the one preceeding it. We could hear the breakers roar.

Each one in our party apparently had the same thoughts and reverence. We were thankful for the privilege of washing our hands in the water that Jesus and Peter walked upon. We saw, probably, in miniature, a storm such as the disciples encountered, and became afraid that they might perish. Here, upon the waters our eyes were permitted to gaze upon the place where, much Bible was made.

We spent considerable time at the shore. Each of us gathered shells to bring home as mementos of the Sea. They were plentiful, yet it was difficult to get unbroken specimens. The Sea of Galilee abounds in fish and sea life, hence the many shells

along its shore line.

We took many pictures of the Sea, from many angles. Each one gives a different impression as one studies it. Their combined whole gives one a good idea as to its waters, shore line, its storms ,etc.

As one stands in awe and meditates on the Biblical events that took place here, then as your eyes follows the shore line, as you look upon the barren mountains on yonder shore, as you look off in the distance and see snow-capped Mt. Herman. You are made to realize that you have transplanted into another world, into a far away country.

Then with your open Bible in hand, standing so close to the Sea of Galilee, that the mist hits your cheek, and there read about Jesus and His disciples at this Sea, you are made to feel that that portion of the Scripture has become animated, been put to life. You feel that what you are reading did not happen long ago, but it was happening as you were reading it. That as you were standing there it was taking place, in your very presence.

It so gripped us that we did not want to leave. Our visit and experiences at the Sea of Galilee proved to be one of the most effective environments I ever was in, to direct my mind to things eternal. It left impression I shall never forget. It riveted and welded thoughts on my mind that have proved to be a great help and comfort to me. It gave me a three dimensional of the Lord Jesus.

As a party, we lingered along its shores. Later, a few would group together and exchange thoughts and passages of scripture. Not fully satisfied, each, in their own way, had private meditations and prayer,

alone, as it were, with the world shut out and the Lord Jesus shut in.

While there, our minds were crammed with thoughts and meditations. They never left and we hope and trust they never shall. By God's help the subject of the next chapter will be, "Along the Shores of the Sea of Galilee".

to be continued,

Paul R. Myers  
Box 117,  
Greentown, Ohio.

## FALSE DOCTRINE

Jeremiah 5, told the Jews there was a wonderful and horrible thing committed in the land; v. 31, "Prophets prophesied falsely, and the priests bear rule by their means; and my people love to have it so; and what will be the end thereof?" Have we not today, a wonderful and horrible thing in among churches, preachers preach falsely, elders bear rule by their craftiness, and if you talk to people concerning the evils of: federation of churches, television or radio they love to have it so. But what will they do in the end thereof, when it comes to the time to meet their Almighty God?

Matt. 24, Christ tells us, For there shall arise false christs and false prophets, and they shall show great signs and wonders inasmuch that if it were possible, they shall deceive the very elect. Then if any man shall say unto you, lo, here is christ, or there, believe it not. Do not we have false teachers, false preachers today? Are we going to follow them?

Titus 1:9, Holding fast the faithful word as you have been taught, by sound doctrine, for there are

many unruly and vain talkers and deceivers, whose mouth must be stopped. As I said before, have we any of these false teachers, false preachers, preaching an unsound doctrine? 2 Cor. 11:13, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ". We have false teachers mentioned in 2 Cor. 11 and we have them today; transforming themselves into the apostles of Christ, and no marvel; for satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also are transformed as ministers of righteousness; whose end shall be according to their works.

2 Tim. 3:1, This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, false accusers, despisers of those that are good. Traitors, lovers of pleasure more than lovers of God. Are we not in that time today? I Tim. 4, Paul tells Timothy to preach the word for v. 3, The time will come when they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers, having itching ears; turning away their ears from the truth and shall be turned unto fables. Are people today not turning away their ears from the true Word of God unto false, entertaining doctrine? Jeremiah tells us, He that turneth his ear from hearing the law (true Word of God) his prayers are an abomination unto the Almighty God. Paul tells us, He would have us to be wise to that which is good and simple concerning evil.

Is not the federation of churches deceiving many that would do good? Is this federation of the world or

is it of God? Christ tells us, Every plant in which my heavenly Father hath not planted shall be rooted up (destroyed). Christ tells us, to let alone every plant in which His Father did not plant, He tells us, to let the blind lead the blind, so we find our Heavenly Father never planted a union of dissimilar faiths and ideas, so it is up to us to leave such alone. Eph. 4:14, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive". So, let us not be children any longer, but men and therefore let us not be carried about with false doctrine through deceitfulness.

Paul told the Galatian brethren, Gal. 6:7, Be not deceived; God is no mocked: is not the federation of churches mockery? We have an account in Matt. 7 saying, Lord, Lord, have we no prophesied in your name, and in your name cast out devils, and done many wonderful works, but Christ professed unto them, He never knew them. Do you think Christ will know us if we follow all forms of false doctrine? Paul tells us in Gal. 1:6, I marvel you are so soon removed from him that called you unto the grace of Christ, unto another gospel, which is not another: but their be some the trouble you and would pervert (to change) the Gospel of Christ. Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Is not the federation of churches a curse?

Rom. 15:20, So I have strived to preach the gospel, not where Christ was not named, lest I should have built upon some other man's founda-

tion. Christ tells us there can be no other foundation laid, than that is laid. Paul tells us again, if any one come to you and bring not this doctrine (the doctrine that he preached) bid him not into your house, nor bid God's speed else we will be partakers of his evil deeds. I fear, there will be many that are going to be deceived through federation of churches. Again we read in Heb. 13:9, not to be carried about with diverse doctrine (strange, different and false as compared with the Holy Bible).

May I ask, where did the Federation of churches get its form of doctrine? Christ warned, in talking to the scribes and pharisees, Matt. 15, are we any better than they? Perhaps we are doing worse than they. We are told our righteousness must exceed the righteousness of the scribes and pharisees. v. 8 (meaning us as well as them) This people draw unto me with their mouth, and honor me with their lips; but their heart is far from me. v. 9, But in vain they do worship me teaching for doctrine the commendments of men. My prayer to God is, let us not be deceived through a diverse, strange and false doctrine.

Bro. Thornton Mellott  
Needmore, Pa.

Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction; otherwise we shall fail to receive them.

—Spurgeon.

Never attempt to bear more than one kind of trouble at once. Some people bear three kinds—all they have had, all they have now, and all they ever expect to have.

## ABOVE THE CLOUDS

Is there a rift in the clouds,  
That reveals the shining sun,  
Or a voice from on high aloud  
For a work that is well begun?

Shall we go forth in faith,  
Looking for a brighter day,  
Or sit down in a lonely space,  
While the world is in array?

And is the path of duty  
Strewn with roses bright,  
And this life all beauty,  
The way to the gates of light?

What if the road is steep,  
As the path our Savior trod,  
Climb the hills, tho you weep,  
All the way to God.

Yes, we must toil if we win,  
Defeat comes through delay,  
And meet the worlds' chagrin  
Regardless of what they say.

Then let us look through the care  
That blurs the physical eye,  
To Him who is ready to share  
To Him who rules on high.

Composed by  
A. B. Van Dyke,  
709 S. 11th St.  
Goshen, Ind.

Die where I may, I want it said  
of me by those who knew me best,  
that I always plucked a thistle and  
planted a flower where I thought a  
flower would grow. —A. Lincoln.

The meaning of genius is ninety  
percent perspiration and ten percent  
inspiration. If a person doesn't  
want the perspiration the inspira-  
tion is no good at all. —Edison

The same clouds that darken the  
sky also bring their refreshing rain.

## SERVICE ITEMS

It has come to our notice that some of our young men have had difficulty in securing their desired classification because of former arrests for speeding and ignoring stop signs as well as other traffic violations. We are living in an age of speed, when those who are older do not always show a good example to those who are younger and someone suffers. No amount of tears or sorrow will erase such a citation when once the authorities have placed such a violation upon their records. It will stand against us. So we write to warn the rest of us to take more care lest we fail after the same manner of carelessness.

We look upon those incidents many times as minor affairs and they are in a measure. But speed is always dangerous and laws are vital to regulate this danger and we do well to heed these regulations at all times. Existing circumstances show unto us the value of character and sincerity. They are among the valuable things of life—these are the things an F.B.I. Agent said he looks for in our boys. Good morals and honesty are some of the most valuable timbers used in building character, and these in turn are sustained by the teaching from the Good Book also.

As a boy, I remember reading a book which my mother thought so much of for building character, "The Golden Gems of Life". Boys are pretty much alike, I find, in every generation and do not always like to read or do as their parents think best. This was an old book and we would say in this our day, that it was written in an old fashioned way, but some of the truths impressed upon

my mind from that book remain until this day while the fiction I liked to read is gone. It was truth and truth builds character if we will receive it. One of these sayings of that book, which contains a wonderful guiding principle, I will pass on to you, in memory of her concern for me: "A man ought not to glory in that which is common to a beast; nor the wise in that which is common to fools; nor the righteous in that which is common to the wicked".

Sel. from The Vindicator.

## PULLING TOGETHER

Picking up the daily newspaper one afternoon, my eyes caught sight of a housewife showing a Lazy Susan. The headline read "Lazy Susan Useful Dining Gadget". As my eyes glanced over the article that accompanied the picture, I became interested in what the writer had to say which in part goes like this, "Married folks have to pull together, it seems. It they don't they might pull to pieces."

The article went on to tell of a minister in Iowa who has married hundreds of young couples in the quaint Little Brown Church near Nashau. It seems after the wedding ceremony, the minister would walk with the young couple to the entry of the church and say, "Before you go the bride has the honor of ringing the church bell". He would hand her the rope and she would pull with all her might but the heavy old bell will not turn. The minister then turns to the groom, "Lend a hand and help". So together they pull and the bell turns over, sending out over the countryside the news of another wedding. Thereupon the

minister advises them, "As you go though life, never forget that as long as you pull together you can ring the bell".

Certainly that sounds like good advice to Newlyweds who are beginning a wonderful and yet difficult achievement—learning to pull together. And perhaps a pretty safe bit of advice to all, who have taken that great step, who may even be older in this adventure but still must pull together.

Another incident was made mention of in regard to a schoolhouse that had burned down. Half of the townspeople wanted the new school house on one side of the tracks, and the other half wanted it on the other. Now there are still people who hate each other from the old argument though it happened over twenty years ago. Such is not good. If they had pulled together for the town's best interests, everyone would have been much happier.

What has this to do with the Lazy Susan? Only this, to the handy-man who likes to make some gadgets about the house, true he can make the Lazy Susan, but before he has completed the job either Mom, little Tommy or Sue will need to hold some pieces together for the making. Pulling together.

Certainly the same idea applies almost everywhere. Management, labor, homes, Churches even can never succeed unless we pull together.

Pulling together My—What fun,  
Pulling apart no job is done.  
If you pull your way, and I pull mine

No job is done and we only pine.

A job worth doing, is worth doing well,

By both pulling the rope, we can ring the bell.

By the sound of the bell, the world will guess

That the job was completed by the two of us.

Now that's an example of every day living

But apply it my friend to our Spiritual misgivings,

No task or a job can be done alone  
But with God at our side we can say we have won.

So let's place the rope and our hand in His

And pulling together, we can, and we will

Accomplish the job that is ours to do

And the world will know that the bell rings true.

Sister Bertha Hicks  
Bryan, Ohio.

—o—

"The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!"  
—Lamentations 4:2.

## AN EARTHLY VESSEL

By Mary Lydia Rich.

It was only an earthen vessel,  
Battered and marred and soiled;  
And the Master saw it was useless,  
'Twould soon be forever spoiled.

And He thought and He looked upon it,

"I could use that vessel today",  
But, lo! When He stooped to raise it,

The vessel turned away!

And it spoke with a voice most human,  
 "I prefer to stay where I am".  
 This vessel, you see, was a person  
 Who spurned the call of the Lamb.

He must needs go on with His journey,

But still for a vessel He sought  
 That to throngs who thirsted intensely  
 He might give a refreshing draught.

After while He found what He sought for;

'Twas frail and ugly and small,  
 But the Master cleansed it and used it

To carry the water to all.

And they did not think of its frailness

Nor notice its ugliness then,  
 For they were enjoying the water—  
 God's message of mercy for men.

It seemed that the touch of the Master

Changed the vessel so frail and small

Till it grew to a thing of beauty  
 Which was viewed with wonder by all!

Sel. Sis. Ethel Beck.

### THIS MOMENT

By Annie Johnson Flint

He's helping me now—this moment,

Though I may not see it, or hear;

Perhaps by a friend far distant,

Perhaps by a stranger near.

Perhaps, by a spoken message,

Perhaps by the printed word

In ways that I know and know not,

I have the help of the Lord.

He's helping me now—this moment,  
 However I need it most;

Perhaps, by a single angel,

Perhaps by a might host.

Perhaps, by the chain that frets me,

Or, the walls that shut me in;

In ways that I know and know not,

He keeps me from harm, or sin.

He's guiding me now—this moment,

In pathways easy, or hard;

Perhaps, by a door wide open,

Perhaps by a door fast barred.

Perhaps by a joy withholden,

Perhaps by a gladness given;

In ways that I know and know not,

He's leading me up to heaven.

He's using me now—this moment,

And whether I go or stand;

Perhaps by a plan accomplished,

Perhaps when He stays my hand.

Perhaps, by a word in season,

Perhaps by a silent prayer;

In ways that I know and know not,

His labor of I share.

Sel. by Sister Ethel Beck

### THE USE OF SLANG, A BAD PRACTICE

The natural man has an age-long proclivity for qualifying sin. That is, the carnal nature, seeks to classify sin in such a way as to seer the the consciences of men and women. In this way he gets them to feel that they are not so bad as Mr. So-and-so, and that consequently God looks upon them with a degree of allowance.

We have the nominal Christian as against the degraded heathen; the fundamentalist as against the modernist; and so on. Getting down to smaller things, we have the "white lie" as against the "black" one; the "long-fingered" beggar as against

the professional bank robber; the temperate (?) as against the sot; the after-dinner smoker as against the habitual slave. We might go further, but suffice it to say it is in just this light that slang is compared with profanity. But in God's sight there is no difference. They both come from the same root—the carnal nature which is enmity against God.

Slang is either a contracted or polished swear word. If sin is sin, then it is just as wrong to use slang expressions as it is to swear. This cuts pretty close, as we have heard many people use slang who would be openly offended if charged with profanity. Webster defines slang as "Low, vulgar, unmeaning language". Surely it is low and uncultured, surely it is a close companion to vulgarity, and surely it has no place in a good dictionary. All such expressions as "By golly", "by jove", "darn", "gosh", "for Heaven's sake", and hosts of others are direct contractions from rank swear words.

Drop them off. They would never fit into the language of Heaven. We are commanded to shout for joy, and to sing praises. Ejaculations for praise to God are as opposed to words of slang as day is to night. The first stroke of conviction on a sinner will kill every slang word in the vocabulary. Try it and see. Let God talk to you. Jesus said our communications should be 'Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil'. Matt. 5:37. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For BY THY WORDS thou shalt be justified, and BY THY WORDS thou

shalt be condemned". Matt. 12:36, 37. Are your words justifiable or condemnatory?

## RULES FOR DAILY LIFE

Begin the day with God,  
Kneel down to Him in prayer;  
Lift up thy heart to His abode,  
And seek His love to share.

Open the Book of God  
And read a portion there;  
That it may hallow all thy thoughts  
And sweeten all thy care.

Go through the day with God  
Whate'er thy work may be;  
Where'er thou art—at home, abroad  
He still is near to thee.

"Intreat me not to leave thee,  
Or to return from following after thee:

For whither thou goest, I will go;  
And where thou lodgest, I will lodge  
Thy people shall be my people,  
And thy God my God:  
Where thou diest, will I die,  
And there will I be buried:  
The Lord do so to me,  
And more also.

If ought but death part thee and me." —Ruth 1:16

## SENTENCE SERMONS

\* The greatest of faults is to be conscious of none.

If you don't stand for something, you may fall for anything.

What great dividends of happiness we draw from life when we commit ourselves completely into the hands of God!

Most of the shadows of life are caused by standing in our own sunshine. —Emerson

# BIBLE MONITOR

Vol. XXXII

MAY 15, 1954

Sweitzer Clifton M. Jr.  
R 3

10

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE CHURCH A BROTH- ERHOOD

"Wherefore comfort yourselves together, and edify one another, even as also ye do, and we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works sake, and be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men", I Thess. 5:11-15.

The New Testament is full of words, phrases and statements which emphasize the close relationship among those of like precious faith in Christ. Christ is the head of the body, the church, and its members are parts which unite together to form a complete body which He will present to God, pure, cleansed and as a chaste virgin. Whether you or I constitute a part of that body

depends upon how we use our talents and opportunities in carrying out all the details of His Holy Word. However small our capacities or our opportunities we have equal opportunity to be part of that body if we properly serve and obey His directions.

We aim to bring sufficient scriptures and promote sufficient meditation to prove to each one how closely related true members of His church are and how dependent we are one upon the other. The tie of faith in Christ should be stronger than the blood tie of family relationship. The mutual feeling, the common beliefs and the invaluable promises to those who serve and obey His Holy Word should be a bond that sin and Satan can never break and a bond which engenders love, concern and service toward one another. This bond cannot be formed by lines of race, locality, a membership card, an entry fee but must be formed by Scriptural faith and service in the kingdom of our Lord and Saviour, according to the specifications which He delivered unto us through His Apostles and the rev-

lation of the Holy Spirit.

"Behold my mother and my brethren, for whosoever shall do the will of my Father which is in heaven the same is my brother, and sister and mother", Matt. 12:50. This is a definite statement and is not affected by locality, race, wealth, blood relationship or even talents, but each one can be adopted into His kingdom through the purchase price of His blood and will remain in as long as they obey the rules of that kingdom. "Bear ye one another's burdens, and so fulfill the law of Christ", Gal. 6:2. We do not always find this method of living in a family, in a community, in a worldly organization but it should exist in a church. We find such practice being carried out on several occasions in the early christian church as recorded in the Acts of the Apostles.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man", Eph. 3:14-16. The family of God, the brotherhood, the church is not confined even to one age, some may have passed into eternity many years ago and some may be born far in the future but it depends entirely upon faith and practice in a measure as they have ability and opportunity. The oppor-

tunity of the individual member to receive help, through the Holy Spirit, is tremendous. Individual members cannot always be determined by man but only by God, who looketh into the heart and seeth and knoweth all the facts, efforts and short-comings.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all", Eph. 4:4-6. We cannot become members of His church by our own way or any other persons, but by that one Mediator, who opened and established the way for "whosoever will". Will? will accept His plan and come His way. Any great achievement in this life is never too great if we actually wish to reach it. The reward for those who truly serve Him is so great that no sacrifice, no service and no effort is too great that we may be "heirs and joint-heirs with Him".

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently", 1 Pet. 1:22. We are very weak, sinful, as filthy rags until we purify our souls by obeying the truth "the Word of God". God is Love, Christ loved humanity, suffered and died that we might have a right to eternal life because He loved us.

Now we should love one another fervently, if we cannot whole-heartedly love one another—of like precious faith, how can we love God whom we have never seen. Christ loved and served His followers for their own spiritual welfare. His followers love and serve one another that they might build one another up in that most holy faith and mutually enjoy a never-ending eternity.

## TWO DOORS

We find recorded in God's Word much about entrance into the building or the kingdom which is called a door. We know that the door is necessary to any building. As we emerge from one year into another we wish to call the first door opportunity. How do you feel when some one knocks on your door? A pleasant visit of a loved one, or perhaps good news of honor or fortune, may this opportunity come to you this year!

Jesus said, Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Opportunities are the offers of God. Heaven gives us enough when it gives us opportunity. Many do with opportunity as children do at the sea shore; they fill their little hands with sand, then let the grains fall through one by one, till they are all gone. Now is the day of salvation—if any hear

my voice—The promise is to have Jesus as our guest. The door opens to those who have the Spirit of Christ. "If any man have not the Spirit of Christ, he is none of his," Rom. 8:9. The Spirit of Christ is a call to support the weak, unfortunate, hungry, naked, sick. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith", Gal. 6:10.

In John 10:9, Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." There is only one door to this building or kingdom for us to enter in and be saved. There is eternal security for our souls. There is liberty and contentment there, for he shall go in and out and find pasture. The door to Salvation through Christ is open and the invitation is "Come all ye that are weary and heavy laden and I will give you rest".

The second door that we wish to speak of is the door of despair. Our thoughts carry us to the parable of the ten virgins which took their lamps, and went forth to meet the bridegroom. Five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil in them. The opportunity to go in to meet the bridegroom came when they were unprepared. They had no oil in their lamps. While they went out to buy oil the bridegroom came, and they

**BIBLE MONITOR**

Taneytown, Md., May 15, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

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Send all subscriptions and communications to the Editor.

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that were ready went in with him to the marriage; and the door was shut. Afterward came also other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. How disappointing, and heart breaking to find all their expectations of great joy and desire; to go in to the marriage feast, come to naught! O, the sadness and remorse and despair to find the door shut. Can you imagine a more hopeless condition, to look upon a closed door that no man openeth.

Could we retrace our steps and be prepared? The sin of neglect will cause many in that day to suffer the pangs of a burning conscience, a remembrance of the duties we failed to perform. Many souls today mean well and feel satisfied with their con-

dition, but fail to think for themselves. Self-justification and satisfaction can not be trusted. God said through the prophet, "Woe to them that are at ease in Zion.—For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil", Eccl. 12:14. The door was shut, an awful statement to those who are not ready. But eternal bliss and contentment is for all those who are prepared to meet the Bridegroom.

L. A. Shumake,  
Louisa, Va.

**IS THINE EYE SINGLE?**

Matt. 6:22-23, "If therefore thine eye be single, thy whole body shall be full of light". Yes, thy very appearance should give some light of the Gospel of Christ. Do we look modest, or are our bodies all fixed up with the fashions and customs of the world? "But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness? No man can serve two masters". Ye cannot serve God and mammon.

1 Jno. 2:15-16, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not

of the Father, but is of the world". Yes all the fashions of the world are dictated by satan through men, to lead us away from the simplicity of Christ. Following the lusts of the eye, and the pride of life, such as curling the hair, putting on things which are not of necessity to the body but just for style and display, which is displeasing and offensive to the Christ. The world passeth away, and the lust thereof: but they that do the will of God abide forever.

Luke 11:34, "The light of the body is the eye: therefore when thine is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness". Now these words were spoken by the Saviour, the Lord Jesus Christ and recorded by Matthew and also by Luke. We also read by two or three witnesses every word is established so these are established facts we will have to meet now, or sometime in the future. It is appointed unto men to die and then the judgment. Take heed therefore that the light is in thee be not darkness. If thy whole body therefore be of light, having no part dark, the whole shall give off light, as when a bright light doth give light.

John 9:5, "As long as I am in the world, I am the light of the world". John 8:31-32, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free". If the Son therefore shall make you

free ye shall be free indeed. Verily, I say unto you, whosoever committeth sin is the servant of sin. Rom. 6:16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness".

Ye cannot serve God and mannon. Matt. 5:14-16, Ye are the light of the world. Are we following the footprints of our Lord Jesus Christ, as He taught by precepts and examples? Men light a candle and put it on a candle-stick: and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven. John 8:12, Jesus spake unto them, saying, I am the light of the world: He that followeth Me shall not walk in darkness, but shall have the light of life. 1 John 1:6-10, If we walk in the light, we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin. If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have fellowship with Him, and walk in darkness we lie, and do not the truth. Can we walk with the world, and in the same time walk in the light?

John 17:16-18, "They (His disciples) are not of the world, even

as I am not of the world. Sanctify them through thy truth: Thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world". John 18:36, "Jesus answered, My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence". Luke 17:21, "The kingdom of God cometh not with observation. For behold, the kingdom of God is within you". The word single may mean: one thing in sight or view, having but one purpose, only one aim, free from deceit, sincere, a selection of one only. Some may be lusting after the god of this world.

Eph. 4:17-18, "That ye hence forth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart". That ye put off the old man which is corrupt according to the deceitful lusts: and be ye renewed in the spirit of your mind; that ye put on the new man, which after God is created in righteousness and true holiness. Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption. For ye were sometime darkness, but now are ye light in the Lord. Walking as children of light. Be not unwise, but understanding what the will of the

Lord is. If a man wants to be ignorant, let him be ignorant.

Rom. 12:2, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God". Thet ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service. Gal. 6:14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ". I Pet. 3:3-4, "Whose adorning let it not be that outward adorning, putting on of apparel, and of gold and costly array, but let it be the hidden man of the heart, even the ornament of a meek and quiet spirit which is in the sight of God of great price".

1 Tim. 2:8-10, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, not with broided hair, or gold, or pearls, or costly array. But which becometh women professing godliness with good works". Why is this in the gospel of Christ, if it is not to be observed? Some even preach over the pulpit saying, we are saved by grace and we can do as we please. 1 Tim. 1:19, This charge I commit unto thee Timothy, that thou holding faith, and a good conscience; which some having put away concerning faith have made shipwreck.

Now the Spirit speaketh express-

ly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, doctrines of satan or the god's of this world, having their conscience seared. 2 Tim. 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. Hold fast the form of sound words, which thou hast heard, in faith and love which is in Christ Jesus. Which was committed unto thee by the Holy Ghost, which dwelleth in us. For the time will come when they will not endure sound doctrine. Who does the apostle Paul refer to? Must be some who had believed to some degree and were christians by name and had been in the church.

But after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and they shall be turned unto fables. 2 Pet. 2:1-2, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring

in damnable heresies, even denying the Lord that that bought them, and bring upon themselves swift destruction. Many shall follow their pernicious way by whom the way of truth shall be evil spoken of".

2 Thess. 2:3, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first". He refers to the falling way from the faith of the gospel of our Lord and Saviour, which is after the working of satan with all deceivableness of unrighteousness in them that perish: because they receive not the truth and love, that they might be saved. For this cause God shall send them strong delusions that they believe a lie. That they all might be damned who believe not the truth, but have pleasure in unrighteousness. Now our Lord Jesus Christ, who hath loved us, and hath given us everlasting consolation and good hope through grace. Comfort your hearts and establish you in every good work.

Acts 2:45-46, All that believed were together and they continued daily with one accord. And did eat their meat with gladness and singleness of heart, praising God, having favor with the people. And the Lord added to the church daily such as should be saved and they continued steadfastly in the apostles doctrine and fellowship, in breaking of bread, and in prayers. If therefore thine eye be single, thy whole whole body

shall be full of light. 2 Cor. 3:2, "Ye are our epistle written in our hearts, known and read of all men". Not written with ink, but with the Spirit of God. Our sufficiency is of God. But if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The light of the world is Jesus,  
The whole world was lost in the  
darkness of sin.

Come to the light 'tis shining for  
thee:

Sweetly the light has dawned upon  
me,

Once I was blind, but now I can see,  
The light of the world is Jesus.

No darkness have we who in Jesus  
abide

We walk in the light when we fol-  
low our guide,

Come to the light 'tis shining for  
thee

Sweetly the light is dawning upon me  
Once I was blind but now I can see.  
The light of the world is Jesus.

Walk in the light and thou shalt find  
That darkness all passeth away

The light of the world is Jesus.

Go wash at His bidding and light  
will arise.

For glory shall chase away gloom.  
The Lamb is the light in the city of  
gold

Who dwells in cloudless light en-  
shrined.

Come to the light 'tis shining for  
thee.

The light of the world is Jesus.

Wm. N. Kinsley  
Hartville, Ohio.

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## NEWS ITEMS

### APPRECIATION

I take this opportunity to express appreciation for the many nice cards and tokens of friendship during my affliction. It sure is wonderful how concerned christians are and the Lord bless all of such motives. It seems I do not improve much so may we all trust the Lord more and serve Him the best we know how, that we can meet His approval and lastly enjoy eternity together. All I can say is thank you all and God bless you.

C. F. Rush,  
Rd. #5, Peru, Ind.

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### GENERAL MISSION BOARD

Would like to have all members present for a meeting, on the Conference grounds, Saturday, June 5th, at 9 A.M.

Melvin Roesch, chairman

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### PUBLICATION BOARD

If possible would like all Mem-  
bers present, Saturday forenoon be-

fore General Conference for our Board Meeting.

Harry Andrews, chairman.

### BIBLE MONITOR MATERIAL

We are at the time of the year when our material usually runs very low. Yes, a very busy time for most everyone but too busy for the Lord's work? If our able writers, and we have many, knew how much the Bible Monitor is appreciated by some and how wide our circulation is over the United States, they would be more zealous to use what they know of God's Holy Word to influence others to accept it also.

Editor.

### APPRECIATION

I want to thank the Brethren and Sisters for the many cards I have received and for their thoughtfulness of me, as I have not been able to get to church for some time, but hope I can go this spring.

Sister Emma Stuck  
Elkhart, Indiana

### DALLAS CENTER, IOWA

We enjoyed another Lovefeast service with its spiritual blessings. We were happy for visitors from the Kansas City church. Since there were no visiting ministers present, the home ministers had charge of the services.

As we had a call for more in the Deacon's office, three were installed on December 20th. It was an im-

pressive service causing us all to realize, more fully, our responsibility to the church.

On March 21, we were happy to have Bro. and Sister Andrews with us. Bro. Andrews brought the morning message. If anyone can bring old copies of the Bible Monitor, to General Conference, for our visitation work we will appreciate it.

Sister Ethel Beck, cor.

### OBITUARY

Edith Mae Broadwater was born January 30, 1879 at Piney Run, Garrett County, Maryland and departed this life April 10 1954 at the Hospital in Keyser, W. Va., at the age of 75 years, 2 months and 11 days. She was the daughter of Mr. and Mrs. Mortimer Totten Broadwater, having four brothers, four half brothers and eight half sisters.

Early in life she accepted Jesus as her personal Saviour and to Him she remained faithful until death. March 12, 1896 she was united in marriage to Jonas Broadwater. To this union were born two sons and eight daughters. One daughter died at infancy, Ruby passed away at the age of two and Estella at the age of ten.

Jonas, her husband; Hilda Sines; Mamie Broadwater; Lennie Broadwater; Sadie Wilt and Lovada Bittinger, the daughters; William and Alva, the sons; 24 grandchildren; eight great-grandchildren; besides a host of friends and relatives, sur-

vive her. She was born, reared and spent her entire life in the immediate community.

She was a loyal and devoted wife and mother.

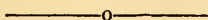
Funeral services were conducted by Bro. Paul R. Myers assisted by Elders: Addison Taylor, George Dorsey and Zenas Mellott, at the Broadwater Chapel April 13, 1954. Interment was made in the Broadwater Cemetery near the home.

The Stream is calmest when it nears  
the tide,

The flowers are sweetest at the  
eventide,

And birds most musical at close of  
day,

And saints divinest when they  
pass away.



## CONFERENCE DIRECTIONS

General Conference will be held this year at the Nazarene Camp Grounds located approximately one and one-half miles southwest of West Des Moines, Iowa, on Iowa Highway 90. Note: Highway 90 is closed west of the Conference Grounds so those coming from the west, on U. S. Highway 6, will go approximately six miles east of Waukee, Iowa to Iowa State Prison, Clive Honor Farm (large sign on left hand side) turn south, jog east and south again following State Farm Road four miles, turn east on Fuller Road two miles and cross highway 90 to the entrance of Con-

ference Grounds.

Those coming through Des Moines will find Detour signs posted, directing traffic from highway 90 over another route. **DISREGARD THESE DETOUR SIGNS!** and continue on to West Des Moines and on to the Conference Grounds. Following Grand Avenue through Des Moines will take you directly to West Des Moines.

Those who come by bus or train should call the Conference Grounds when they arrive in Des Moines and some one will come for you. Phone No. is Des Moines 78603.

All those coming should bring pillows, pillow cases, sheets and blankets, no bed covers are furnished.

Mailing address is Nazarene Camp Grounds, West Des Moines, Iowa R. R. 1.

The lodging committee informs us that as yet, they have heard from very few and that they would appreciate hearing from all those, who expect to attend, so that they can make better arrangements for your lodging. Please write either to Bro. Clarence Gehr, Dallas Center, Iowa to Bro. Kyle Reed, Minburn. Iowa.

Locating Committee.

## PREACHING PROGRAM FOR 1954 GENERAL CONFERENCE

Beginning Sat., June 5—at 2 P.M.  
Earl Waldo Strayer, False  
Teachers. 2 Peter, 2:1.

Warren Smith, Christianity—  
its meaning to me.

Evening—

Otto Harris, Exhortation. Heb.  
3:23.

Sunday Morning—

Isaac Jarboe, to be supplied.

Vern Hostetler—The good  
things of life.

Sunday Afternoon

Geo. Replogle—Preeminence of  
Love. 1 Cor. 13:13

Herbert Parker—The Value of  
the Soul.

Sunday Evening

Roscoe Q. E. Reed—To be  
Supplied

Edward Johnson—Woe to them  
that are at ease in Zion. Amos  
6:1

Monday Morning 10 A. M.

Donald Ecker—A cake not  
turned. Hosea 7:8

Harley Flora—Got forth. I  
Kings 19:11

Monday Afternoon

Howard Myers—The Bible the  
Word of God. John 1:14

Dale Jamison—Practical Re-  
ligion. 1 Cor. 10:31

Monday Evening

George Dorsey—The faithful  
Church. Rev. 3:8

Wm. Root—Standing in the  
Gospel.

Tuesday Morning. 10 A.M.

Ray Reed—The Chaste Bride  
of Christ. 1 John 2:15

Chas. Leatherman—Call to De-  
cision. Joshua 24:15

Tuesday Afternoon

Paul Reed—Buried Treasure.

Matt. 13:44

Speaker to be supplied

Tuesday Evening

Paul R. Myers. Wanted a Man

Jer. 5:1.

## BUSINESS FOR GENERAL CONFERENCE

1. For 1955, the Primary Sun-  
day School Lessons for the first two  
quarters to be taken from the four  
Gospels and Acts; for the third  
quarter from Ruth, Esther and the  
Prophets: for the fourth quarter  
from Genesis, Psalms and the Gos-  
pels.

2. The Adult Lessons for 1955  
to be taken from the Gospel of Mat-  
thew.

Signed Vern Hostetler, secretary

Query No. 1

Vienna Congregation, First Dis-  
trict, requests General Conference  
1954, through District Meeting to  
appoint a committee of five whose  
responsibility it shall be to establish  
and encourage a plan whereby the  
Dunkard Brethren may participate  
in relief and reconstruction activi-  
ties or other means of alleviating  
human suffering at home and  
abroad. The committee shall be  
appointed, originally; for five, four,  
three, two and one year terms and  
thereafter, appointments shall be for  
terms of five years each. The com-  
mittee shall administer the funds

placed at its disposal in the most efficient manner possible.

Answer by Congregation—Request granted, plans to be approved by General Conference. By order of the Church, Ord L. Strayer, clerk.

Action by District Meeting—Passed to General Conference.

#### Query No. 2.

District Meeting, First District, asks that General Conference 1955, be held in District No. 1. By order of District Meeting, 1954, assembled at Walnut Grove Church.

Ord Lee Strayer, Writing Clerk.

#### Query No. 3.

We, the Midway Congregation request General Conference, through District Meeting of 1954, to clarify the query passed last year concerning officials entering the Dunkard Brethren Church from similar Churches, Query No. 8, page 7, 1953 G. C. Minutes; deciding whether or not this query shall apply to the following:

1. Brethern who were members or officials in the Dunkard Brethren Church before being officials in a similar church.

2. Officials of similar churches, whether previously in the Dunkard Brethren Church or not, who have been taken in or received back as lay Brethren before passage of the query referred to.

Action by District Meeting—Passed to General Conference.

#### Query No. 4.

The Kansas City Dunkard Brethren Church petitions General Conference through District Meeting of District No. 3, that the program for General Conference be sent to each Congregation, instead of being published in the Bible Monitor.

Action by District Meeting—Motion was made to amend this Query that the preaching program be not eliminated from being published in the Bible Monitor. Query passed to General Conference as amended.

#### Query No. 5.

The Kansas City Dunkard Brethren Church petitions General Conference through District Meeting of District No. 3, that the third question on the Credential Blank be changed to read: "Are you willing, after hearing all the deliberations, to vote as the Holy Spirit may direct?"

Action by District Meeting—Passed to General Conference.

#### Query No. 6.

The Pleasant Home Congregation of the Dunkard Brethren Church petition General Conference through District Meeting of the fourth District assembled at Newberg, Oregon:

Due to the lack of mission work in the Brotherhood, we feel that the General Mission Board should outline a program whereby those in the Brotherhood, that would become engaged in mission work, be assured

of adequate support when on the mission field for a period of two years or more, or until ministers in that particular field could be ordained from that mission point.

Answer: Request granted by Congregation. Passed to District meeting. Action by District Meeting: Passed to General Conference with answer.

#### Query No. 7.

The Pleasant Home Congregation petition General Conference through District Meeting for General Conference to be held in the Fourth District in 1955.

Answer: Request granted by Congregation. Passed to District Meeting. Action by District Meeting: Passed to General Conference with its answer.

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### TOURING THE HOLY LAND

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#### Chapter 71. Along the Shores of the Sea of Galilee

The beautiful Sea of Galilee lies between the Galilean mountains in the midst of the land once possessed by the tribes of Zebulon and Naphtali. The blue of the sky mingles with the blue of the waters. On the west, beyond the ridge of mountains are fertile plains. To the north, the rocky ridges rise higher and higher, extending to the towering heights of snowy Mt. Herman. To the east, behind the mountains are the plains of Perea.

Flowers bloom, birds sing, the waves splash, all adding their part in creating and maintaining a wonderful atmosphere for meditation and repose.

Here, along these shores, nearly two thousand years ago, walked a young man, being about thirty years of age. He was a perfect specimen of humanity. He was Divine for He was the everlasting Son of the Holy Trinity. He walked here in the cool of the evening. He carried on His shoulders, the weight of the sins of the world. Before Him was Gethsemane, Calvary and the Resurrection.

Without question, Jesus sought the consolation and comfort of these waters many times, for His hour of meditation. He looked over these waters and there saw men, in boats, fishing. He probably admired their patience, when unsuccessful in their catch.

On one occasion, upon seeing two poor fishermen, Simon and Andrew, in their boats, wet and weary, toiling in vain for fishes. He was made to believe that they were His friends.

With a voice extending to them welcome, confidence and hope, He called unto them, "Follow me". They forsook their nets and boat and all and followed their Master. At a later time, He called two others, James and John. They left their father and followed Jesus. Here we gain a lesson from the fishermen. We should leave anything that would

hinder and follow Jesus all the way.

These are but a few of the experiences Jesus had at the Sea of Galilee. On another occasion, great multitudes followed Him. This God-man was able to heal both soul and body. The multitudes, on this occasion, so pressed about Him, that it was necessary for Him to get into a boat and move out from the multitudes a short ways. He then taught them wonderful lessons.

Several times, while the disciples were crossing this Sea, storms arose. They were in apparent danger and became afraid. Jesus abated the storm and their fears. He walked upon the surface of these waters. He gave Peter strength to do likewise. Peter lost faith and began to sink. Jesus sustained Him.

It was on the shores of the Sea of Galilee, that Jesus prepared a fire. Then made a meal of loaves and fishes and invited His disciples to Come and Dine. There He proved to them that the grave did not hold Him and that he had power over death.

On this occasion, after His resurrection, after His disciples went back to fishing, He appeared unto seven of them. This took place at the sea side. They had failed to catch fish. Jesus told them to cast their net on the right side of the ship. They then caught so many fish they were not able to draw the net.

Peter, recognizing Jesus, cast himself into the sea and made his

way to Jesus. This was the third time Jesus appeared unto His disciples after His resurrection.

These and many other events took place here. As we stood on the shore our minds coincided with the mind of the writer, when he penned the following words:

Galilee, bright Galilee, hallowed  
thoughts we turn to thee,  
Woven through thy history, gleams  
the charming mystery,  
Of the life of One who came; bearing  
grief, reproach and shame,  
Saviour of the world to be, "God  
with us" by Galilee.

Once along the rugged shore, He  
who all our sorrows bore,  
Journeyed oft with weary feet,  
through the storm or burning  
heat,

Healing all who came in faith, calling  
back the life from death,  
King of Kings from heav'n was He,  
Tho so poor by Galilee.

Wild the night on Galilee, loudly  
roared the angry sea,  
When upon the tossing wave, Jesus  
walked His own to save,  
Calmed the tumult by His will, only  
saying "Peace be still",  
Ruler of the storm was He, On the  
raging Galilee.

Still in loving tenderness, doth the  
Master wait to bless,  
Still His touch upon the soul, bring-  
eth balm maketh whole,

Still He comforts mourning hearts,  
 life and joy and peace imparts,  
 Still the sinner's friend is He, As of  
 old by Galilee.

In this land of Palms, in this land  
 of tropical climate, by the Sea, Jesus  
 performed many miracles. He spoke  
 parables. Here He called and taught  
 His disciples. Here, the people  
 which sat in darkness, saw great  
 light.

From here, Jesus fame spread and  
 multitudes followed Him.

A short distance west of Galilee  
 is Mt. Hattin. It is the Mount upon  
 which Jesus preached the greatest  
 of sermons, "The Sermon on the  
 Mount" as recorded in Matt. 5, 6 &  
 7. In this sermon we have the be-  
 attitudes, the Lord's Prayer and the  
 Way of Life.

South of Mt. Hattin, but near the  
 Sea, is Mt. Tabor, referred to in a  
 former chapter. East of the Sea  
 is a mountain near the ruins of the  
 ancient city of Gamala. On the slope  
 of this mountain, Jesus fed the 4,000.

North of this mountain and at the  
 northeast shore of the Sea is another  
 mountain, on the slope of which,  
 Jesus fed the 5000, Matt. 14:13-23.

It was at the Sea of Galilee where  
 Jesus warned His disciples of the  
 leaven of the Pharisees.

Endless words could be written  
 regarding the Sea of Galilee and its  
 Biblical significance. It is a most  
 beautiful place to travel to. It is well  
 worth seeing and lingering by.

With reluctance, we had to leave  
 it and its environs. We learned a  
 lot. We enjoyed our visit there.  
 We were infilled with things Spir-  
 itual.

After boarding our sightseeing  
 cars, we left the Sea of Galilee late  
 in the afternoon. We passed back  
 through Tiberias and wound our  
 way over the mountains to the city  
 of Haifi.

## **TOURING THE HOLY LAND**

Chapter 72. Haifi, Mount Carmel  
 and Tel-aviv.

Leaving Tiberias, after a very  
 interesting tour along the shores of  
 the Sea of Galilee, our next destina-  
 tion was Haifi. Haifi is approxi-  
 mately thirty-five miles straight west  
 of Tiberias.

Our route took us over very wind-  
 ing and hilly roads. One can not  
 imagine how rough most of Pales-  
 tine is. After an hours drive, we ar-  
 rived in Haifi. While Haifi is a very  
 important city of Palestine today, it  
 is a comparatively new city. It is  
 not included in the list of Biblical ci-  
 ties as it is not mentioned in God's  
 Word.

Haifi has a beautiful setting. It  
 lies along the Mediterranean Sea  
 and at the foot of Mt. Carmel. As  
 we drove through it, we were im-  
 pressed with its modern touch.  
 Nearly all of the Biblical cities cling  
 to ancient ways and methods. Haifi  
 is modern. Principally, because it  
 is a city whose founding and growth

is dated since Christ's birth.

It is electrically lighted like any of our modern cities in the States. Its streets are paved and wide. Its buildings are designed in conformity with modern architecture. It is a seaport city and is busily engaged in commerce with the remainder of the world. We enjoyed our visit there.

From Haifi, at the edge of the Mediterranean Sea, Mount Carmel rises to a height of seventeen hundred twenty-five feet at its highest. Its ridge is twelve miles in length. It has its beginning at the Mediterranean Sea and abruptly ends in the hills of Samaria. It divides the Plains of Sharon on the south from the Valley of Esdraelon on the north. Its highest peak is approximately four miles from its east end at the little village of Es-fieh.

It was near dusk when our guide ordered our drivers to take us up on Mt. Carmel. The road from Haifi to the vantage point where they took us is very winding and up many steep grades. We drove considerable distance, but once on top, we could look down over an abrupt precipice, and there, nestled below us, was Haifi.

By the time we reached the top, it was nearly dark. As we looked down over the city, the thousands of electric lights glistened like jewels. Its long streets were clearly outlined, bordered by rows of street lights on each side. Different col-

ored electric signs added to the attraction. Back of the city, the shades of night were falling on the blue Mediterranean. Out on these waters, the lights of a dozen or more ships were piercing the darkness. The sight was beyond description in words.

We could hardly fully realize we were actually on Mt. Carmel. To add to the sensation, we were made aware of what took place on this mountain during Bible times. It was on Mt. Carmel, where God working through Elijah, proved to the people the difference between worshipping the true God and worshipping Baal.

As a result of God being with him, here on Mt. Carmel, Elijah took twelve stones and set up an altar. He laid the sacrifice on the altar and poured twelve barrels of water over it. He then prayed unto God. As a result of God's power, the altar, the sacrifice, the water and the dust was completely consumed.

The prophets of Baal offered sacrifices, but nothing happened to his sacrifices. The people recognized the Lord as God. The prophets of Baal were slain.

Many other interesting events took place on Mt. Carmel or in connection with it.

We lingered on the Mount as long as time would permit. We were sorry that we could not be there in the daytime. If we had been, we could have had a broader view of the surrounding area. However, we

would have missed that night view of "a little bit of Heaven". While on Mt. Carmel, we felt close to God. Knowing we were on the mountain where God so wonderfully showed unto man His power, we could not help but thank Him for such blessings. We felt more responsible to try to live a life acceptable to Him, that we might not be found wanting on the day of Judgment.

Leaving Mt. Carmel, we motored to Tel-aviv, which is approximately fifty miles southwest of Haifi and also lies on the Mediterranean. We were extremely tired and exhausted by the time we arrived there. It was late in the evening and we had had a big and hard day. Our minds were crammed with thoughts and information received during the day. Yet, we were not ready to retire. We were lagging in writing our notes which had to be brought up to date. Our laundry was needing to be worked on. We had not written home for a day or two. We were exhausted, and our physical bodies were ready for bed. Because of the urgency of what we had to do, our beds would have to wait.

In addition to the weariness of our bodies, underneath the excitement of the day, we had a pulling pang at our heart. This day concluded our tour of Palestine, the Land of the Bible. The next day we were scheduled to fly out of the Land as we flew into it.

Upon arriving at Tel-aviv, our

guide took us to the Hotel Yarkon. This proved to be a modern Hotel. It was one of many such hotels in a long row. They were all filled to capacity. Had our guide not made previous reservations, we would have had difficulty in finding overnight accomodation in Tel-aviv.

After entering the hotel, the clerk showed us the rooms assigned to us. Bro. Ebling and I shared the same room, as we did on the entire trip. We were assigned seats side by side on the plane, trains, sightseeing cars, and usually were seated side by side when we ate our meals. So it was in Tel-aviv.

We moved our luggage into our rooms and took time to clean up a bit before meeting in the large dining room for our evening meal.

We were all seated around one large table, all very tired and weary. We were about to eat our last full meal in Palestine. We really regretted that fact. By this time, the eleven who had met in New York City as strangers, were tied together very closely, having shared many experiences as well as dangers. It seemed like we had known one another for many years.

After making the best we could of the meal served, we had our usual round table discussion, both regarding the events of the day, and in general, concerning our entire tour of Palestine. We expressed ourselves, one in accord with the other, that what we experienced together

on this tour would be long remembered. We closed our discussion with worship and went to our room.

It was quite late, but very necessary that we do some laundry before retiring. This was usually necessary before retiring. Often, we had to wash our clothes with cold water. Occasionally, we had warm water. The only soap we had was what we carried with us from home. It was practically all and we had to be very sparing with it. We still had a few days before reaching the United States.

We decided that it was important that we write our notes up to date. This was no simple task at any time. During the day, while traveling, hearing the guides explain and seeing with our own eyes, we had to make sketchy notes. Then, at the end of the day, we wrote them complete. This way, we would not forget. Too, we compared notes to be sure each had a complete set. This evening we had a major job on hand.

Not to be neglected was letters to the home folks, days overdue. We felt since we were leaving Palestine, we should write this one time more.

Around midnight, after having our own private worship, we went to bed, very, very tired. It felt wonderfully good to lie down, but sleep was not to be had. It was New Years eve, 1952, and the city of Tel-aviv was putting on a first class celebration. So was this Hotel. Inside and

outside the noise and commotion was nearly intolerable. This din, along with over-taxed minds, was not inductive to sleep and rest.

Many times during the hours we lay awake, Bro. Ebling and myself expressed to each other the thought that we were thankful it did not take drunken hilarity to satisfy us. We felt such celebrating was not pleasing to God, and, why, in the Holy Land, would anyone want to celebrate the in-coming of a New Year as they did. Try as we would, we could not sleep. Our guide had told us we would be called at 2:30 in the morning and we knew that our rest would be short at the best. We were unable to shut out the noise and consequently, did not fall asleep.

At exactly 2:30, we were called to arise and pack up. It was hard to do, but it was necessary. For ten days or more previous, packing had become a huge task. We had acquired many articles and most of our luggage was to the bursting point. Not to help matters any this particular morning was what to do with laundry that did not have sufficient time to dry.

After a lot of planning and scheming, we finally got packed up to leave. We met the remainder of our party in the lobby, only to learn the most of them had the same kind of a night and the same damp laundry to take care of.

We were a somewhat sorry look-

ing group when our guide announced that our TWA bus was waiting at the door to take us to the Lydda airport.

to be continued,  
Paul R. Myers  
Box 117, Greentown, Ohio

### TO THE HILLS

Up to the hills in Galilee,  
Where multitudes gathered by the sea,

And Jesus fed with bread and meat,  
All the throng about his feet.

There on the grass as they sat down  
To receive from Him who wore the crown

The blessing. He had then in store,  
While too little. He added more.

Up to the hills from the valley of strife,

Away from the toilsome weary life,  
Let us turn to Him that is true,  
And see what He has for me and

you.

In the valley of toil and care,  
With all the weary ones plauding there,

Look to the hills for strength and might.

Who giveth to all that walk in the light.

Down in the valley with outstretched arms

While the world is flaunting its charms

Where multitudes are in the sway,  
Yet God is calling up this way.

To the hills to the hills from battle and strife

With Him who is waiting to give thee life

Up to the hills there on the sod,  
Where we may rest alone with God.

Up to the hills of calvary  
Jesus bore the rugged tree,  
Willing to die upon the cross  
To save us from eternal loss.

Thence from the hills he was taken away

Ascending to the Father in glorious array,

Opening the way to a better land  
Where we may reign at God's right hand.

Composed by

A. B. Van Dyke  
709 S. 11. St., Goshen, Ind.

### IF CHRIST SHOULD COME TONIGHT

Martha Snell Nicholson

Is my house set in order  
If Christ should come today?  
What tasks would be unfinished  
If I were called away?

Suppose an angel told me  
At early morning light,  
"Your Lord will come this evening,  
You shall go home tonight!"

Would ecstasy be clouded  
By thought of work undone,  
The seed I might have scattered,  
The crowns I might have won?

The soul I meant to speak to,  
 The purse I mean to share,  
 And O the wasted moments  
 I meant to spend in prayer!

The weight of unsaved millions  
 Would press upon my heart,  
 In their death am I certain  
 That I had not a part?

And such a few short moments!  
 In which to set things right!  
 How feverish I'd labor  
 Until the waning light!

O slothful soul and careless heart,  
 O eyes which have no sight,—  
 Work, lest you reap but vain re-  
 grets!

Your Lord may come tonight!

Door Bell News

Sel. by Sister Ethel Beck.

### STAY IN THE BOOK

When you're gathering up material  
 For that sermon you will preach;  
 Don't you know you really have it  
 All combined within your reach?  
 Where in clippings, books or papers,  
 Commentaries, could you look,  
 And find answers for life's prob-  
 lems?

Why not Just "stay in the Book"?

There's confession and believing,  
 Romans eight and nine and ten;  
 With acknowledgement, forgiveness,  
 And new life for sinful men;  
 In the "Comfort of the Scripture"  
 What exceeds Psalm ninety-one?  
 Covered by His wings, His feathers  
 When a weary day is done!

It's a book of rules, not grievous  
 It's a book of power and grace;  
 Promises and truth and armor  
 For to run the Christian race,  
 It's the rod, the staff, the scepter  
 It's a fortress made secure,  
 For the hungry, Heaven bound trav-  
 eler

Bread and water always sure.

Oh! how often there are sermons  
 Got from here and got from there;  
 Somehow lacking in the Spirit  
 Of the message they should bear,  
 Take God's word and analyze it,  
 Study, search, and pray and look,  
 You will get the sermon Brother".  
 If you'll just "Stay in the Book".

Selected by Lulu M. Kesler.

### FOXES CHRISTIAN MARTYRS

Power of the Inquisition in Spain  
 The Story of Galileo

The most eminent men of science  
 and philosophy of the day did not  
 escape the watchful eye of this cruel  
 depotism. Galileo, the chief as-  
 tromer and mathematician of his  
 age, was the first who used the tele-  
 scope successfully in solving the  
 movements of the heavenly bodies.  
 He discovered that the sun is a cen-  
 tre of motion around which the earth  
 and various planets revolve. For  
 making this great discovery Galileo  
 was brought before the Inquisition,  
 and for a while was in great danger  
 of being put to death.

After a long and bitter review

of Galileo's writings, in which many of his most important discoveries were condemned as errors, the charge of the inquisitors went on to declare, "That you, Galileo, have upon account of those things which you have written and confessed, subjected yourself to a strong suspicion of heresy in this Holy Office, by believing, and holding to be true, a doctrine which is false, and contrary to the sacred and divine Scripture—that the sun is the centre of the orb of the earth, and does not move from the east to the west; and that the earth moves, and is not the centre of the world".

In order to save his life, Galileo admitted that he was wrong in thinking that the earth revolved around the sun, and swore that "For the future, I will never more say, or assert, either by word or writing, anything that shall give occasion for a like suspicion". But immediately after taking this forced oath he is said to have whispered to a friend standing near, "The earth moves, for all that".

#### **Base Method of the Inquisition**

Promise of pardons and favor were usually held out by the inquisitors to all who confessed, voluntarily, any secret fault they might once have committed. But whoever put himself in their power by such a confession found their promises of pardon to be but a snare to catch the unwary. The following account will serve as an example of

this, out of many that are recorded.

A Spaniard named Antonius de Vega, deceived by the professions of sympathy and kindness which the inquisitors professed for those who voluntarily confessed their crimes before the holy tribunal, admitted that at a former period of his life he had been of the opinion that a man might be saved without confession and absolution. This error, however, he had long since renounced, and he therefore begged the promised forgiveness from the judges of the Holy Office. But to his astonishment and horror, he heard the lords of the Inquisition order him to be confined immediately in one of the dungeons prepared for heretics. After three years imprisonment, the miserable confessor was condemned to appear at an auto de fe, after which his property was confiscated, and himself banished.

Even the death of a prisoner was no barrier to the fury of the Inquisition, or the grave an asylum against its persecutions. His tomb was violated, his bones burned, and his children deprived of their inheritance. Many instances are recorded of this inhuman act having been done; the chief motive of the holy tribunal in thus waging war upon the dead, being of course, to gain possession of their property.

During the reign of Philip II, the power and insolence of the inquisitors daily increased, and the king-

dom of Spain literally groaned under their oppressive yoke. Philip III, was no less bigoted, superstitious and cruel than his father, nor were the succeeding kings, during a period of one hundred years, any more enlightened or human.

#### **Decline of the Spanish Inquisition**

Philip V. was succeeded by Ferdinand VI, during whose reign of thirteen years no great public auto de fe was held, and in all that time but ten persons were burned alive. The Inquisition was becoming less active and less powerful. Education began to be a little more general, and the circulation of good literature, made possible by the printing press, aided in dispelling the dark cloud of superstition and cruelty which had so long brooded over this gloomy, bloodstained land. The Inquisition continued as an institution, however, until the invasion of Spain by Napoleon Bonaparte in 1808; and the abdication of the throne by Charles IV, in favor of his son Ferdinand VII, gave it a fatal blow. In that year Napoleon suppressed the Holy office at Chamastin, near Madrid; and acting under the directions of Joseph Bonaparte, Lloriente burned up all the criminal records and books of the Inquisition, excepting those which belonged to history.

On the 22d of February 1813, the Cortes-general of the kingdom assembled at Madrid, and having decreed that the existence of the In-

quisition was no longer inaccord with the political constitution which had been adopted by the nation, that assembly finally suppressed the odious institution, and restored to the bishops and civil courts the jurisdiction which they had anciently enjoyed.

Thus ended the tribunal which had oppressed the people of Spain for more than three hundred years, and which had shocked the whole civilized world by its outrageous cruelties, inflicted upon thousands of unfortunate victims.

At a later date an effort was made to re-establish the Inquisition, but it was an institution which, it is needless to say, was not in accordance with the spirit of the nineteenth century—even in Spain; so, although its courts were once re-opened, for a short time, by order of king Ferdinand VII, in 1814, it was with so much lessened authority that its powers for evil were scarcely to be feared.

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### **A DEED AND A WORD**

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A little stream had lost its way  
 Amid the grass and fern;  
 A passing stranger scooped a well  
 Where weary men might turn;  
 He walled it in and hung with care  
 A ladle at the brink;  
 He thought not of the deed he did  
 But judged that all might drink.  
 He passed again, and lo! the well,  
 By summer never dried.

Every day would be Christmas to the  
 happy hearts who know  
 The joy of loving service, and the  
 art of blessing foes;  
 Whose right hand never knoweth  
 the left hand's kindly deeds,  
 Who gathers fruit of unselfed love  
 through meeting human need.

### QUESTIONS FOR DAILY USE

Am I vitally united to Jesus Christ?  
 Am I crucified with Christ?  
 Am I entirely consecrated to Christ?  
 Am I daily receiving grace from  
 Christ?  
 Am I growing in conformity to  
 Christ?  
 Am I a friend to all the friends of  
 Christ?  
 Am I living for the glory of Christ?  
 Am I an honor to the name of  
 Christ?  
 Am I walking in the steps of  
 Christ?  
 Am I breathing the Spirit of Christ?  
 Am I blessing the Church of Christ?  
 Am I bringing sinners to Christ?  
 Am I daily, hourly, always, and in  
 all things, aiming to please  
 Christ?  
 Am I grieved on the account of the  
 dishonor done to Christ?  
 Am I desiring to be with Christ?  
 Am I looking for the advent of  
 Christ?  
 Am I ready for the coming of  
 Christ?  
 These soul-searching lines were

found on the flyleaf of an old book  
 printed in Britain. There is no  
 trace of authorship.

### A ROSEBUD FOR THE LIVING

I would rather have a rosebud while  
 I am here to see,  
 Than have the costliest flowers plac-  
 ed on my grave for me.  
 I would rather have a rosebud a  
 tribute of today,  
 Than have the richest laurels when  
 I have passed away.  
 I would rather have a kindly smile  
 from hearts forever true,  
 Than tears around my lifeless form  
 when earth I've bade adieu;  
 I'd rather have the kindness words  
 that can be said of me  
 Than flattered when my heart is  
 still and life has ceased to be.  
 Then give me a rosebud sweet, a  
 rosebud pink or red.  
 I'd rather have just one today, than  
 millions when I'm dead.

### ADULT SUNDAY-SCHOOL LESSONS

June 6—Gen. Conf. Sun.—Keeping  
 the Sabbath Day Holy. Neh.  
 13:15-31.  
 June 13—Esther Crowned Queen.  
 Esther 2:1-23.  
 June 20—A Conspiracy Against the  
 Jews. Esther 3:1-15.  
 June 27 — Fasting and Prayer  
 Among the Jews. Esther 4:1-17

- July 4—The Courage and Faith of Esther. Esther 5:1-14.
- July 11—Self Exaltation Does Not Pay. Esther 6:1-14.
- July 18—Temperance Lesson—Self control. Rom. 6:1-23.
- July 25—Judgment for the Enemy of the Jews. Esther 7:1-10.

## PRIMARY SUNDAY SCHOOL LESSONS

- June 6—Paul and His Young Helper. Acts 16:1-3; 2 Tim. 1:1-5.
- June 13—Paul's Shipwreck. Acts 27:20-44.
- June 20—Paul Writing Letters in Prison. Philemon 1:1-25.
- June 27—(Review) Missionaries Today. Acts 26:14-20, 2 Tim. 4:7-8, Matt. 28:19-20.
- July 4—What Mary and Martha Learned. Luke 10:38-42.
- July 11—The Woman Who Gave All Her Money. Mark 12:41-44; Luke 21:1-4.
- July 18—The Boy Who Shared His Lunch. John 6:1-14.
- July 25—Dorcas, the Woman Who Helped Others. Acts 9:36-43.

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# BIBLE MONITOR

Vol. XXXII

JUNE 1, 1954

No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## ASCENSION

"When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight, and while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven", Acts 1:9-11.

In these few words we have a true, marvelous and magnificent scene pictured before us. It is no wonder that the disciples stood in awe and amazement for quite some time, no doubt stunned by what they had just seen and perhaps waiting to see what might happen next. Four of the New Testament records refer to this scene but Luke gives us the best description in this book of Acts. Christ had no doubt referred to this event many times when He told His followers to meet Him in Galilee but it is doubtful if any of them even imagined what might take

place there.

When He had spoken these things, no doubt but we have only a few of these things which He spoke on the last few days while here on earth. We do have many important teachings recorded though: that we are to love one another and be concerned about one another, that we will not always be able to do and say what we wish but we will be made to suffer some of the things which He suffered if we are true to His teachings, That we need the guidance of the Holy Spirit and can have it if we wait and submit ourselves to Its will, That many of the things in the future will be hid to us until the time to reveal them but we do have sufficient knowledge and understanding of our Heavenly Father to faithfully serve Him.

The disciples were still concerned about His kingdom here on earth but He did not choose to reveal any more than what He had previously told them. Perhaps His departing advice to them was that they were to be witnesses of Him at all times and at all places. Are we? How? Luke 24:50, tells us that He blessed

them and no doubt calmly and orderly arose toward Heaven. He arose in His spiritual body, with power and incorruption. A corrupt, carnal body could not have entered heaven. The beauty and power amazed the disciples and they do doubt wondered what is going to be next.

However more happened, in fact He had often told His followers that He was going to leave them and just that simply and easily, He did. A cloud so often represents the presence of God with His power, throughout the Bible and here we have it again. Christ was and still is, Mediator between God and man. It is very fitting that God, through the medium of an orderly cloud, should meet Him between heaven and earth. This is one of the glorious scenes of the Bible of which we can never fully grasp its grandeur and meaning.

The disciples were aroused from their stupor by two angels, dressed in white apparel. The question asked the disciples questioned why they stood gazing in question and wondering. That question could be asked any follower of Christ who has just come in contact with a manifestation of the power or presence of God. The life of a sinner, who lacks faith or is disobedient to God's Word is always a question and an uncertainty. One who trusts in God and faithfully tries to serve Him is enlightened, he need not travel in dark-

ness or uncertainty. God has given magnificent promises and they will be fulfilled in God's appointed time and to their fullest extent. We need not question them, we need not wonder at the power, blessings or abilities of God. God will provide, care for us and reward; if we only do our best for Him.

Of all the multitudes who heard and saw the words and abilities of our Saviour, How many saw Him complete His stay here on earth? only a few of the most faithful, humble and true. He is coming again without one doubt or question, who will see Him come? Only those who are ready. His coming will be in like manner, no less glorious, no less amazing and no doubt known to just as few. Are we watching, waiting, ready? This event so encouraged and enlightened the disciples to their opportunities and duties unto Almighty God that they, "Continued with one accord in prayer and supplication". How thrilled are we with all these enlightening scenes from God's Word, how single is our faith? How much time do we spend with God, in prayer, supplication and humble submission unto His will? "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven".

### GRATITUDE

A present was made by a person to a little child who had just learned

to talk. On being asked by its mother the child replied, "I love you". This was the simple feeling of gratitude for the favor received. Love to the benefactor arises from a sense of the kindness that has been conferred. This expands the heart with thankfulness and affection towards the donor.

Gratitude also includes a due and thankful remembrance of benefits received, and a desire to make some return for the favor. If gratitude is due from man to his fellowman, for benefits and kindnesses received, how much more from man to his Maker? When we consider that the Supreme Being does not only confer upon us those gifts and blessings which proceed immediately from his own hand, but also those benefits and kind actions which we receive from our fellow-creatures, there is a double cause of gratitude.

Every blessing and real good that we enjoy, by whatever means it may be conferred upon us, should be considered as the gift of Him, who is the great author of all good and the Father of mercies. It is He that has given us every good that we already possess; and it is from Him that we expect to receive every blessing that we hope for.

When we consider that the favors of Heaven are wholly disinterested, that our Almighty Benefactor aims at no end but the happiness of those whom He blesses, and that that He requires no return from

them but a devout, obedient and thankful heart, how strong is the obligation of love and gratitude to the supreme Fountain of all goodness. Hence gratitude is not only a pleasing and a delightful feeling of the mind, but it is attended with so much inward satisfaction and happiness, that the duty is fully rewarded by the performance of it.

When the Psalmist was recounting the favors and blessings received from the Almighty Father, his mind expanded in humble gratitude so that he exclaimed, "What shall I render unto the Lord for all His benefits toward me?"

Let gratitude in acts of goodness flow,  
Our love to God, in love to man below.

Joseph H. Myers  
Glen Rock, Pa.

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## TRESPASS AND FORGIVENESS

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Luke 17, Christ told His disciples, it is impossible but that offense will come: but woe is pronounced upon him, by whom they come. Offense, offend and trespass are in close relation, they are all three sins. Sin is the transgression of the law (the written Word). We are told the wages of sin is death. "Take heed to yourselves; If thy brother trespass against thee, rebuke him and if he repent, forgive him. If he trespass against thee

**BIBLE MONITOR**

Taneytown, Md., June 1, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

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seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him", Luke 17:3.

We have people who tell us dunkards, you are too strict. When they trespass against one another, we do not give them time to repent, my friend, let us take the Bible and search, to see, how long or how much time God gives us to repent in. It does not say give him a week or six months but, if he sin against thee, rebuke him. In Heb. 4:7, today if you will hear his voice (not tomorrow nor next week) but today if you will hear his voice, harden not your hearts. Another place it tells us, today is the day of salvation, we have no promise of tomorrow, tomorrow may be too late.

Heb. 12, My son, despise not the chastening of the Lord, nor faint not when you are rebuked of Him. The ones the Lord loves He chasteneth (to correct them) and scourgeth (afflict) everyone He receiveth. If you endure chastening, God dealeth with you as with sons; for whose son is he whom the father chasteneth not? But if you be without chastising whereof all are partakers, then are you bastards, and not sons. We have fathers in the flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the father of Spirits and live?

Luke :7, "The scribes and Pharisees watched Him, whether he would heel on the sabbath day, that they might find an accusation against him. He (Christ) knew their thoughts, and said to the man which had the withered hand, Rise up and stand forth. . . . Then said Jesus unto them, I will ask you one thing; Is it lawful, on the the sabbath days, to do good or to do evil? to save life or destroy it? And He healed the man that same hour. Christ speaking to the scribes and pharisees, said, if any of you had as ass or an ox fall in the ditch would you not on the sabbath day, go and pull him out. If you cannot get him out yourself you call others that you get him out before he dies. Did you ever hear preachers who said, come in just as you are, you will be alright. You can have hair shorn or combed

in any fashion, wear gold and pearls, dress in the latest styles and you will be alright. Is that what the written Word teaches? I am afraid we are trespassing on forbidden ground, what do you say?

As fathers and mothers of children, when a babe is born the mother puts on it what it is to wear and it makes no fuss about it. We as older people, born into the church as new-born babes, are told we are to become as little children. The Lord has a garb or I might say the church has a garb that we are required to wear, fashioned according to the scriptures which give us principles how we should appear and what we should not wear. Some say we will not wear what the dunkards put on us, when we are holding up the things which are written in God's Word. Are not those who wear gold and silver, have their hair shorn or combed in the latest fashion of the world trespassing on forbidden paths.

To trespass is sin, sin is the transgression of the law, the wages of sin is death; then why should we not deal with the disobedient before it is forever too late? I will leave that to you to decide, should we not go and tell them of their faults—whatsoever they may be? And then deal with them according to Matt. 18. Paul tells us in I Cor. 5, Put out from yourselves that wicked person. James tells us, Keep the church pure and clean and to keep our-

selves unspotted from the world. The lust of the flesh, lust of the eyes and the pride of life is sin. To follow these lusts or fail to do the things God tells us to do is transgression of God's plan for man.

In conclusion, I beseech you to stand firm and not give way, or fall in line with satan's temptation. The world is full of professors of religion but oh, how few live the life as taught by Christ and His apostles. How many deny self and forsake the pleasures of this sinful world for Christ and the church? We are told when we transgress against a brother and do not ask his forgiveness we transgress against God. Saul was going down to Damascus to persecute the christians there, the Lord met him by the way saying, Saul, Saul why persecutest thou me. Saul had not realized that he was persecuting his Lord. However he did not get stubborn, as some of us do, but said, what will you have me to do. The Lord told him what he must do, if he would obey His will, and He tells us what we must do if we ever expect to reach heaven.

We cannot transgress God's Holy Law and be free. For every sin and transgression receives a just recompense of reward. Just one more warning, I do not want to be misunderstood, I do not mean we cannot forgive the transgressor in six months or a year or more if he asks forgiveness. We cannot hold him

as a brother when we know not the hour that the death angel may call. If he repents we are duty bound to forgive him, for it is not God's will that any should perish. It is the churches mission to get all into the fold by God's way and not by man's way.

Thornton Mellott  
Needmore, Pa.

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## GRACE

### I

I Timothy 1:2, "Unto Timothy, my son in the faith: Grace, mercy, and peace from God and Jesus Christ our Lord." II Timothy 1:2, "My dearly beloved son: Grace, mercy and peace, from God the Father and Christ Jesus our Lord." Titus 1:4, "To Titus, mine own son after the common faith: Grace, mercy and peace, from God the Father and the Lord Jesus Christ our Saviour".

Hebrews 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves. It is the gift of God." God, who is rich in mercy, and for great love, wherewith he loved us. So love is the attribute, and ascribes to grace. John 3:16, "For God so loved the world, (Humanity) that he gave his only be-

gotten Son that whosoever believeth in him should not perish, but have everlasting life."

I John 4:7-8,11, "For love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. Beloved, if God so loved us, we ought also love one-another." I John 4:19,21, "We love him because he first loved us. And this commandment have we from him, That he who loveth God, loves his brother also."

Matthew 22:37,38,40, "Thou shalt love the Lord thy God with all thy with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandment hang all the law, and the prophets." Is it possible that we can please the Lord, by not obeying these commandments?

I Peter 1:3,8-9,18-19, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Whom having not seen, ye love, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls. As obedient children not fashioning yourselves according to the former lusts in your ignorance. It is written, be

ye holy, for I am holy. Ye were not redeemed with corruptible things, as silver and gold. But with the precious blood of Christ, as of a Lamb without blemish and without spot." We are saved by grace, if we accept the offered terms. Then are we his workmanship, created in Christ Jesus unto good works. Which God hath before ordained that we should walk. God, who is rich in mercy, for his great love wherewith he loved us. That at one time we were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and the household of God. Is this not grace indeed? It is love beyond our apprehension.

John 15:13-14, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

I Peter 1:13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." I John 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that

is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth away and the lust thereof; but he that doeth the will of God abideth forever".

I Corinthians 7:31, "For the fashion of this world passeth away". Romans 12:2, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God". If ye love me, keep my commandments, Romans 13:10, "Love worketh no ills to his neighbor; therefore love is the fulfilling of the law". For Christ is the end of law for righteousness to every one that believeth. Whosoever of you are justified by the law, ye are fallen from grace, a sad condition indeed. For in Jesus Christ, circumcision availeth not any thing, but faith which worketh by love.

The word grace meaning; a divine favor. Love manifested. Goodness. A saving divine influence, allowance or privilege granted without obligation. Favor or goodwill. Kindness or love, a gracious welcome. Perfect love. A desire for the well being or comfort of others. The Lord is longsuffering, and of great mercy. Their is no word in our language precisely synonymous, with mercy, mercy and grace are closely related. Mercy is a distinguishing attribute of the supreme being. The act of

sparing. Having compassion. Tolerant kindness, or longsuffering. The Lord is longsuffering, and of great mercy.

Psalms 103:2, 3, 4, "Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving kindness and tender mercies". For as the heaven is high above the earth so great is His mercy toward them that (fear and obey) him. Psalms 145:8-9, "The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works". Psalms 85:10, "Mercy and truth are met together; righteousness and peace have kissed each other."

Psalms 23, The Lord is my shepherd: He restoreth my soul: He leadeth me in the path of righteousness for his name sake. James 2:13, "For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment". Ye have heard of the patience of Job, and have seen the end of the Lord". That the Lord is very pitiful, and of tender mercy. Let not mercy and truth forsake thee. Hymn.

Depth of mercy, can there be  
Mercy still reserved for me,  
Can my God his patience forbear

And the chief of sinners spare,  
We have long withstood his grace,  
And provoked him to his face,  
Would not hear his gracious calls:  
Grieved him by so many falls,  
When he, (The Comforter) is come  
he will reprove the world of sin,  
and of righteousness, and of  
judgment.

When he the Spirit of truth is  
come, he will guide you into all  
truth.

The Comforter, which is the Holy Ghost, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Romans, 5:19, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous". For if through the offence of me many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. What shall we say then? Shall we continue in sin, that grace may abound? God forbid.

Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also walk in newness of life. He bowed his head forward on the cross when he gave up his natural life. Therefore our baptism must

be forewards, and all our activities in the natural and Spiritual life should be forward and upward toward the mark for the prize of the high calling of God in Christ Jesus. We should love him, because he first loved us. Giving his life and blood, on Calvary's cross for our sins, though we were not yet born, and for all humanity from creation of man to the end of time.

#### Hymn

Teach me all thy steps to trace,  
Strong to follow in thy grace,  
Ever new that joy will be,  
Loving him who first loved me,  
With a childlike heart of love,  
At thy bidding may I move,  
Prompt to serve and follow thee,  
Loving him who first loved me,  
Saviour: Teach me day by day,  
Love's sweet lessons to obey,  
Sweeter lessons cannot be,  
Loving him who first loved me,  
Thus may we rejoice to show,  
That we feel the love we owe,  
In obedience be that joy  
Of his love who first loved me.

Wm. N. Kinsley  
Hartville, Ohio

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#### NEWS ITEMS

##### MECHANICSBURG, PA.

The Mechanicsburg Congregation held our Lovefeast Saturday, May 8, At 2 P.M. we sang hymns 223 and 2 after which our Elder opened the services. Bro. Ammon Keller brought a message from Matt. 5:1-

12 and Bro. D. K. Marks from I John. After hymn 323 Bro. Keller and Bro. Clayton Weaver spoke on the examination service.

At 6:30 fifty-eight surrounded the Lord's table with Bro. Ebling officiating. Bro. Keller opened the services with John 14:15-20. Bro. Fahnstock closed the services. Sunday morning Sunday-School opened at 9:30, after which Bro. Walter Cocklin conducted the opening services. Eld. H. E. Demuth brought a message from I Cor. 9 and Bro. Weaver spoke on the subject "Ye are bought with a price."

After this Spiritual food we were fed temporally before separating for our homes. We certainly enjoyed many of God's blessings and may we have an interest in your prayers. May God bless each one of you.

Harry L. Junkins, Cor.

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##### NEWBERG, OREGON

The Newberg Congregation held our Lovefeast on April 24. We were happy to have Bro. and Sister Elmer Ruff, Bro. and Sister Harvey Ruff and two daughters of the Pleasant Home Congregation, Ceres, Calif.; Bro. Charles Inks and wife and Mrs. Williams of Wenatchee, Wash.; Bro. and Sister Chesterman and three children of Springfield, Ore.; all with us for these services. We had a very spiritual meeting. It was encouraging to have these visiting Brethren and Sis-

ters with us. May God's blessing be with all.

Sister Ida Myers, Cor.

### SWALLOW FALLS, MD.

We met in Council meeting Saturday, March 27, at two P. M. After hymn 385, Bro. George Dorsey read Gal. 6 and led in prayer. Our Elder, Ray S. Shank then took charge of the meeting. Delegates to District Meeting were elected. Several other items of business were disposed of in a christian manner.

We are sorry to note that we lost another member by death, since our last report. We were glad to have Bro. Shank stay over with us and preach for us on Sunday morning.

Ruth M. Snyder, Cor.

### ILLNESS

Bro. Ora Heisey of the Englewood Congregation, underwent an operation on May 12. He desires the interest of the Brotherhood in prayer. The operation was a success and he is improving as well as can be expected. His address is R.R., Bradford, Ohio.

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### CHARLES C. SINES

Son of Henry and Susan Sines was born at Oakland, Md., June 18, 1876 and departed this life March 19, 1954 at the age of 77 years, 8 months and 1 day.

He was united in marriage to

Mary Vansickle, who departed this life a number of years ago. He was also preceeded in death by three brothers and three sisters. He leaves to mourn his departure one brother, William Sines, Morgantown, W. Va., and many nieces, nephews and friends.

Early in life Bro. Sines united with the Church of the Brethren, and in 1944 transferred his membership to the Dunkard Church at Swallow Falls, Md. To which faith he was a faithful member until the Lord saw fit to call him home. May our loss be Bro. Charley's gain.

Funeral services were conducted from the Pine Grove Church of the Brethren by Eld. Jonas Broadwater assisted by Eld. Z. L. Mellott. Interment was in the family cemetery on the Henry Sines farm.

O'er lifes sea in yon blest city  
There's a home for everyone  
Purchased with a price most costly  
'Twas the blood of God's dear Son.

Here we've no abiding city  
Mansions here will soon decay  
But that City of God built firmly  
It can never pass away.

I have loved ones in that city  
Those who left me years ago  
They with joy are waiting for me  
Where no farewell tears e're flow  
Jesus whispers sweetly to me  
Heaven is yours when earth is past.

Ruth M. Snyder, Cor.

## OBITUARY

Sister Hannah Elizabeth Early, daughter of Josiah and Sarah Ann Early, was born in Guthrie County, Iowa, on January 15, 1873, and departed this life at her home in Panora, Iowa, April 18, 1954, aged 81 years, 3 months and 3 days. Her entire life was spent here with the exception of one year that was spent in Rogers, Arkansas in 1904. After coming from Arkansas the family located in Panora in the present home. Her entire family had passed on and for the past twelve years she had been alone with the exception of loving nieces and nephews who tried to help make her life happy.

She took seriously ill on February 22, 1953 and was taken to the Guthrie County Hospital where she spent several weeks.

She was a charter member of the Dunkard Brethren Church at Yale, and was a faithful member until death. She leaves to mourn her passing six nieces and one nephew.

Funeral services were held from the Jennings Funeral Home in Panora in charge of Bro. W. S. Reed assisted by Bro. Joseph Flora.

Sister Ethel Beck, Cor.

## TOURING THE HOLY LAND

Chapter 73. Tel-aviv to Athens

We boarded our TWA bus and under the watches of our Heavenly Father, under a starlight and moon light night, and with considerable

regret to have to leave such inspiring Biblical places, we departed from Tel-aviv for Lydda airport.

Lydda lies nine miles southeast of Tel-aviv, on the road from Tel-aviv to Jerusalem. It lies thirty-two miles northwest from Jerusalem and ten miles south of Antipatris. Lydda originally bore the Hebrew name of Lod. In Acts 9:32, this city is called Lydda, in connection with Peter's healing of Aeneas.

Lydda was burned to the ground when Cestius Gallus marched against Jerusalem. It was quickly rebuilt. During the change of names which took place under Roman dominion, Lydda became known and identified at Diospolis. Later, its name was changed back to Lydda.

Lydda is a Mohammedan city. It is busy and prosperous. Its inhabitants live in small houses, lacking the modern touch. One of the few modern airports in Palestine is located here.

Our plane was scheduled to leave Lydda airport at 6:00 A. M. We arrived at the airport quite early, but by the time we went through customs, had our passports, checked, etc., we had very little time to wait.

During this time we had an early morning snack at the airport restaurant: We often heard expressed, the axiom "The early bird gets the worm". This morning we had to compete with the birds for our breakfast. We were seated at one long table. While waiting for our

eats to be served us, birds, possibly starling or sparrows, flew in through the unscreened windows, directly onto the table. They lit on the cream pitchers and served themselves. They quickly ate whatever crumbs were left on the table. They made out alright, but when they flew away they took our appetites with them. No one cared to eat, not knowing, if the birds had open access to the tables, what might be permitted in the kitchen.

We boarded our plane at 5:55 A.M. Promptly at 6:00 P.M., we took off. As the wheels of the plane left the earth, we were making our farewell bid to the land in which Jesus lived and taught. It was hard to give up. We had many spiritual inspirations while in the Holy Land and now it seemed like we had to sacrifice considerable in leaving it.

Too, we were a bit skeptical, well remembering that the last plane we were in, made a forced landing at Gilgal. Our minds began to wander in the direction of home. It seemed like a large undertaking to have to fly so many, many miles back home.

We were scheduled to make several stops, before arriving in Shannon, Ireland.

After leaving the Lydda airport, the pilot announced that we would fly at 16,500 foot altitude and that we would have about a three hour flight to Athens, Greece. It proved to be a very nice flight. Oftentimes,

we could see beautiful mountains. Occasionally, we saw cities nestled at the foot of these mountains.

On nearly every flight, considerable time was spent in filling out questionnaires. Such was the case on this flight. We had to list our passport number, our point of departure, our destination, how much money we were carrying, in what form, how much we spent in the country we just left and many, many more questions.

In addition, on this flight we were required to list in their proper order and day, the various places we were, since the day we left the United States. With writing our notes to date and a letter home the three hours passed quickly.

On this flight, we were served a very substantial breakfast. We took a few pictures out the plane window. The clouds, the bright sky and the blue Mediterranean made a natural setting for colorful pictures.

As we flew along so smoothly, we visited each other on the plane. We exchanged views and expressions regarding our impressions of Palestine. We were busy every minute. Time passed so quickly, we were quite surprised when we were notified to adjust our safety belts for the landing at Athens.

As we came in over Athens, we were amazed at the immensity of the city. When we first spotted it from the air, it looked like a small playground. As the plane let down

and we got near and nearer, it grew larger and larger. It spreads over a big area. Its streets are long and straight. Within the city are several sizeable mountains.

The bird's-eye view which we had registered strongly in our minds, whenever we read a news item in the paper, originating from Athens, we have a clear mental picture of the city, as seen from the air now.

On New Year's morning, 1952, at 9:45 A. M., we landed at Athens, Greece. Following chapters will give an account of our sight-seeing in Athens.

#### Chapter 74. Athens, Greece

We landed at Athens on our way to Palestine. We did not do any sight-seeing then. Now we were to tour this old and interesting city. The conductor of this tour hired local guides and sight-seeing cars and we were shown the city.

Athens is the capital of Greece. It was founded by Cecrops in the year 1556 B. C. Thus, we see this city is very old. It was the seat of Greek learning, as well as the seat of Greek literature. The inhabitants were very zealous in worshipping gods and idols. In Biblical times, the city was full of altars, temples and sacred places. Paul, in Acts 17:22, in connection with their worship, said, "they were too superstitious".

This city is presently called "The eye of Greece". Also, "The Mother

of Arts and Eloquence". Many students go to Athens to finish their education in the arts and sciences.

The streets of Athens are paved and the newer streets are wide. They run in a straight course and looking upon them from a high elevation, they seem to be endless in length. Nearly all the buildings are stone and masonry. Modern buses and taxicabs handle the commuters.

In order to better understand the references made in God's Word regarding Athens, a few words describing its terrain may be helpful. There are four hills or small mountains which rise to a moderate height, lying wholly within the city. To the northeast is the celebrated Acropolis, or citadel, being a square craggy rock. Directly west of the Acropolis is a second hill of irregular formation called the Areopagus. To the south rises a third hill, called the Pnyx. To the south of the Pnyx is another hill called the Museum.

We were highly impressed with what we saw of the remains of the Acropolis. Being on a hill, its location commands a great view of the city. Dotted over it are many ruins of once beautiful and costly buildings. As we moved from place to place, over and around these ruins, we were made to wonder why so much devastation.

Here we could see what appeared to be evidence of idolatrous worship. These ruins spelled worship to the masses who failed to worship the

true and living God, but chose, rather, to worship idols and images. They worshiped something created rather than the Creator.

What the actual cost may have been in hand labor, stone work, carvings, etc., to originally erect all the buildings that at one time stood on this mountain, as evidenced by the many ruins now remaining, is unestimable. The entirety remains as a memorial to idolatrous worshippers.

Opposite the western end of the Acropolis is another rocky height called the Areopagus. It terminates in a precipice over against the Acropolis.

Bible students identify the Areopagus as Mars Hill, referred to in God's Word in connection with the life and teachings of the Apostle Paul.

In ancient times, a court for the trying of criminal cases called the Areopagus held its hearing here at night, in the open air.

Mars Hill is of solid stone formation. Sixteen original stone steps, cut from solid rock; lead the traveler the last few feet to the top. Once on top, many points of interest are pointed out by the guides. Near is the massive Acropolis. Looking out over Athens, here and there can be seen many huge stone columns, pillars, etc., all that presently remain of once prominent and ancient public buildings.

According to tradition, this Hill

was called Mars Hill (Ares), because the God Ares was presumably brought to trail here.

The Christian has different interests here. From the top of this Hill, the Apostle Paul delivered his very memorable address to the men of Athens, Acts 17:22-31, his subject being, "To the unknown God". He was aware that they were worshipping every God known unto them. In their superstition, and to be sure they missed none, they erected an altar with the inscription, "To the unknown God". The one they ignorantly worshiped, Paul declared unto them.

Paul disputed daily in the market or Agora, Acts 17:17, which was located south of the Areopagus in the valley lying between Mars Hill and the Hills of the Acropolis, the Pnyx and the Museum.

On Mars Hill, after Paul preached that wonderful sermon, some mocked, some procrastinated, yet others believed. Acts 17:22 states Paul stood in the midst of Mars Hill. All about him was evidence of idolatrous worship. He did not shun to declare the true Gospel, even while being surrounded by many known to be unbelievers. As a result, some believed. We should be willing to preach the Word for the few that will and do believe.

Read Acts 17:34. Because Paul preached the Word, Dionysius and a woman named Damaris and others believed. Thus, when Paul took his

departure, he had the satisfaction of knowing that his preaching on Mars Hill was not all in vain.

We should be willing to do the same whenever opportunity presents itself. If we sow the seed, it will not all be in vain.

Paul was wonderfully stirred, when he saw that the city was given wholly to idolatry. He had an opportunity to preach the true Gospel to those so badly in need and he made good use of it.

Our party went to the very top of Mars Hill. We were greatly thrilled to be where the Apostle Paul was known to have preached. We were afforded the blessing of actually being at the exact spot referred to in God's Holy Word. How our hearts would have rejoiced if Paul could have appeared and preached to us.

Elsewhere, we were given the privilege of having worship. However, on Mars Hill, we were not permitted, due to the fact that the top area is small and there are many, many visitors coming and going continually. Coming down from Mars Hill we felt more responsible to preach the Word as Paul instructed Timothy, "Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine, 2 Tim 4:2. That was his advice to Timothy. The would be his advice today to each minister of the Gospel."

We visited other places in Athens,

but bearing no importance, Bibically. In Athens we enjoyed the warmest weather of any place on the entire tour.

Our guides returned us to the airport. Thus far on the tour, our eleven had been together. Here one left the party. He was continuing by himself to Norway, Sweden, Denmark, Germany, etc. We had a lump in our throat as we bid him goodbye. We was reluctant to have the party broken up. His plans called for further travels while our plans called for continuing homeward. Before separating, we had worship together.

Our stay in Athens was brief, but very, very educational. There we saw history of the past, we saw the present and regarding sculpture and the arts, possibly a bit of the future.

We boarded our TWA plane midafternoon. Our next scheduled stop was Rome.

to be continued,

Paul R. Myers

Box 117,

Greentown, Ohio.

## OUR CHURCH

(Since a number of persons are inquiring about the history, faith and practice of our church; and since, our young people at least, should know something of our history, we have been endeavoring at intervals to gather some of this history of the faith and practice which the Dunk-

ard Brethren are attempting to carry on as the Faith of the Gospel. Down through the ages a number of capable writers have preserved this history for our enlightenment and we attempt to select from their writings as occasion permits).

The Brethren are a body of Christians, whose faith and practice are not generally known outside of their immediate localities. The errors in the books that attempt to describe various faiths have been both numerous and lamentable. Starting with Buck's "Theological Works" and ending with the ponderous encyclopedias and standard dictionaries, error after error is found, and the faith and practice of the church have been greatly misrepresented. The statements that the Brethren are celibates, that they discourage marriage, that they do not marry outside of their own fraternity, that they keep the seventh day Sabbath, that they live in communities, and other similar errors, set forth in books, always have been misleading.

## HISTORY

Ever since the decline of Primitive Christianity in the early age of the church, God has had a people who protested against the departures from the usages of the apostolic church. The Brethren come in this line of succession, and the movement which resulted in their closer organization grew out of the great

religious awakening which occurred in Germany during the closing years of the seventeenth century, when large numbers, becoming dissatisfied with the lack of spirituality in the State Church, withdrew from its Communion and met together for the worship of God.

They were called Separatists, or Pietists, and among them were to be found such men as Jacob Philip Spenner, Herman Francke the founder of the Orphans' Home and School at Halle, Ernst Christian Hockman, Alexander Mack, and many other earnest, pious men whose names have become historical. The Pietists were bitterly persecuted by the Reformed and Catholic churches, and were driven from place to place until finally Count Cassimir, of Witgenstein, opened a place of refuge for the persecuted brethren in his province. Here, in the village of Schwartzenu, Alexander Mack and others, similarly minded, met together to read and study God's Word. They mutually agreed to lay aside all existing creeds, confessions of faith, and catechisms and search for the truth of God's Book, and having found it, to follow it wherever it might lead them. They were led to adopt the New Testament as their creed and to declare in favor of a literal observance of all the commandments of the Son of God.

In 1708, a small company, that is to say eight souls, repaired to the

river Eder and were buried with Christ in baptism, triune immersion being the mode used. The church was organized, and Alexander Mack was chosen as its first minister, but he has never been regarded as the founder of the church. The Brethren claim to follow only Christ, and as they accept His Word as their rule of faith and practice, the claim is well founded. The infant church increased in numbers rapidly, but even in Witgenstein their peace was soon disturbed, and although they lived peaceful and harmless lives, the hand of persecution was laid heavily upon them. Mack, in company with Hockman, preached the Word of Truth in many parts of Germany, visiting Holland also. Here they met and formed the acquaintance of William Penn, who was at that time much interested in his colony in the new world. The Brethren were invited to settle in Pennsylvania, and as they were sorely persecuted, the invitation was accepted.

In 1719 they commenced emigrating to America, and in less than ten years the entire church found itself quietly settled down in the vicinity of Germantown and Philadelphia. From this nucleus, formed in the New World, the church spread southward and westward.

### FAITH AND PRACTICE

The Brethren hold the Bible to be the inspired and infallible Word of God, and accept the New Testa-

ment as their rule of faith and practice. In the subtleties of speculative theology the church takes but little interest. She is chiefly concerned in giving willing and cheerful obedience to the plain, simple commandments of Christ Jesus. The Brethren are, in every respect, evangelical in their faith. They believe in the Trinity, in the divinity of Christ and of the Holy Spirit, and in future rewards and punishments. Faith, repentance and baptism are held to be conditions of salvation. These three constitute true evangelical conversion, and upon them rests the promise of forgiveness of sins and the gift of the Holy Ghost.

### BAPTISM

Baptism is administered by triune immersion. After being instructed in the principles of the Gospel, and having faithfully promised to observe the same, the applicant is taken down into the water, and kneeling, re-affirms his faith in Christ and promises to live faithful until death. He is then baptized for the remission of his sins, into the name of the Father, and of the Son, and of the Holy Ghost; the administrator immersing the applicant face forward at the mention of each name in the trinity. The administrator then lays his hands on the head of the kneeling candidate and offers a brief prayer in behalf of the one baptized, and he rises to be greeted

as a brother, with the right hand of fellowship and the kiss of love, to walk in newness of life.

The Brethren follow closely the practice of the apostolic church, and admit none into fellowship until they have been baptized. In the language of Peter to the Pentecostians, they tell all believers to "repent, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost", Acts 2:38. Holding that baptism is only for believers, and those who have repented, they oppose infant baptism. Infants can neither believe nor repent, hence they are not proper subjects for baptism. Christ having sufficiently atoned for them, all children who die before coming to a knowledge of good and evil will be saved.

In defense of triune immersion they hold that the great commission, given by Christ, and recorded in Matt. 28:19, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost", teaches a threefold action. As there are three persons in the Trinity, each one of the Divine Three is honored in this form of baptism. As the three Persons constitute one God, and a belief in each of these one faith, so the three dippings constitute one baptism. In favor of their practice they have the testimony of all Greek scholars, who have examined the subject, the practice of the entire Greek church, and reliable

history. These all show that triune immersion was the almost universal mode of baptism for centuries succeeding the apostolic age. Changes were gradually made from triune immersion to sprinkling, but the church that first made the change, the Roman Catholic, still retains the three actions in applying water to the candidate. Nearly all the Protestant churches that practice sprinkling, retain the same form, thus testifying to the truth that the commission teaches a threefold action in baptism. Triune immersion is accepted as valid by all religious denominations of any note whatever.

Sel. from compilation of

D. L. Miller

(to be continued)

## EVIL SPEAKING

"Lord, who shall abide in thy tabernacle?... He that backbiteth not with his tongue... nor taketh up a reproach against his neighbor", Psa. 15.

It has been said, "One of the most subtle and insidious sins of the church is EVIL SPEAKING". To speak evil of any man is to transgress God's law: for He has straitly charged His own, to "Speak evil of no man", Tit. 3:2; Jas. 4:11. This command is every whit as binding as, "Thou shalt not steal—or kill", or any other commandment. "Jesus prayed that His people may be

ONE, yet they cease not to "bite and devour one another." We see countless churches today torn asunder as grim witness to the power of the "strife of tongues".

Evil speaking has become so common that many fail to recognize it as sin. Therefore participants are often blinded to the evil of it, being subtilly snared and used by Satan to perpetuate his devastating work, via, to impede the progress of the church, to thwart her purpose, to paralyze and to render powerless. As a first device, there is nothing he can use nearly so well as bickering, strife, variance, faultfinding, criticism, backbiting, and contention: for he knows these small evils may soon terminate in bitterness, false accusations, slander, malicious threatenings, lying, discord, dissention, and death.—"Behold how great a matter a little fire kindleth"!

These fires that burn out the interiors of one-time glorious churches, have small beginnings, and are not always kindled by the neighborhood's gossip, or busybody; but more frequently by the one-time spiritual, or leaders—only as they begin to lose out with God. Truly, "The tongue is a fire, a world of iniquity", Jas. 3:6. And, "There is that speaketh like the piercings of a sword", Prov. 12:18.

There is no surer way for God's people to lose their identity with Christ, than to partake of these carnal traits. Jesus said, A new com-

mandment I give unto you, That ye love one another; By this shall all men know that ye are my disciples", John 13:34, 35.

"Fear the Lord, ye His saints.. keep thy tongue from evil, and thy lips.. from.. guile." Psal. 34.

"Put away from thee a froward mouth, and perverse lips put far from thee", Prov. 4:24.

"Whoso privily slandereth his neighbor, him will I cut off", Psal. 101:5.

"I had rather play with the forked lightning.. than to speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling at others." (A. B. Simpson).

"Inasmuch as ye have done it unto the least of these... ye have done it unto me".

BACKBITING is one of the most common evils of the tongue. Webster says, "To backbite is to speak evil of in absence, to censure", (In other words, to say something to a person's back that you wouldn't say to his face). In Romans 1:30 the backbiter is found in the same category as deceit, envy, murder, fornication, maliciousness, haters of God, despiteful, proud, boasters, and inventors of evil things. It is so easy to pass harsh judgment without knowing facts. "Who art thou that judgest another man's servant? to his own master he standeth or falleth", Rom. 14:4.

GOSSIP also, holds high position in the ranks of evil. Many who claim to detest gossip say they are compelled to listen, (so as not to appear rude). To be an attentive listener, is to be a partaker. "The north wind driveth away rain; so doth an angry countenance a backbiting tongue", Prov. 25:23.

"The words of a talebearer are as wounds".

"Thou shalt not go up and down as a talebearer among thy people", Lev. 19:16.

"Death and life are in the power of the tongue", Prov. 18:21.

INSINCERITY is another phase of evil speaking into which many are snared. David mentioned a people who "speak vanity every one with his neighbor; with flattering lips, and a double heart do they speak". "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things", Psa. 12:23.

BOASTERS, too, are plentiful—those who make of themselves to be wise, or great—"lovers of their own selves... boasters, proud... heady, high-minded", 2 Tim 3:2, 4, "He that speaketh of himself seeketh his own glory", John 7:18.

TO MURMUR and COMPLAIN is still another tendency of the tongue. Murmuring may seem a small thing. Yet thousands fell in Israel because of this seemingly insignificant sin. Do all things without murmurings", Phil. 2:14—Why? Rom. 8:28.

"PROFANE and VAIN BABBLINGS" are also to be avoided, 2 Tim, 2:1. Many who would be horrified at the thought of profanity, will pour out vain babblings by the hour, telling the same incident time and again, magnifying with a multitude of words insignificant trifles. "In the multitude of words there wanteth not sin", Prov. 10:19. "And sin, when it is finished, bringeth forth death", Jas. 1:15.

"Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned", Matt. 12:36, 37.

It has been said "It is impossible for even the best of Christians to talk beyond a certain point without saying something unkind, severe, foolish, or erroneous". "He that hath knowledge spareth his words", Prov. 17:2.

When we leave off forbidden speech, whether idle words, nonsense, or the weightier matters of fault-finding, backbiting and criticism, there will be a lot less said—and less to account for. "Whoso keepeth his mouth and his tongue keepeth his soul from troubles", Prov. 21:23.

The cause of evil speaking is not in the tongue itself. "For of the abundance of the heart the mouth speaketh", Luke 6:45. "Words are thoughts expressed". Men speak evil because they first THINK evil.

The devil suggests it—they accept it. Wrong thoughts always terminate in wrong words or deeds. (Some say we had as well say a thing as to think it—While still in the bow does the arrow wound or kill?) If we think kindly, we speak and act kindly. “A good man out of the good treasure of his heart, bringeth forth good things; and an evil man out of the evil treasure of his heart, bringeth forth evil things”, Matt. 12:34.

“Be ye kind one to another”—Is the thing you are about to say kind, as well as true? If not, it probably isn't necessary.

Our rule should ever be, to repeat no fault, to have no part with criticism, to steer clear of fault-finding and gossip, whether true or false. The evil report is barred from the Christian's conversation, regardless of its veracity. “Speak not evil one of another, brethren”, Jas. 4:11.

“For he that would love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile...not rendering evil for evil, nor railing for railing”, I Pet. 3:9, 10. “Doth a fountain send forth at the same place, sweet water and bitter?” Jas. 3:11.

Why do Christians hold other Christians with so little regard, Why belittle, and esteem so lightly? The oil has leaked out, the love, the joy, the humility. They are reverting back to degeneracy. He that was

planted a right vine bringeth forth wild grapes. See Isa. 5:2, and Jer. 2:21.

“The tongue is a little member and boasteth great things. Every kind of beasts, birds and serpents...hath been tamed of man. But the tongue can no man tame”, Jas. 3. It must be BRIDLED. It is the unbridled tongue—the one turned loose, that does the harm. David said, “I will keep my mouth with a bridle”, Ps. 39:1. “If any man...seemeth to be religious and BRIDLETH not his tongue...this man's religion is vain”, Jas. 1:26.

“Set a watch, O Lord, before my mouth; keep the door of my lips.” “I will take heed to my ways, that I sin not with my tongue”, Ps. 141:3; 39:1.

“As he which hath called you is holy, so be ye holy in all manner of conversation”, I Pet. 1:15.

“Study to be quiet and to do thine own business”, 1 Thess. 4:11.

The Christian's faith should find expression in right words, as well as in right conduct. It is surely required by Him who said, “Why call ye me Lord, Lord, and do not the things that I say?” And again, “If a man love me he will keep my words”, Luke 6:46; John 14:23.

Sel. Ethel Beck  
Pilgrim Tract Society.

## HOME DEVOTIONS FOR JUNE

### COMMANDMENTS OF GOD

Memory Verse, I John 2:4, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him".

Tues. 1—Deut. 6:1-15.

Wed. 2—Deut. 11: 1-12.

Thurs. 3—Matt. 15:1-9.

Fri. 4—Matt. 22: 23-40.

Sat. 5—I John 5.

Memory Verse, Rev. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city".

Sun. 6—Rev. 14.

Mond. 7—Psa. 19.

Tues. 8—Psa. 119:1-16.

Wed. 9—Psa. 103.

Thurs. 10—Ex. 20:1-17.

Fri. 11—Prov. 8:13-36.

Sat. 12—Prov. 19.

Memory Verse, Rev. 1:3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand".

Sun. 13—John 12:42-50.

Mon. 14—John 13:31-35.

Tues. 15—Matt. 19:4-15.

Wed. 16—Matt. 5:1-16.

Thurs. 17—Matt. 6:19-34.

Fri. 18—Matt. 7:15-29.

Sat. 19—Matt. 10:16-26.

Memory Verse, II John 9, "Who-soever trangresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Sun. 20—John 14:21-31.

Mon. 21—John 15:9-17.

Tues. 22—Eph. 5:1-16.

Wed. 23—Eph. 6:1-9.

Thurs. 24—Col. 2:8-23.

Fri. 25—II Tim. 3.

Sat. 26—I Thess. 4:1-12.

Memory Verse, I John 5:3, "For this is the love of God, that we keep his commandments: and his commandments are not grievous".

Sun. 27—I John 2:1-11.

Mon. 28—Heb. 10:23-31.

Tues. 29—Heb. 2.

Wed. 30—Rev. 22:14-21.

— — — — —  
Being perplexed, I say,  
Lord, make it right!  
Night is as day to Thee,  
Darkness is light.  
I am afraid to touch

Things that involve so much—  
My trembling hand may shake,  
My skill-less hand may break;  
Thine can make no mistake.

## LET'S BE FRIENDS

Dear good peoples, let's be friends—  
Now, and till the journey ends;  
For thus we'll surely win God's love,  
And we shall meet in heaven above.

**SOMETIME, SOMEWHERE**

Unanswered Yet? The prayer your  
     lips have pleaded  
 In agony of heart, these many years?  
 Does faith begin to fail; is hope de-  
     parting?  
 And think you all in vain those fall-  
     ing tears?  
 Say not the Father hath not heard  
     your prayer;  
 You shall have your desire, some-  
     time, somewhere.

Unanswered yet? Nay, do not say  
     ungranted;  
 Perhaps your part is not yet wholly  
     done,  
 The work began when first your  
     prayer was uttered,  
 And God will finish what He has  
     begun.  
 If you will keep the incense burning  
     there,  
 His glory you shall see, sometime,  
     somewhere.

Unanswered yet? Faith cannot be  
     unanswered,  
 Her feet were firmly planted on the  
     rock;  
 Amid the wildest storms she stands  
     undaunted,  
 Nor quails before the loudest  
     thunder shock.  
 She knows Omnipotence has heard  
     her prayer,  
 And cries, "It shall be done", some-  
     time, somewhere.

Author unknown  
 Sel. by Sister Ethel Beck

**WHY LIVE?**

Living for Jesus  
     A life that is true,  
 Striving to please Him  
     In all that I do;  
 Yielding allegiance.  
     Glad hearted and free,  
 This is the pathway  
     Of blessing for me.

Living for Jesus  
     Who died in my place,  
 Bearing on Calvary  
     My sin and disgrace,  
 Such love constrains me  
     To answer His call,  
 Follow His leading  
     And give Him my all.

Living for Jesus  
     Wherever I am;  
     Doing each duty  
 In His holy name,  
 Willing to suffer  
     Affliction or loss,  
 Deeming each trial  
     A part of my cross.

Living for Jesus  
     Thro' earth's little while,  
 My dearest treasure  
     The light of His smile;  
 Seeking the lost ones  
     He died to redeem  
 Bring the weary  
     To find rest in Him.  
     Sel. Sister Emma Stuck.

—————  
 Is your soul in touch with Jesus?  
     Do you know His grace divine?  
 Are you in the Lord abiding,  
     As the branch dwells in the vine?

## TIME'S RUNNING OUT

Time's running out! The hour is late!

God's clock is moving fast!  
We're near the end! 'Tis almost twelve!

This very day may be our lost!

The sands of Time are running out,  
The sun is sinking low;  
The weary race is almost run,  
God's trumpet soon will blow.

Time's ledger now is closing up,  
It's later than we think;  
Oblivion's pit is just ahead,  
We're standing on its brink..

The world is racing to rearm,  
And madly do men plan;  
Some new satanic, deadly thing,  
To kill their fellow man.

It may be blighting, burning gas,  
It may be shot or shell;  
It may be "A" or "H" bombs,  
To make of earth a hell.

Atomic bombs are piled up high,  
Jet-planes are in the air;  
And subs are plowing through the deep,

Commotion everywhere.

Today the "secret weapon's" ours,  
Secure we feel at last;  
The foe is trembling in his shoes,  
Our dangers now are past.

—o—  
"There is a love contraining me  
To go and seek the lost;  
I yield, O Lord, my all to Thee  
To save at any cost".

## IT IS JESUS

When amid the throng about you  
Through this world you struggle on,

Fighting for a mere existence,  
And your strength is almost gone;  
When your burden is so heavy,  
And some friend has proved untrue,

There is One, will take your burden;  
One who'll bear it all for you.

O! how sweet to kneel before Him,  
Feel His loving presence near,  
As He lifts your every burden,  
Banishes your every fear.

He will dwell within your bosom  
If you'll ope' to Him the door,  
And will give you joy and gladness  
Never known by you before.

He will cleanse your heart and save you

From a life of sin and shame,  
And will give you life eternal  
Through believing in His name.

It is Jesus, friend of sinners  
He who died on Calvary,  
Shed His blood for your redemption  
Gives you pardon full and free.

## HYMN FOR THE WEEK

Take time to be holdy  
Speak oft with thy Lord;  
Abide in him always,  
And feed on his Word;  
Make friends of God's children,  
Help those who are weak,  
Forgetting in nothing  
His blessing to seek.

# BIBLE MONITOR

Vol. XXXII

JUNE 15, 1954

No. 12

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## MY FOUNDATION

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity", 2 Tim. 2:19. It seems that, while in this body, little errors and misunderstandings are prone to infect and infest the individual, the congregation and even the brotherhood. Such as preceded this verse, where leaders preached and proclaimed that the resurrection of the just was already past. Sad is the fact that such influxes of satan should weaken the faith of many and even turn some to drift back into the world, but we should take courage when we realize that God's Word has not changed. His requirements are still the same and His promises are just as certain to be fulfilled.

"Nevertheless, the foundation of God standeth sure", men build on various foundations: some build on their physical strength, some build on their mental achievements, some build on their wealth, some build on past successes etc. "But seek ye

first the kingdom of God, and his righteousness; and all these things shall be added unto you", Matt. 6: 33. Men, who are wise, consider seriously the foundation on which they are going to build upon. They place great concern and go to great expense to be certain of a good foundation. But alas who knows what is a good foundation? Men's works have been blown to bits or have crumbled into ruins so easily, that a foundation must be tested and tried to be certain if it is good or not.

The foundation of God is certain, for time and for eternity. Without question and doubt this is one foundation that will last. The history found in the Holy Bible and even secular history records many, from different ages and nations, who have found it sure and certain. "For other foundation can no man lay than that is laid, when is Jesus Christ", 1 Cor. 3:11. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works", Titus 2:14.

Man may camouflage his foundations. Many have bought certain

structures and later found they were nearly worthless, because their foundation would not support them properly. Many have built their faith and hope on theories and promises which later were found to be uncertain and without any sure reward. "For the Lord knoweth the way of the righteous", Psa. 1:6. Unless we cautiously investigate we cannot be certain upon what foundation we are building but God knows without question the condition of our foundation. Abraham was accounted father of the faithful because he believed God and could not be persuaded to leave the instructions of God, "For he looked for a city which hath foundations, whose builder and maker is God", Heb. 11:10. What is my foundation? Will it pass the test of the Gospel of our Lord and Savior? Am I taking heed as to how I am building thereupon?

### FASCINATING FLAMES

In a recent meeting, participants were given matches, which they were to strike when they commenced their testimonies, and they were told to continue speaking as long as the flames lasted.

Evidently they were all fascinated by the flames, for each speaker wasted several precious seconds of speaking time in gazing awestruck at the lighted matches!

This was a natural inclination. Burning lights are always attrac-

tive.

God used flames to gain the attention of Moses—a burning bush that was not consumed—and spoke to him from the midst of it (Exodus 3:2-4) proving that the glow belonged not to the bush, but to the Presence within.

Down through the ages, God has used other bushes aglow—ordinary men and women who "counted not their own lives dear" in the blessed task of doing God's will and taking the Light to dark places. In physical appearance they were often ordinary and plain. In garb, they were no examples of fashion. Take John the Baptist, for example. But they spoke with boldness, with conviction, with compelling force—and the worldlings listened. So did evil rulers and despots, who trembled on their thrones under the fervor of righteous wrath and judgment.

Pentecost found men and women transformed, with tongues of fire upon their heads—the outward manifestation of an inward condition—and thousands were added to the Church.

A mother once explained to her boy as they passed a lighted church who the figures were in the lovely stained-glass windows, pointing out St. Paul, St. Peter and others.

Asked later, "What is a saint?" the boy replied, "A saint is a person with the light shining through.

No, we are not the attraction—it is Christ, the Light.

The promise is given with clear conditions: "And I, if I be lifted up, will draw all men unto Me", John 12:32.

This is literally true.

Flame is always fascinating. Light is always attractive. And by lifting up Christ, the Light of the World, men shall not walk in darkness any longer, but shall have the Light of Life.

Selected—Ord L. Strayer

## GOD'S BROKEN LAW

We read, God's word is forever settled in Heaven. Then why should we not obey it. 2 Pet. 1:21, "For the Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost". For us to learn, and obey. Revealed to us by the wisdom of God we should keep it.

Heb. 4:12, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and it a discernor of the thoughts and intents of the heart", 1 Pet. 4:17-18, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear."

We read of so many that disobey-

ed God in Old Testament times, we will refer to Pharaoh who was determined to hold the children of Israel in bondage, but his determination ended in the Red sea, Exod. 14:23-28. Also when Korah, Dathan, and Abiram, arose up against Moses, God's chosen leader, God intervened and opened the earth, and they went down into the pit, Num. 1:28-36. God protected Moses, His meek servant, from those wicked men, who were breaking Gods law. Many people were smitten in the wilderness for their disobedience, murmuring, and lusting, after the flesh pots of Egypt. When Achen went wrong, Joshua 7:6, and Joshua rent his clothes, and fell to the ground, upon his face before the ark of the Lord until the eventide, he and the Elders of Israel, and put dust upon their heads, Joshua 7:10-26.

We learn that Israel could not succeed with sin in the camp. This was the church in the wilderness.

What is said about the church under grace? Can God prosper the church now with sin in the way? Jesus has definitely declared separation from the world. Matt. 12:36, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment".

A. B. Van Dyke,  
Goshen, Ind.

## BIBLE MONITOR

Taneytown, Md., June 15, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

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## GODS GUIDANCE

One morning I was washing dishes when a most unusual thought came into my mind. (Go across town to the home of Mrs. O.) I had never been there. I knew her to be a Christian—but why should this thought come to me, and so early on this morning. I felt impelled to go—and so strong was this feeling that I didn't even finish the dishes, which was against my usual custom. Things like this happened in Bible times—but could it be happening to me, in this day.

Briskly I walked, and found myself knocking at the door. Suddenly it opened, and hearty welcome greeted me. "I knew you would come. I have been praying for you to come—for I believed you to be a

woman of faith in prayer.

Her son was to go on trial the next day. He claimed to be innocent; he had been riding in a car with two other boys. They had been drinking strong drink. Their car hit a man. He died as a result of his injuries.

Keeping the wrong company is a dangerous thing, for many judge us by the company we keep, however this mother was an intercessor. We agreed that prayer changes things, and that God is the one who knows who is innocent—even though an earthly judge might not be able to ascertain the facts.

We knelt to pray, and while we were on our knees, the front door near us, opened and quietly closed again. We never learned who opened the door, but one thing we did learn and that was that the Judge declared the boy to be innocent.

How wonderful that Christ has provided a way—that the Judge will be able to say we are innocent, through the blood of our Savior—we are instructed to believe, repent, and be baptized and we shall receive the gift of the Holy Spirit. If we allow the spirit to Guide us—wonderful are the results.

Elice B. Neher

Empire, Cal. Bx 322.

P.S.—I would like to get letters from many Dunker Brethren people telling of God's guidance.

## RESPONSIBLE TO GOD

We can remember reading that Jesus and his disciples were still settling on the mountain side overlooking Jerusalem. They asked Him, you can recall, to tell them more about the destruction of Jerusalem, which he had foretold, and about His return to earth and about the end of the world.

In answer to their request, Jesus told several parables as a way of urging them to be ready for His return, when-ever it would be. One, however is in the back ground of our minds, the parable of the talents.

This parable is about a man who left his estate in the care of his servants while he traveled into a far country. One of the servants proved quite capable, so to him the Master gave five talents to be invested, (a talent was worth at least one thousand dollars in those days). Two talents were given to another, and to the least capable of the servants, a smaller responsibility was given, only one talent was given to him. The Lord was gone for a long period of time, and on returning, called each servant in to give account of the use he had made of the money left in their care.

The man who was given five talents had a good report: He had earned five more. The same with the two-talent man. He had invested his money so well that he had in-

creased it to four talents, in the meantime, what had happened to the one-talent man? He was afraid, instead of investing his money he had buried it in the earth for safe keeping—He had not done anything to increase the value of the money intrusted to him.

To the first two servants the master said, "well done, good and faithful servant: you have been faithful over a little, I will set you over much: enter into the joy of the Master". And what did he say to the man who was idle instead of busy? You wicked and slothful servant, and the money that was left in his care was taken away and given to a servant who had been busy in his Masters absence.

Jesus himself would be going away and He would be gone a long time. The work He started was far from complete. His disciples would have to carry on in his absence. They were not to set idly by waiting His return. They were to be useful. This was Jesus point in telling them this story.

Through all these stories Jesus had been emphasizing the fact that He would return. For instance, He was talking about Himself in the person of the bridegroom in another parable. He describes himself coming as King. He will take place upon a throne, and He will be surrounded by glory and honor, as King. He will also serve as judge. Before Him all nations of the earth

will gather for judgment—Jesus and Gentiles, white and colored, Christians and non-Christians, on the basis of His wisdom and great understanding.

God's Son will separate this great host into two groups, just as the oriental shepherd separates his sheep from his goats. It was quite common then, and even now, for sheep and goats to graze together. But the Shepherd separated them when he brought them to the fold for night, often he did so by tapping them on the right or left flank, or shoulder with his staff. On what basis will the King separate the people around his great throne. This judgment will be made on the persons relationship with Christ. A personal faith in Him as Saviour, is the only door through which one may enter the Kingdom.

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God," John 3:18. If our relationship to Christ is what it should be, our conduct will reflect that relationship. One cannot earn eternal life by doing good deeds only. But one who is truly a follower of Christ, will do good deeds as an expression of love for Christ.

The Scribes and Pharisees claimed to be children of God. They thought they were in His Kingdom. But their acts and deeds proved

that they were not. What truth for us lies within this illustration that Jesus used. For one thing we can be sure there will come a day of judgment, when we shall have to give account of what we have done or failed to do.

Salvation comes through God's grace and our faith, some day we will have to answer the same questions, our answers will determine our rewards, when we stand in the presence of Jesus. Read Matt. 25:31-46.

Sister Viola Broadwater,  
Cumberland, Md.

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### MY LESSON

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I walked one day a dreary path,  
A path that was rugged and steep,  
I was tired and weary and very sad  
From my burdens and cares, I could  
only weep.

These stones are so rough, my feet  
are tore

I stumbled and fell 'neath the load  
I bore.

My feet were aching, my spirit low  
And I cried to God, this can't be so!  
Take away these stones from be-  
neath my feet,

Make my path smooth and even for  
me.

I walked again one beautiful day,  
The path was smooth, yet no beau-  
ties I see.

My heart was heavy, t'was like the  
stones

That tore at my feet, and hurt them  
so.

It seemed, the things that I held  
close

Had broken and shattered and fell  
below.

My heartstrings were torn from  
their moorings fast,

And I cried, Dear Lord, don't let  
this last!

Then, one day after the storms had  
ceased,

And the gales had blown out to sea,  
A small, small voice so meek and  
mild

Spoke so softly, and said, "My  
Child!

Don't try to carry your burdens  
alone,

From beneath your feet I removed  
the stones

And made your path easy", Too  
easy, I learned.

"Then your heart was heavy and  
burdened with care

And you thought no one your  
burdens shared."

"Have you forgotten, my foolish  
one,

That I stand waiting to help you  
on?

We'll rise together beneath your  
load

And travel along that rugged road."

At last! at last! my lesson I learned,  
Not to carry my burdens alone.

For there is One who is waiting  
there,

To help lighten my load, and I know  
He cares.

Yes, Lord, at last you made me see,  
No more I pray for my path to be

Smooth, and even and stoney free.  
You did not promise skies always

blue  
Nor the sun always shining thru'.

But, thru' temptations, trials and  
strife,

Only help build a grander life.

Yes, my lesson was hard to learn,  
But I thank God, and, thru His  
Son

My burdens and cares have lighter  
grown,

Because together we rise 'neath the  
load

And hand in hand walk the rugged  
road.

By Sister Bertha Hicks

Bryan, Ohio

## VIRTUE

Luke 6:19, The whole multitude sought to touch Him. For there went virtue out of Him, and He healed them all. Luke 8:43-48. A woman having an issue of blood twelve years, which had spent all her living for physicians, neither could be healed of any, came behind Jesus, and touched the border of His garment, and immediately her issue of blood was stanchd. Jesus said, Who touched me? Somebody hath touched me: for I perceive that virtue is gone out of me. She declared unto Him, before all the peo-

ple for what cause she touched Him, and how she was healed. He said unto her, "Daughter, be of good comfort; thy faith hath made thee whole, go in peace. Jesus was very liberal and charitable to all people, curing all kind of diseases and doing good to humanity, which is a virtue.

Jesus said unto His disciples, Go and show John those things which ye hear and see; the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear. They that are whole need not a physician, but they that are sick. Jesus saw their faith and said unto the sick of the palsy, Son-be of good cheer, they sins be forgiven thee. That ye may know that the Son of Man hath power on earth to forgive sins.

Prov. 12:4, A virtuous woman is a crown to her husband. Prov. 31:10, Who can find a virtuous woman, for her price is far above rubies. Virtue means: something that constitutes value or merit, a divine or legal power, moral excellence, admirable quality, doing good to others. A virtuous person will be charitable and will stretch out their hands to the needy, the sick and the down-trodden. Ruth 3, For all the city of my people doth know that thou art a virtuous woman:

Let this mind be in you, which was also in Christ Jesus, Who made Himself of no reputation, took upon Him the form of a servant, and was

made in the likeness of men. And being found in the human form, He humbled Himself and became obedient unto death, even the death of the cross. That I may know Him, and the power of His resurrection, and the fellowship of His suffering, being made conformable unto His death. If there be any virtue, if there be any praise, think on these things. That ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ. Being filled with the fruits of righteousness, which are by Christ, unto the glory and praise of God.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit: fulfil ye my joy, that ye be like-minded. If so be that we be like-minded we would have virtue within our lives and would radiate out to the world. Giving out rays of light, giving forth some quality and always ready to share or distribute to others. I can do all things through Christ which strengtheneth me. Let the peace of God rule in your hearts, and be ye thankful.

Let the Word of Christ dwell in you richly in all wisdom. For our gospel came not unto you in word only, but also in power and in the Holy Ghost. So that ye might be ensamples to all that believe. I Thess. 5-17-18, Pray without ceasing, in everything give thanks. For this is the will of God in Christ Jesus con-

cerning you. Suppress not the Holy Spirit. That your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Eph. 4:30, Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Ceremonial worship is grieving the Holy Spirit and the Lord Jesus Christ.

2 Pet. 1:4-10, Whereby are given unto us exceeding great and precious promises; of him that called us to glory and virtue. That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Beside this, give all diligence, add to your faith virtue, and to virtue knowledge. If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord. To Him be glory, majesty, dominion and power, both now and evermore.

Hymn.

Who is on the Lord's side?  
 Who will serve the King?  
 Who will be His helpers, others  
   lives to bring?  
 Who will leave the world's side,  
   for victory to secure?  
 Who is on the Lord's side?  
 Who for Him will go?

Wm. N. Kinsley

Hartville, Ohio

## NEWS ITEMS

### CERES, CALIFORNIA

If the Lord is willing the Dunkard Brethren Church will hold a revival meeting at the church in Waterford, California. It will be a two weeks meeting starting on Monday, June 21st. We will have our Lovefeast at the end of the meetings.

It is our hopes that many will come to hear Bro. Myers and realize the real joy there is in serving the Lord. Everyone is welcome.

May all that know the value of prayer be praying for Bro. Myers that he may have a safe journey and that he may bring the true gospel in its fullness, so more people will realize the real value of serving the Lord.

Doris Byfield, Cor.

## APPRECIATION

I wish to thank the Brethren and Sisters for their thoughtfulness of me, since I have not been able to attend services for some time. I certainly appreciate their love and kindness and am so thankful that the Lord has provided me so nice a place to stay. Hoping I will be able to attend church now soon.

Sister Ada Moats.

## TOURING THE HOLY LAND

Chapter 75. Athens Greece to  
 New York City—Part I

On the afternoon of January 1, 1952, we boarded our TWA plane at Athens for our flight to Rome.

We flew at 14,600 feet and had a very nice flight.

On this flight, we flew low over the city of Sicily, Italy. We had a grand bird's-eye view of it, nestled at the foot of the mountain.

Mid-afternoon, our pilot announced over the loud speaker that in a few minutes we would fly directly over Mt. Vesuvius. Mt. Vesuvius is a volcano.

This created much interest within the cabin of the plane. To be airborne over high mountains is one of the marvels of present day modern transportation. To fly over the open crater of a large volcano is something not often experienced. We were anxious for our first glimpse of it. At the same time, there was some tension in our minds, mainly. I think, based on the fact that we were in an area where we certainly did not want anything to go wrong with our plane.

As we neared this volcano, its crater at first appeared but a few feet in diameter. The nearer we got to it, the greater it appeared. As we flew over it, the pilot leaned the plane on its side so that we could look directly into the crater. We shall never forget that sight. Mountains on all sides, and in their midst was what appeared to be a bottomless pit. Its mouth was large and open, as though about to swallow thousands of acres on one bite. From our very favorable position over it, the inside of the volcano looked like

the darkness of night, it being so deep. Here we truly saw one of the wonders of nature and from a very advantageous viewpoint.

God, in His creation made many wonders. To see so many high mountains on all sides, interrupted by one with such a tremendous cavity, only broadens one's perception of the power and magnitude of God.

When we think how many of these volcanoes spew out hot, molten rocks and lava, to the extent that cities are often inundated by its flow, only makes it more phenomenal. As we looked down into the mouth of this volcano, we were surely reminded of the mighty hand of God, which formed the dry land.

Continuing our flight, we next landed at Rome, only remaining there long enough to refuel. We had toured Rome on the way to Palestine.

Shortly after leaving Rome, we encountered a storm. On this flight, we flew at 12,500 feet. It became so rough that we were alerted to adjust our safety belts. While this flight from Rome to Milan was only a ride of about an hour and a half, it being so rough and bumpy, we were very glad to land at Milan and once more have our feet on firm soil.

We were scheduled to be in Milan thirty-five minutes, having visited this city on our way east. We had hardly left our plane until we were recalled, to take our seats immedi-

ately. We were in a little suspense as to the reason. We found out very quickly. A very heavy fog was settling over Milan and the pilot wanted to leave before we would be fogged in and delayed.

Darkness, hastened by the fog, overtook Milan as we were taking to the air. That was quite an experience, too. Leaving the ground, we went up through dense fog, very quickly shutting from our view any part of the city. We wondered just what the weather conditions would be like at the next scheduled landing, which was to be at Zurich, Switzerland.

Flying through the fog, between these two cities we were served our meal. When we arrived over Zurich to come in for our landing, the atmosphere was clear. The plane crew had this information in advance, but the passengers only learned of it upon our arrival. Thanks to radio, plane pilots keep informed ahead, as to weather conditions, etc.

We had about an hours time in Zurich. In this time, we purchased Swiss made cuckoo clocks as souvenirs of this fine trip we had been blessed and privileged to take. At Zurich two more members of our party left us to further tour Switzerland. From Zurich, we flew to Paris.

Without any unusual experiences in the air, we arrived at Paris at 9:55 P. M. Here we were delayed for sometime while the plane was completely checked and refueled and

made read for our trans-ocean flight from Paris to New York City.

At 1:00 P. M., we left Paris, informed that we would fly directly to New York City, non-stop. We were out of Paris but a very short time when word came over the loud-speaker that we were encountering very strong head winds and that instead of flying directly to New York City, for precaution, we would fly to Shannon, Ireland, there refuel and then take off for New York City. We felt like giving praise to the crew of our ship for their interest in their own and our safety, by not taking unnecessary chances.

At 1:45 the next morning, we landed at Shannon, where we landed on flying from New York, at the beginning of the tour. While the plane was made ready for this flight, we had a lunch. It was our last taste of foreign food and to me it tasted no better than the first.

Upon being recalled to our plane, needless to say, we were doing some serious thinking. We were getting on board our plane for that final and long flight across the Atlantic Ocean. It seemed like a long ways to return to our beloved America. We had experienced one forced landing, had to turn back on the account of fog, and now to start a flight of more than 3,000 miles, seemed like a big adventure..

We took off from Shannon, Ireland in rain and strong wind. I am quite sure each member of our party

uttered silent prayers that this "over the ocean" flight would be without incident.

It proved to be a safe but very tiresome flight. Our high points of this tour were over. We had had a very arduous trip. We were tired and worn out.

As we took off out over the ocean, the plane performed like a big bird, putting her might into her wings. We were facing a strong head-wind and we had many miles to go. As the plane seemed to settle to the task before it, we attempted to rest and relax for the long trip to the states.

Conditions alter things. We were to fly non-stop to New York City. However, a few hours out of Shannon, the pilot announced that we were facing strong head-winds and that it might be necessary to land at Halifax, Nova Scotia to re-fuel.

We flew by the hour, awaiting the time the sign in the cabin would indicate we were coming into Halifax for a landing.

During this time, those of the tour visited one another. We exchanged our final notes, to bring each other to date. We signed our names and addresses in each others note books for future reference. We wanted to keep in touch with one another after the tour. We relaxed enough that we even slept a part of the way home.

Near noon of this last day, the stewardess informed each of us that

two at a time could go up forward into the pilot's quarters. We welcomed the opportunity to see first hand, the crew responsible for this safe air passage between two nations, separated by the great Atlantic Ocean.

Chapter 76. Athens, Greece to New York City. Part 2

We rode many thousands of miles in planes since leaving New York City, but this was the first opportunity we had to make a personal inspection of the pilot's quarters.

There were four officers in the cockpit. The pilot, co-pilot, navigator and radio operator. Each were responsive in answering our many questions. Nearly the entire nose of the plane was glass. It afforded a wonderful view. The motors, wings and fuselage were all back out of view.

Ahead of us huge clouds would appear racing towards us. In a moment we were in them and out again. Each cloud we passed through caused a rough motion of the plane.

The crew informed us that we were facing a strong head wind and at the time were in the pilot's quarters, our ground speed figured 210 miles per hour. They informed us how they compute their location. They are in constant touch by radio with land bases, ships at sea and other planes. Their assuring manner removed any doubt or fear we may have had as to the safety of trans-ocean flying.

Due to flying west, we had a long night of 21 hours continual darkness, having been dark when we left Milan, Italy. During this time we were served four full meals in addition to snacks whenever we wanted them.

When we arrived over Halifax, Nova Scotia we were informed that we had sufficient fuel to continue to Boston. Shortly before noon of Jan. 2, 1952, a bulletin passed to us informed us that this particular flight had originated at Cairo, Egypt, that at the time of passing out the bulletin we were flying over St. Johns Newfoundland and that we were scheduled to land at Boston at approximately 12:05 P. M. eastern standard time.

This was welcome news. Since leaving Shannon, we had considerable rough flying. Due to continued strong head winds we arrived at Boston at 12:30, twenty-five minutes behind schedule.

We were thrilled to step onto good American soil once again. While in was indeed a thrill to tread upon the soil of Palestine, it was good to get our feet on the solid ground of our homeland after so long a flight.

We remained in Boston 45 minutes to service the plane. During this time TWA served us refreshments. At 1:30 we took to the air for the last lap of our tour, by plane. From Boston to New York we flew low. We had landed and taken off from

many airports since leaving the U.S.A. None of the foreign cities compare to New York City.

As we approached it, it loomed larger and larger. Its immensity can not be described in words. As our plane positioned itself to come in for a landing, we simply were held in amazement. We had flown so far in so short a time and so safely! Now we were back to where we started. To view the massive structures of New York City, to watch them appear larger and larger is truly a thrill.

Words can never describe the thrill or feeling we experienced when we felt the wheels of our plane touch the good old earth at the Idlewild Airport. The plane rolled so causally up to the landing dock and came to a final stop. The stewardess called out, "Idlewild Airport, New York City, all passengers out." That meant us.

In New York we had to go through customs which caused considerable delay. After this procedure, we bid each other goodbye. It was hard to say goodbye. There was an attachment that shall not soon be forgotten. Each member of the tour proceeded to get transportation to his own home.

Thus came to an end this most interesting tour to which we had long looked forward. While the actual tour has sometime ago ended, our recollections of it are relived daily.

## CONCLUSION

God permitted us to make a tour of about 17,500 miles by land, sea and air. He guarded us from dangers seen and unseen. He wonderfully cared for our loved ones while we were so far separated. He truly opened our minds, our understanding and our Spiritual vision, concerning His Holy Word and Land. He filled us with good things.

We are most thankful unto Him for what He has done for us. For His permitting us to walk "Where Jesus walked", for His preserving many of the things referred to in God's Word and all the accompanying blessings such a trip affords.

As a means of thanking Him for, what He has done, we pledge to serve Him more faithfully. We wrote these chapters that the reader might be led to a closer walk with Him. In conclusion, unto Him let all the praise and honor and glory ever be.

The End

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## NOTICE

The article "Touring The Holy Land" as appeared on the pages of the Bible Monitor are now available in a book, profusely illustrated. Price \$4.00 postpaid.

Address Paul R. Myers  
Box #117,  
Greentown, Ohio.

## OUR CHURCH (Cont.)

## THE AGAPE, OR FEAST OF LOVE

The evening before His death, our Blessed Master, after having washed His disciples' feet, ate a supper with them and instituted, in connection with this sacred meal, the Communion—the bread and the cup. The apostles, led by the Holy Spirit, followed the example of their Great Leader and introduced the agape into the apostolic church. This feast of love, of which all the Christians partook, was a full meal, was eaten in the evening, and is called by the apostle Paul, the Lord's Supper. The Communion of the bread and wine was given in connection with this meal.

The Love-feast was kept up in the primitive churches for four centuries, but as the churches grew in numbers and wealth, it lost its first love and spirit of fraternity, and the feasts of love were discontinued. The Brethren, in their reformatory movement in 1708 restored these love-feasts, and in this particular still follow the example of Christ and the practice of the Apostles and the primitive Christians, and keep the feast of love. A full meal is prepared and placed upon tables, used for that purpose, in the church, and all the members partake of the supper.

Before eating supper, the religious rite of washing feet is ob-

served. Their authority for this practice is found in John 13:1-17, "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you". The Brethren do not stand alone in the practice of this rite. The Greek church, with ninety million communicants, has adhered to feet-washing, as she claims, ever since the days of the apostles, and the patriarch of Jerusalem engages in feet-washing today near the spot where Jesus himself gave the example and the precept.

In their practice of the ordinance of feet-washing at love-feast occasions the Brethren follow very closely the example of the Master. Water is poured into a basin, a brother girds himself with a towel and washes and wipes his brother's bared feet, and in turn has his feet washed. The rite is in this way performed over the entire congregation. The sisters wash the sister's feet and all the properties of the sexes are most rigidly observed. By this ordinance the Gospel principle of humility is set forth and by its observance all are placed on a common level. The rich and poor stand alike together in

the great Brotherhood established by Christ.

After observing the ceremony of feet-washing, a blessing is asked upon the simple meal spread on the tables, and it is eaten with solemnity. It is held to be typical of the great supper at the end of the world, when Christ himself will be master of ceremonies. The important lesson is taught that we are all children of one common family, members of one common brotherhood, having one common purpose in view, and the bond of fraternity and loving fellowship is shown by eating together this sacred meal as did Christ and His disciples and as did the primitive Christians. At the conclusion of the meal thanks are returned and then, as the members are seated around the table, the right hand of fellowship and the kiss of charity are given. The salutation of the kiss of love in worship and in customary greetings, as enjoined by the apostles, is never observed between the sexes.

The Communion is then administered. This consists in partaking of the bread and wine in commemoration of the sufferings and death of our adorable Redeemer. In the Lord's Supper we are pointed forward to the evening of the world, to the great reunion of the saints. In the Communion we are pointed back to the cross. The emblems are passed from hand to hand among the brethren and sisters. Then a hymn

is sung and the services are closed for the evening. Love-feasts are held in each congregation usually once or twice each year, but as the members visit from congregation to congregation, during the love-feast season, they engage many times in this service during the year.

### CHURCH GOVERNMENT

The Brethren have a republican form of government. Each congregation is independent in the management of its local affairs, such as the election of deacons, ministers, elders or bishops, and in matters of local church discipline; but is subject to the entire brotherhood through District and General Conference. A number of congregations conveniently located, are formed into a District, and these hold General conferences, to which each congregation sends delegates. Questions, local to the District are discussed and settled by the District Conference, but those of a general character are sent to the General Conference. Any member present may take part in the discussion of questions, but the voting is confined to the delegates, two-thirds of the votes cast being required for a decision.

The General Conference is also a great annual reunion for the Brethren. They came together from all parts of the Brotherhood to encourage and build up one another in this most holy faith. The decisions of the

Conference are to be adhered to by all the members of the church. An examination of the book of Minutes of the General Conferences shows that questions, referring to church doctrine, rarely come before the Conference, proving that there has been a firm adherence to the principles of the Gospel, as originally adopted by the church. But the application of those principles, in special cases, and the best means to carry them into effect, have been subjects of frequent discussion and decision by the Conference. The tendency of the Conference has been to unify the Brethren in all their church work, and it is a fact that there is rarely found so large a body of religious people so closely united on the doctrines and principles to which they hold.

Elders, ministers and deacons are elected by the church from among her members, such as she may deem qualified for the important work to which they are called. Each member, without reference to sex, has a right to cast a vote. Ministers, after giving full proof of their faithfulness and ability, are advanced to the second degree of the ministry or eldership. They are then authorized with full authority any other Ministers throughout the Brotherhood with only the apostolic injunction of "ye younger submit yourselves unto the elder" restraining them. Elders or Bishops, who preside over the individual congregations

gations, are chosen from the ministers in the second degree. No salaries are paid, but poor ministers and those who are sent out as missionaries, are properly supported.

Sel. from compilation of D. L. Miller

## THE HARVEST AND THE TEMPEST

Deep in the shadow of slumber, one night I lay on my bed,  
And dreamed I stood on a mountain,  
with valleys before me spread.  
The valleys were wide, and yellow  
with beautiful waving grain.  
And a cloud hung black in the distance,  
loaded with tempest and rain.

Looking, I saw in the valley laborers  
—but, oh, so few!

I knew the gathering tempest would  
break before they were through.

Although they were all so busy,  
bending themselves to the work;  
They saw the storm was approaching  
and knew that they dare not shirk.

Then near the foot of the mountain,  
I happened to turn my eyes.  
And there stood a man whose visage  
was brighter than sunset skies;  
He spoke—in tones of sorrow, it  
caused my heart to bleed;

“Behold, how white is the harvest  
—with reapers so few indeed!

“Why are the workers not many?”

I thought to myself—and then  
I glanced about me and noticed the

mountains were full of men;  
Men who were laughing and joking,  
playing some sort of a game;  
Not seeing how ripe the harvest or  
heeding the storm that came.

Soon I could stand it no longer,  
“Listen”! I shouted amain.

“The tempest shall soon be rushing  
over the beautiful grain;

Why waste your time in a frolic?  
Look at that gathering cloud”!

But one of them quickly answered,  
“You’re one of this idle crowd”!

Then came the crash of the tempest,  
the rushing wind, and the rain,  
Came howling over the valleys, ruin-  
ing the yellow grain!

The heavens were rocked from thun-  
der, the lightnings split the skies  
Till we who stood on the mountain  
covered our poor, blinded eyes!

Above the crash of the tempest, the  
voice of the Stranger broke;

“Behold, the ruin of the harvest—  
this is the heathen!” He spoke.

“The storm that so widely rages is  
God’s great judgment Day”!

And I woke, and wept in repentance  
as there on my bed I lay.

Calling on God in the heavens, with  
contrite spirit I prayed;

“O Lord, I will be a worker! Too  
long, too long have I played!

Because of the ripened harvest, I  
give You my heart and my arm;

I’ll spend my strength in the valleys  
to save the grain from the  
storm!”

Sel. by Ruth Wilson.

**TODAY'S OPPORTUNITY**

by Lillian M. Weeks

Lord grant that I might be a friend  
 To all who come my way,  
 Help me to give some bit of cheer,  
 To those whose lives are dark and  
 drear,  
 To scatter sunshine far and near,  
 For lonely ones to-day.

We dream sometimes of all the good  
 That we will do tomorrow,  
 And miss the chances we now have,  
 To make some fellow pilgrim glad,  
 Or comfort one whose life is sad,  
 Or share another's sorrow.

We may not have another chance,  
 To do that kindly deed,  
 And yet we hesitate and wait,  
 Until a more convenient date,  
 To-morrow it may be too late,  
 To meet out brother's need.

Let's ask ourselves this question now  
 What have I done today?  
 To help some other win the fight,  
 To bring to shadowed lives some  
 light,

To point some wanderer to the right  
 What have I done to-day?

Sel. by Sister Ethel Beck.

---

"I heard His call, 'Come, follow',  
 That was all.  
 My ambitions grew dim,  
 My soul went after Him;  
 I rose and followed  
 That was all".

**LOOKING FOR THE SUN-RISE**

I'm not looking for the sunset,  
 As the swift years come and go;  
 I am looking for the sunrise,  
 And the golden morning glow,  
 Where the light of heaven's glory  
 Will break forth upon my sight,  
 In the land that knows no sunset,  
 Nor the darkness of the night.

I'm not going down the pathway  
 Toward the setting of the sun,  
 Where the shadows ever deepen  
 When the day at last is done;  
 I am walking up the hillside  
 Where the sunlight lights the way  
 To the glory of the sunrise  
 Of God's never-ending day.

I'm not going down, but upward,  
 And the path is never dim,  
 For the day grows ever brighter  
 As I journey on with Him.  
 So my eyes are on the hilltops,  
 Waiting for the sun to rise,  
 Waiting for His invitation  
 To the home beyond the skies.

Sel. Sister Emma Stuck.

**THE DISCIPLES SENT ABROAD**


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Then He called his twelve disci-  
 ples together and gave them power  
 and authority to cure diseases. And  
 He sent them to preach the king-  
 dom of God and to heal the sick, and  
 He said unto them, take nothing for  
 your journey, Luke 9:1-3.

**PSALM 34**

At all times will I bless the Lord;  
His praise shall continually be in  
my mouth.

Boast thou, oh my soul in the Lord;  
The humble shall hear thereof and  
be glad.

Call upon the Lord with me  
And let us exalt his name together.

Diligently seeking the Lord, he  
heard me

And delivered me from all my fears.  
Enlightened were they that looked  
upon him;

And their faces were not ashamed.

Graciously hath the Lord heard the  
cry of this poor man  
And saved him out of all his troubles.

Heaven's angel encampeth round  
about them that fear him,  
And delivereth them.

In the Lord is goodness, O taste and  
see;

Blessed is the man that trusteth in  
him.

Jehovah's shall ye fear, all his saints;  
For there is no want to them that  
fear him.

Lions in their youth do lack and  
suffer hunger;

But they that seek the Lord shall  
not want any good thing.

My children come and hearken unto  
me;

I will teach you the fear of the Lord.

Now what man is he that desireth  
life,  
And loveth many days that he may  
see good.

Open not thy lips to speak evil,  
And keep thy tongue from uttering  
guile.

Part from evil and do good;  
Seek peace and pursue it.

Righteous are they that the Lord  
approves;

And his ears are open unto their cry.

Stern is the face of the Lord against  
them that do evil,

To cut of the remembrance of them  
from the earth.

They that do righteously cry and the  
Lord heareth,

And delivereth them out of all their  
troubles.

Unto them that are of a broken  
heart the Lord is nigh,

And saveth such as are of a contrite  
spirit.

Verily the afflictions of the righteous  
are many;

But the Lord delivereth them out of  
them all.

With all his loves doth he survive;  
Not one of them is broken.

Yet evil shall slay the wicked;  
And they that hate the righteous  
shall be desolate.

Jealously doth the Lord redeem the  
soul of his servants;

And none of them that trust in him  
shall be desolate.

## THERE ARE TWO SEAS

There are two seas in Palestine.

One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip of its healing waters.

Along its shores the children play, as children played when He was there. He loved it. He could look across its silver surface when He spoke His parables. And on a rolling plain not far way He fed five thousand people.

The river Jordan makes this sea with sparkling water from the hills. Men build their houses near to it, and birds their nests; and every kind of life is happier because it is there.

The river Jordan flows on south into another sea.

Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travelers choose another route, unless on urgent business. The air hangs heavy above its water, and neither man nor beast nor fowl will drink.

What makes this mighty difference in these neighbor seas?

Not the river Jordan. It empties the same good water into both. Not the soil in which they lie, not the country round about.

This is the difference. The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it another drop flows out.

The other sea is shrewder, hoard-

ing its income jealously.

It will not be tempted into any generous impulse. Every drop it gets, it keeps.

The Sea of Galilee gives and lives. This other sea gives nothing. It is named The Dead.

There are two seas in Palestine.

There are two kinds of people in the world.

Selected from July 1946 issue of Readers' Digest by Ruth Snyder.

## ON TO VICTORY

Glory, Glory to our Saviour,  
Glory to our God and King,  
Marvelous His deeds of kindness,  
Unto him who trophies bring.

God in mercy and in fullness,  
Has redeemed us from all sin;  
Tuned our hearts by his own goodness,

We with Him may enter in.

Into glory most celestial  
From this life of sin and woe,  
Raised from earth and all terrestrial,  
Into Heaven redeemed may go.

And when there with all redeemed ones

We around the throne may sing,  
Glory, Glory to our Savior,  
Glory to our God and King.

A. B. Van Dyke  
718 S. Main St.,  
Goshen, Ind.

## THE HEAVENLY JERU- SALEM

Ye are come unto Mount Sion,  
and unto the city of the living God,  
the Heavenly Jerusalem, and to an  
innumeral company of angels, to the  
general assembly and church of the  
first born, which are written in heav-  
en, and to God the judge of all, and  
to the spirit of just men made per-  
fect, and to Jesus the mediator of  
the new covenant, Hebrew 12:22-  
24.

"Another day is ending,  
Another night is here;  
Lord Jesus, lowly bending  
I pray Thee... still be near.  
O with Thy love and power  
Encircle me and mine,  
And guard us every hour  
Until the sun doth shine. Amen".

"Bend above me,  
Father, and love me;  
Clasp and fold me  
And all night hold me.  
In Thy keeping  
I'll safe be sleeping;  
If God watch me  
No harm can touch me. Amen".

"Father, hear my evening prayer:  
Fold me round with tender care;  
And my loved ones, let them be  
All the night long safe with Thee.  
Amen".

"Lord Jesus, now I kneel and pray:  
Forgive the wrong I've done today!  
O love me still, and in Thy arm  
Fold and hold me safe from harm.  
Amen".

## FOUR THOUGHTS TO REMEMBER

1. Be-ware of attaching too  
much importance to popularity.

2. Regular church attendance  
cannot make up for jealousy and un-  
fairness to others.

3. The attitudes in your mind  
and heart are more important than  
the clothes on your body.

4. Do not be ashamed of letting  
it be known you are a Christian.

Sel. by Sister Viola Broadwater  
Cumberland, Md.

—————o—————  
We walk together, my Lord and I,  
Though the rains may beat, and  
the night wind cry,  
He holds me fast with his strong  
firm hand.  
And leads me to a better land.

We walk together, my Lord and I,  
Though friends may fail, he is ever  
nigh;  
He never forsakes, he is always  
near  
To hear my cry, to calm my fear.

"Be calm", he whispers, when toss-  
ed by life's sea.

"I am with you still, you are safe  
with me".

So we walk together, my Lord and I  
Till I reach the home we have built  
on high.

## END OF THE ROAD

"When I have come to the end of the  
road,

I should like to look back and see,  
That I have done my best,

With the trust that's placed in  
me.

I should like to know that I never  
have,

By action, word or deed,  
Betrayed a given confidence,  
Or forsaken a friend in need.

I should like the consolation,  
When I've traveled the very last  
mile,

To know I've meant something to  
someone,  
And caused those in sorrow to  
smile.

I know that I shall be happy,  
If in the heart of just one,  
I can leave one lingering memory,  
Of something good I have done.

By Mrs. R. N. Weir.  
Sel. by Jeannette Poorman,  
Pioneer, Ohio.

## WATCH AND PRAY

When God bids us to watch and  
pray, He bids us use our strength,  
and His. The watching will keep  
us alert, in doing what we can  
against—the praying will bring us  
His strength.

Now is this quiet twilight hour  
Before the coming of the night  
The pure, pale opal of the sky  
With rosy sunset fires is bright,  
While darkling crimson in the west  
Incarnadines the drifted snow.  
And dyes the waters of the stream,  
Where ruddy little ripples flow.

The leafless trees are like black lace  
Against the blaze of sunset fire.  
From yonder village, lifting up,  
We see the church's slender spire.  
And, like a benediction there,  
The lingering sunbeams softly lie,  
As if to point the way above  
To fairer lands beyond the sky.

Before the stars in heaven shine,  
Before the coming of the night,  
How beautiful God's earth and sky  
Bathed in this tranquil evening light!

—o—  
We can see God in the sunshine,  
We can see Him in the rain  
We can see Him in the meadow,  
We can see Him in the plain;  
We can see Him in the mountains,  
Every tree, also the streams,  
We can see Him in the flowers,  
We can see Him in our dreams.

I want to be faithful to Jesus,  
I want to be filled with His love,  
I want to be born of His Spirit,  
I want to have wisdom from  
above.

I want to be used of my Master;  
I want Him my guide to be;  
I want to help God's children,  
I want them to see Christ in me.

I want to win sinners for Jesus,  
 I want them to see that He lives;  
 I want when life here is ended,  
 With Jesus forever to live.  
                     A sister in Christ.

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## HOME DEVOTIONS FOR JULY

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### TRUTH

Memory Verse, John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me".

Thurs. 1—John 18:28-40.

Fri. 2—Deut. 32:1-14.

Sat. 3—Psa. 15.

Memory verse, Prov. 12:19, "The lip of truth shall be established forever: but a lying tongue is but for a moment".

Sun. 4—Eph. 4:17-32.

Mon. 5—Mal. 2:1-13.

Tues. 6—John 1:1-14.

Wed. 7—Isa. 26:1-11.

Thurs. 8—John 16:1-16.

Fri. 9—II John.

Sat. 10—II Cor. 13.

Memory verse, Eph. 6:14, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness".

Sun. 11—I Tim. 3.

Mon. 12—II Tim 4:1-8,

Tues. 13—II Thess. 2.

Wed. 14—James 1:13-27.

Thurs. 15—Psa. 91.

Fri. 16—Micah 7:8-20.

Sat. 17—Dan. 4:28-37.

Memory verse, Prov. 23:23, "Buy the truth, and sell it not; also wisdom, and instruction, and understanding".

Sun. 18—Ex. 34:4-9.

Mon. 19—Psa. 51.

Tues. 20—Rom. 2:1-11.

Wed. 21—Matt. 15:21-31.

Thurs. 22—Psa. 119:25-32.

Fri. 23—Isa. 65:11-16.

Sat. 24—Col. 1:1-18.

Memory verse, John 8:32, "And ye shall know the truth, and the truth shall make you free".

Sun. 25—Psa. 146.

Mon. 26—Acts 26:19-32.

Tues. 27—II Cor. 4.

Wed. 28—II Peter 1:1-15.

Thurs. 29—Jer. 9:1-8.

Fri. 30—Hosea 4:1-11.

Sat. 31—Psa. 57.

## ADULT SUNDAY-SCHOOL LESSONS

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July 4—What Mary and Martha Learned. Luke 10:38-42.

July 11—The Woman Who Gave all Her Money. Mark 12:41-44, Luke 21:1-4.

July 18—The Boy Who Shared His Lunch. John 6:1-14.

July 25—Dorcas, the Woman Who Helped Others. Acts 9:36-43.

Aug. 1—(Review) Learning to be Unselfish. Acts 20:31-38.

Aug. 8—Ruth, Who Gave up Some-

thing She Loved. Ruth 1:2-10, 14-17.

Aug. 15—Esther, Who Risked Her Life. Esther 2:15-18; 3:14; 4:7-17.

Aug. 22—Daniel, Refusing the King's Food. Daniel 1:3-15.

Aug. 29—Daniel, Praying Only to God. Daniel 6:4-23.

### PRIMARY SUNDAY SCHOOL LESSONS

July 4—The Courage and Faith of Esther. Est. 5:1-14.

July 11—Self Exaltation Does Not Pay. Est. 6:1-14.

July 18—Temperance Lesson—Self Control. Rom. 6:1-23.

July 25—Judgment for the Enemy of the Jews. Est. 7:1-10.

Aug. 1—Esther's Humble Plea Brings Mercy. Est. 8:1-17.

Aug. 8—The Feast of Purim Instituted. Est. 9:1-32. 10:1-3.

Aug. 15—God Permits Job to be Tried. Job 1:1-22.

Aug. 22—Job to be Put to the Extreme Test. Job 2:1-13.

Aug. 29—Job Reveals His Misery. Job 3:1-26.

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# BIBLE MONITOR

Vol. XXXII

JULY 1, 1954

No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## GENERAL CONFERENCE

Through the blessings of a kind Heavenly Father, many were permitted to again attend General Conference. The attendance was large considering how far west the Conference was located. The majority of the people came by Saturday evening and remained for the entire program. The number of young people present was outstanding for as small a denomination as we are.

The singing and preaching services we heard were of high quality and showed the result of efforts put forth. The interest in the word as shown by the speeches, deliberations, and board meetings was commendable. With few exceptions the attitude and statements toward one another showed brotherly love and self-control.

The conclusions reached showed a general desire to always stay within the limits of the New Testament and accomplish as much as possible toward furthering the commands of Christ. We hope others will bring you exact statements, subjects and thoughts.

We feel especially thankful for lack of difficulties through the trip and for the care of our personal things while away. A bursting forth of the beauties of nature was seen throughout our journey. The crops were well-watered and nearly uniform throughout our journey, all being somewhat later than usual. A wet cool spring held back crops somewhat in the eastern states. In the middle west a dry cool spring and recent heavy rains slowed up the crops.

The weather at Conference was almost ideal. It was wet and cool as the services began but soon warmed up and refreshing breezes made everyone comfortable. A rain and storm, which might have caused suffering, came while most everyone was asleep and caused little discomfort. The accommodations for our needs were ample and the few problems were taken care of by many volunteer helpers. The grounds were so arranged that most of the leisure time was spent out of doors both by young and old.

We hope each one may be especially thankful for the blessings our

Heavenly Father has given us. May each one carry home the lessons learned, the christian fellowship and the inspirations to push ahead in our spiritual life. We each are more responsible than before we left. May God bless the sick, the poor, and all who would have rejoiced to have had the privileges that some have had.

## CONFERENCE GLEANINGS

Again another milestone has been reached. Another General Conference is over. It has become history. To those who were permitted to attend this Conference of 1954, can well express themselves as one of old. "It has been good for us to be there". Dare we say just good? No, that does not express our minds and thoughts adequately.

It seems we must say it was an expression of Gods wonderful love and Divine Blessings showered on some of His children, here in this world of trouble and heartaches. I wonder if we can really grasp the true value of it all. As we settle down in our daily routine of life, does this experience mean anything to us?

Does our association with those of like precious faith tend to bring us closer to one another? As we gathered each morning at an early hour to thank God for His tender care and keeping, and to ask His guidance throughout each day. Did

it strengthen us for each days activities?

Then as the hour approached for each service, was it our motive to listen to those messages for our own benefit? Or did we feel they were meant for some one else? If our motive was the former then those meetings were not in vain.

Each sermon was a message from God, for us to see the things in our own individual lives that might be a hindrance in our receiving those blessings which are in store for God's children.

Some one said there were twenty messages, and surely they were spirit filled. The same thread of thought interwoven throughout. Leading us to believe they were inspired of God.

The song services were truly inspirational. It seemed it carried forth God's great love and praise, from the very depths of heart and soul, of each one present. It was one way in which young and old alike could worship God.

Certainly it must have been inspiring and uplifting to each messenger as he stepped forth to proclaim God's word of truth. Can we return home with a greater desire to serve our Master? Are we better qualified to fight the battles of life, through this wonderful experience?

Did we as parents receive anything that would help us promote a better church in our local congre-

gation? Are we more interested in making our homes a God fearing home for our children and friends? To put forth a greater effort to be brighter lights to that son or daughter though they be little or grown to manhood or womanhood?

Do you as young people, boys and girls, since attending this '54 Conference, have a greater desire to serve Christ in a more perfect way? Do you feel that you would like to rededicate, reconsecrate your lives to the service of God? Some one needs you, needs young consecrated souls like you to be armour bearers for Christ.

If young and old alike can come forth from such services, willing to bear the Cross, in the face of hardships and temptations, with a renewed effort to do God's will and His service, then we can feel that our Conference of 1954 will be profitable and have gained its purpose.

Therefore let us go forth proving that we received food for our souls, and have a greater desire to work for the advancement of His Kingdom.

We should be very thankful to our Heavenly Father for His tender care and protection to and from this Conference and during our stay there. And again as the storms raged God's hand hovered over His children.

Let us therefore seek to be more consecrated, more determined to "Go Forth", to become a part of

that "Chaste Bride of Christ", "Taking the Word of God" as an "Exhortation" that we may be ware of "False Teachers" guarding ourselves at being at "Ease in Zion". And that our "Call To Decision" may help us to apply our "Practical Religion" so that our "Christianity" may mean much to us.

That in "Choosing The Good Things of Life", "The Preeminence of Love", may aid us to "Value The Soul" and help us all to be a part of "The Faithful Church".

So that "The Set of The Sail or The Gale Determines our Course" to seek out that "Buried Treasure" and not be a "Stumbling Stone" to those about us.

Let us therefore "Stand In The Gospel" that we may not be as a "Cake Not Turned" declaring ourselves against "The Apathy of Sin".

Sister Bertha Hicks

Bryan, Ohio R. 3.

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## SELF DENIAL

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Matt. 16:24, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me". Matt. 10:38, "And he that taketh not his cross, and followeth after me is not worthy of me". Mark 8:34, "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let

**BIBLE MONITOR**

Taneytown, Md., July 1, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

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him deny himself and take up his cross, and follow me".

Luke 9:23, "And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily and follow me".

Luke 14:27, "And whosoever doeth not bear his cross, and come after me, cannot be my disciple". Jno. 3:3, "Jesus answered and said unto him, Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God".

Jno. 3:5, "Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God". Many are the scriptures that warn us against breaking the law of God, or violating any jot, or one tittle, of the law.

Matt. 5:18, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled".

I John. 2:15, "Love not the World, neither the things that are in the world, if any man love the world, the love of the Father is not in him".

I Jno. 2:16-17, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever".

Matt. 10:37-38, "He that loveth Father or Mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me". And he that taketh not his cross, and followeth after me is not worthy of me".

Rev. 2:4, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Many more scriptures might be referred to, and I know, these references mean far more than any comment I can make, for a word of warning, let us take heed, lest we fail to enter in at the straight gate, Matt. 7:14, "Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it".

A. B. Van Dyke  
709 S. 11th St.,  
Goshen, Ind.

## TEN RULES FOR CHRISTIAN LIVING

1—Be careful to walk in all known light: Never lay any light aside to walk in some future day: it is for both present and future.

2—Be prompt to obey the Spirit, or you will suffer loss in your soul. Never allow business or company to rob you of your hours of devotion.

3—In praying, steady yourself before God: don't be rash or saucy in His presence. Remember, God is in Heaven and Thou upon earth. Do not speak unnaturally to God.

4—Have set days for fasting and praying, wash thy face, anoint thy head and appear not unto men to fast.

5—Spend as much time as possible reading and studying the Bible.

6—Be always punctual at meetings and take active part in them. Strive to be in your seat at the appointed time.

7—Never be of a talkative spirit when corrected or reproved but take it meekly and humbly.

8—Shun all frilly and flashy colors in your apparel. Be a pattern of neatness, cleanliness and plainness.

9—Let all your associates be those who love God.

10—Never mention the faults of an absent person, whether friend or foe, except in case of extreme neces-

sity. "Speak nothing but Good of the dead or absent".

Sel. by

Sister Viola Broadwater  
Cumberland, Md.

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## NEWS ITEMS

### ALL SUBSCRIBERS

During the month of July, through the courtesy of the General Mission Board, we are asking each one to send in names and addresses of those whom you feel might be interested in the Bible Monitor and a free subscription will be sent to each name.

### ELDORADO, OHIO

The Eldorado congregation met for council on April 3. The opening hymn was no. 201. Our elder, Bro. Herbert Parker read 1 Cor. 13 and led in prayer. Business that came before the church was taken care of in a christian manner. Closing song was No. 602.

On May 2, we held our Lovefeast following afternoon preaching. Sixty surrounded the tables. We were glad to have with us: Bro. Paul Blocker, of West Milton, officiating; J. P. Robbins, Potsdam; Melvin Roesch, Wauseon, Ohio; L. W. Kreider, Clayton, Ohio; Harold Frantz, Troy, Ohio; Benjamin Klepinger, Brookville, Ohio; and our elder, Bro. Herbert Parker. Sunday services were: Morning worship, at 7:45, breakfast at 8:00, and Sunday School and preaching to follow. Dinner was also served

at the church. We wish to thank all who attended these services and worshiped with us and invite you all back again.

We plan on having with us Bro. Wm. Root of Kansas, for some evening meetings starting August 9th. We also invited all who can to come and attend these meetings. We ask an interest in your prayers.

Pearl Thoutwine, Cor.  
Route 5, Greenville, Ohio.

#### BEREAN, VA.

The Berean Church met for council meeting April 10 in the afternoon, Elder T. I. Bowman presiding. Not too much business came before the meeting. Preparations were made for our Lovefeast. Fine fellowship prevailed.

On Saturday, May 15, we met for our Lovefeast at 4 P. M. We had been looking forward and praying for this meeting for some time; with a great desire for a good spiritual uplifting, and inspiring service. We know that when we ask of God in faith believing, He always provides. We had no word from any of the Brethren that they expected to be with us, but when the time came for the meeting, Bro. and Sister Roscoe Reed, his two sons and daughter were present. We sure did appreciate the presence of each one. We were only a few in number but every one present felt the presence of the Holy Spirit by the wonderful spirit that prevailed.

Bro. Reed and Bro. Shumake talked from 1 Cor. 11 and gave us many good things to think about. Bro. Reed officiated at the Lovefeast.

On Sunday morning we met at 10:00 a. m. for S. S. Class taught by Bro. Shumake. At 11:00 a. m., we had a sermon by Bro. Reed. He did not fail to preach the word. The Berean Church welcomes all who can come and worship with us.

Sister Josie Lam.

#### LITITZ, PENNA.

On Saturday, May 15, the Northern Lancaster County Dunkard Brethren met in council with Elders Ord Strayer and Henry Demuth present to ordain Bro. Ammon Keller into the Eldership. Bro. Strayer and Bro. Demuth stayed here for the Lovefeast which was held the next day, Sunday, May 16. We had good attendance. Other Elders present were: Howard Surbey, Ray Shank, Joseph Myers, David Ebling, Ministers: Walter Cocklin, Paul Weaver, Howard Myers, and Daniel Marks.

In the evening about eighty surrounded the Lord's Table with Eld. Ord Strayer officiating. We were glad to have so many from other congregations at our Lovefeast and invite them all back again.

On Sunday, May 23, there were two received into the church and baptised right after services. Susanna B. Johns (Cor.) Lititz, Pa.

## THE SUNDAY SCHOOL

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The Sunday School is a citadel of real spiritual influences. Religion to a boy or a girl becomes a reality based on love and not on fear. Youngsters come to know that God asks more than mere lip service to His commandments; that He asks us to live under His Guidance and love.

The Sunday School teaches the power of prayer and the need to make God an intrinsic part of our daily lives. The Sunday School teaches the child to "rule his spirit" and to place a reliance upon God which will not be shaken in later years. It stands as a strong bulwark against the angry waves of evil presently sweeping across our nation. It is a powerful medium in materially reducing the army of youthful offenders and delinquents.

I would like to pay tribute to the thousands of loyal men and women who are serving unselfishly as teachers in our Sunday Schools. We in law enforcement look upon them, as companions-in-arms, in the fight against crime.

As true Crusaders for Christ, the Sunday-School teachers want the Nation's children to be honest, truthful, and unselfish. They are convincing youngsters that right habits, attitudes, and appreciations are necessary attributes for decent living. They are in the front ranks of the great army of Americans who

are courageously fighting to free our national scene from dishonesty, selfishness, greed, and moral instability. In recruiting for God, they are building for America.

More often than not, a child is first introduced to the Bible by a Sunday School teacher. It is quite impossible to believe that progress along the road to righteous living may be accomplished without the guidance of the Bible. It is the source of spiritual food, the solution of life's problems, and the inspiration for Christian living.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God" is a precept which must be followed by all if life is to have a meaning. Our forefathers believed in the inspired Word of God and their religious faith and simple devotion produced a strong national character.

If we are to make progress in the fight against crime, make certain that the children of the nation attend Sunday-School. It is difficult to understand why many mothers and fathers refuse to afford to their children the wholesome, healthful, character-building environment of the Sunday School.

Unhappily, there are many homes where parents are untrained in their obligations to the offspring; where unguarded talk is as regular as three meals a day; where disrespect for authority and criticism of officials are common occurrences; where

childish independence is encouraged, and refractory conduct is condoned; and where God and religion are considered too old-fashioned in an age dedicated to materialism.

The children of such homes need help and the Sunday-Schools can do much and are doing much to bring God and religion into the starved souls of these youngsters. Our Sunday-Schools are not sending forth children who easily succumb to life-wrecking temptations. Instead, the boys and girls who have gone to Sunday-School have been well prepared for the entire span of life.

By J. Edgar Hoover

Selected by William N. Kinsley

## OUR CHURCH (Cont.)

### A PECULIAR PEOPLE

The Brethren claim to be, and are, in many respects a peculiar people. Plain dressing is taught and required, and a general uniformity is observed, but this is regarded as a means to an end. They believe that the New Testament teaches plainness in attire, 1 Tim. 2:9, 10; 1 Pet. 3:3, and that, by a general uniformity of habit, marked enough to distinguish the church from the world, Gospel plainness may be made a living fact instead of a dead letter, as it has become in many other churches whose discipline strongly insists on plain dressing.

The Brethren are not allowed to

go to law with one of their own number, nor with others, without first asking the counsel of the church, and it is rare indeed for a brother to be engaged in a law suit.

Among themselves differences are adjusted personally, or by the church, in accordance with the Christian law of trespass given by the Master, Matt. 18:15-20. The Fraternity is strictly non-resistant, as well as non-litigious. It is held that Christ is the "Prince of Peace", that his Word is "the Gospel of Peace", hence his servants can not go to war and fight. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds", 2 Cor. 10:4. They taken no active part in politics, and "swear not at all". If called upon to testify in the courts, they simply affirm, without raising the hand or kissing the Bible. In this they literally obey the command of Christ who said, "Swear not at all. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil", Matt. 5:34-37. No brother may become a member of any secret or oathbound society, the Brethren holding that the Gospel of Jesus Christ is fully sufficient for all the wants of humanity. All the coverts who are identified with such orders are required to sever their connections with them before they can be adopted into the family of the Brotherhood.

The Brethren hold that the mar-

riage bond can only be dissolved by death. Divorce and re-marriage are practically unknown among the membership. It is held that those who have been divorced and re-married before conversion, might be received into church fellowship while their former companions were living if they live separate, and they hold, with Paul, that the woman which hath a husband is bound by law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband", Rom. 7:2.

They, in compliance with the instruction of the apostle James, 5:14, 15, anoint the sick with oil. This rite is administered only by the request of the sick, The elders are called and the sick member is raised to a sitting posture. The elder applies the oil to the head three times, saying, "Thou are anointed in the name of the Lord, dear brother (or sister) unto the perfecting of your faith, unto the healing of your body, and unto the forgiveness of all your sins. The elders then lay their hands on the head of the sick, and offer a prayer for the anointed one.

The church keeps her poor, each congregation looking after her own who may become needy. If a single congregation becomes burdened, she may call for assistance upon her sister congregation, and in this way the needed help is obtained. As members of one common family, all

are held by the Fraternity as brethren and sisters entitled to support, both moral and physical, in time of need. They are generous in their hospitality and show much of the spirit of the Master in the practice of this Christian virtue.

On the question of temperance and prohibition the Brethren have, for more than a century, given no uncertain testimony. They are one of the oldest temperance organizations in the United States. More than 100 years ago a decision was passed, forbidding any of the members to engage in the manufacture or sale of intoxicants. They forbid the use of all alcoholic or malt liquors as a beverage, in public or private. They request the members not even to have dealings with saloon-keepers. They discourage the use of tobacco, and the rule is that no brother can be installed in office who uses tobacco without making a promise to quit it. All applicants for baptism, who are addicted to the tobacco habit, are advised to abstain from its use before they are received into church fellowship.

The Brethren are well known as a quiet, peaceable, unassuming people. Habits of strict economy prevail amongst them, and, by their adherence to plainness in dress and living, they are, as a rule, able to meet their obligations. They enjoy an enviable reputation for honesty in the communities where they live. They manifest a strong devotion to

the Bible and are consistently laboring to keep the principles and live out the spirit of the Man of Sorrows. The church in general has not, as yet, felt the withering influence of worldliness within her borders. Caste distinctions and differences, born of human pride, have not entered her doors. Rich and poor, high and low, meet alike as one common family in Christ and the fraternal sentiment is largely developed in her membership. The church has been richly blessed of God and is in a prosperous condition; and before her there is opening a great field for work, in promulgating the principles of primitive and apostolic Christianity,—a work that must be pleasing to her Great Head and that will bring to her a continuation of the divine favor and blessings.

Sel. from compilation of  
D. L. Miller.

## A LIFE OF FAITHFULNESS

Faithfulness is faith in operation.

Abraham went out not knowing whether he went, Gen. 12:1-5; Heb. 11:8-10. As this great Saint goes out, his life is fixed on a few simple, eternal truths. He is going to live for his posterity, which is to become a great nation. Through him and them the whole world is to be Blessed. He is sure of God's guidance and blessing. The secret of his great life is not in what he believed but in his courage in acting upon it.

Gen. 13:6-17, Shows an unselfish spirit toward Lot. In order to make peace Abraham gave the best part of the land to Lot. No sooner had he done it than God gave it back to him. "All the land which thou seest, to thee will I give it", Give up something for an ideal of peace, love, righteousness; and God always gives back more and better than we gave. We never can fully realize the riches of anything until it has been thus surrendered to a great good cause. In most striking contrast is the selfish choice of Lot. Recall his history; carried captive by Chedorlaomer, a king of Elam, in the time of Abraham. Lot was mobbed by his fellow-townsmen, barely escaping the destruction of Sodom. The last scene of his life being a shameful debauch in a mountain cave.

A courageous deed by Abraham is given in Gen. 14. Chedorlaomer, carried Lot away captive. Abraham might have taken this to be God's way of giving him sole possession of the land, a fair reward for his unselfish choice. Rather, at great cost of property and risk of life, he pursues Lot's captor, defeats him and brings Lot safe home again; and will not take so much as a shoe-latchet for his efforts, Immensely significant is the revelation from God which follows: "I am thy shield and exceeding great reward." We can never know God as a shield until we go on a noble adventure. We can

never know God as our great reward until we give less thought to human rewards. Read Chapter 15 and notice how full, how intimate, how satisfying is God's revelation to Abraham. Such intercourse with God is still possible—and the secret of it is courage unselfishness.

Faithfulness is faith in operation. In all christian lands Abraham is recognized as the father of the faithful. God trusted him, and he made good. He believed in God, and proved his faith by the life he lived. The value of faithfulness is recognized in every department of life. The man who is faithful to his trust is the man who is wanted and appreciated. Jesus was faithful rendering perfect obedience to his Father. Doing the will of his Heavenly Father, was to him meat and drink. All through His teachings we find Him, in one way or the other, placing special emphasis on the life of faithfulness.

In Matt. 25:21, speaking of the winding up of the affairs of life, we have him saying: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things." Writing of the saints at Ephesus, Paul calls them "the faithful in Jesus Christ", Eph. 1:1: Also in 2 Tim 2:2, "And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach other also". This, with what

is said elsewhere, places a premium on faithfulness.

The christian who would prove true to the profession he makes, must be faithful to his God, to his Word, to his church, and to every interest he represents. With him it should be a life-long effort, prompted by love. He serves his God, obeys his Word and respects his church, because he believes this to be the right thing to do, and because he loves to do the thing that is right. Faithfulness with him is not a matter of reward, but a matter of love for the right. To all men and women of this type Jesus would say, "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10.

Mollie Garland.

## WATER BAPTISM

Note, we aim to print some of the writings of Alexander Mack, the founder of the Brethren at Schwarzenau, Germany in 1708, from time to time. Some of these writings are somewhat difficult to read because of the different way of expressing themselves at that age and in another language.

A notice will appear at the close of these selections giving the availability of these works, which were first printed in Germany and later in America by the Sower Press.

Introduction, a certain amount of religious confusion existed at this

time due to changing state churches and lack of opportunity to have and understand God's word. These writings are given in the form of a dialogue between a father, who is about to leave this earth, and his son, whom he hopes will carry on his understanding of God's will.

## FIRST PREFACE

By the elder Alexander Mack

Dear Reader :

Inasmuch as God has at all times been an omnipotent, yea, and to all the disobedient a most dreadful God, who punished the disobedience of the first human beings in Paradise, and afterward the disobedience of his own people under the law with such severity, that when any man had broken the law of Moses, he had to die without mercy on the testimony of two or three witnesses :— yea, God has said to his people through his servant Moses, Deut. 4:1,2, "Now therefore hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall you diminish aught from it, that ye may keep the commandments of the Lord your God which I command you".

Hence we see how strictly God commanded his people to observe

the laws which he had made known by his servant Moses. So we may very readily believe, that God will be still more strict to have observed all that he has in these latter times revealed to all the world by his beloved Son, that all who profess to be Christians, may live together as children of one family. And to them the good Father of the house has given rules and laws, which they are to observe well and wisely, and has promised them at the same time eternal life, if they will obey him in all things, in small matters as well as in the great, though nothing at all should be deemed as small in the doctrine and ordinances of the Lord Jesus, because such a great and all powerful Sovereign and King has commanded and ordained them.

And hence, on account of the greatness of the Sovereign, water baptism, which has been commanded by Jesus to be performed in his name, together with all his other commandments, are to be considered great. And as his laws and statutes are also great, so likewise are the promises which he has given, all the gracious gifts of the Holy Spirit, which believers possess. So also will the punishment of the disobedient, who have opposed the gospel of Jesus Christ, certainly be great, and very dreadful. For Paul tells to the Thessalonians, 2 Thess. 1:7, 8, that "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking ven-

geance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. And it is declared in the Revelation of John 22:18, 19, "If any man shall add unto these things, God shall add unto him the the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, (by which the doctrines of Jesus is especially included) God shall take away his part out of the book of life, etc."

We have, therefore, felt moved by love, to present to the consideration of the kind reader, the true and lawful use of those things, which Christ has commanded his (disciples) to do in his house, and also to show him a little of the great abuse, which has been introduced among the whole multitude of Christian professors, leaving it to the judgment of every one to decide for himself. We shall give our work the form of a dialogue between a father and son, who are supposed to be traveling together as companions on a journey.

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## SECOND PREFACE OR INTRODUCTION

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By the younger Alexander Mack

Kind and dear reader, whoever thou art, into whose hand this little book may come:

Just as it may contribute much to apprehend usefully the true sense of a treatise, when a person is consid-

ering the testimonies contained therein with an impartial mind and with a sincere love for the truth, to compare them prayerfully (invocating divine mercy) with the testimonies of the apostles and prophets that he may examine them in an humble spirit;—so it is on the other hand very hurtful, when one prepossessed with prejudice, permits himself to be carried away inconsiderately by a prematurely judging spirit; as by so doing the truly noble spirit of investigation is in a manner locked up and real wisdom remains hid, and then nothing but darkness and confusion are revealed from the fountain of human selfishness, and these cause such a state of moral night, that he who walketh in it, stumbleth and Christ himself and the testimony of his everlasting truth become to such a man a stone of stumbling and a rock of offence.

Now if there should be any one, who prompted by a passion for disputation and a spirit of contradiction against those simple, yet well-founded truths (which are here presented) would seek to make himself great, we would in Christian love advise him to have a proper regard to his eternal welfare, and to desist from his present course, and not to undertake such labors, lest he might enter into a contest, which he would not be able to carry out. For though no man on earth should contradict him, his own conscience

would become to him a severe judge, for truth is powerful enough in every man's conscience to defend itself successfully. But he, who is, or who will be, indeed, an impartial, candid reader, may find the following sketch of the revival of evangelical truth to serve instead of a more formal introduction.

It pleased the good God in his mercy, early in the beginning of this (last) century, to support his "grace, that bringeth salvation, and which hath appeared to all men," by many a voice calling them to awaken and repent, so that thereby many were aroused from the sleep and death of sin. These then began to look around them for the truth and righteousness, as they are in Jesus, but had soon to see with sorrowful eyes the great decay (of true Christianity) almost in every place. From this lamentable state of things they were pressed to deliver many a faithful testimony of truth, and here and there private meetings were established beside the public church-organization, in which newly awakened souls sought their edification. Upon this, the hearts of the rulers were embittered by an envious priesthood, and persecutions were commenced in various places, as in Switzerland, Wurttemberg, the Palatinate, Hesse and other places.

To those persecuted and exiled persons the Lord pointed out a place of refuge, or a little "Pella" in the land of Wittgenstein, where at that

time ruled a mild count, and where some pious countesses dwelt. Here liberty of conscience was granted at Schwarzenau, which is within a few miles of Berlenburg. And from this cause, through Wittgenstein is a poor and rough country, many people, and those of various kinds collected at Schwarzenau, and this place which had been but little esteemed, became so much changed, that in a few years it became a place extensively known.

Those who were brought together there from the persecution, though they were distinguished by different opinions, and also differed in manners and customs, were still, at first, all called Pietists, and they among themselves called each other Brother. But very soon it appeared, that the words of Christ, Matt. 18, where he says: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone, etc.," could not be reduced to a proper Christian practice, because there was no regular order yet established in the church. Therefore some returned again to the religious denominations, from which they had come out, because they would not be subjected to a more strict Christian discipline; and to others it appeared, that the spiritual liberty was carried too far, which was thought to be more dangerous than the religious organizations they had left.

Under these circumstances some

felt themselves drawn powerfully to seek the footsteps of the primitive Christians, and desired earnestly to receive in faith the ordained testimonies of Jesus Christ according to their true value. At the same time, they were internally and strongly impressed, with the necessity of the obedience of faith to a soul that desires to be saved. And this impression also led them at the same time to the mystery of water-baptism, which appeared unto them as a door into the church which was what they earnestly sought. Baptism, however, was spoken of among the Pietists in very different ways, and the manner in which it was sometimes spoken of, caused pain to the hearts of those that loved the truth.

Finally, in the year 1708, eight persons consented together, to enter into a covenant of a good conscience with God, to take up the commandments of Jesus Christ as an easy yoke, and thus to follow the Lord Jesus, their good and faithful Shepherd, in joy and sorrow, as his true sheep, even unto a blessed end. These eight persons were as follows: namely, five brethren and three sisters. The five brethren were George Grebi from Hesse Cassel, the first; Lucas Vetter, likewise from Hesse the second; the third was Alexander Mack from the Palatinate of Schriesheim between Manheim and Heidelberg; the fourth was Andrew Bony of Basle in Switzerland; the fifth John Kipping from Bariet in

Wurttemberg. The three sisters were, Johanna Noethiger or Bony the first; Anna Margaretha Mack, the second; and Johanna Kipping the third.

These eight persons covenanted and united together as brethren and sisters into the covenant of the cross of Jesus Christ to form a church of Christian believers. And when they had found in authentic histories, that the primitive Christians in the first and second centuries, uniformly, according to the command of Christ, were planted into the death of Jesus Christ by a threefold immersion into the water-bath of holy baptism, they examined diligently the New Testament, and finding all perfectly harmonizing therewith, they were anxiously desirous to use the means appointed and practiced by Christ himself, and thus according to his own salutary counsel, go forward to the fulfillment of all righteousness.

Now the question arose, who should administer the work externally unto them? One of their number, who was a leader, and speaker of the word in their meetings, had visited in sincere love, different congregations of Baptists (Tauf gesinuten) in Germany, most of which admitted, that holy baptism when performed by an immersion in water and out of love to Christ, was indeed right; but they would also besides this, maintain that the pouring of a handful of water might also

do very well, provided all else would be right.

The conscience however of them (the Brethren) could not be satisfied with this. They therefore demanded of him, who led in preaching the word, to immerse them according to the example of the primitive and best Christians, upon their faith. But he considering himself as unbaptized required first to be baptized of some one of them, before he should baptize another. So they concluded to unite in fasting and prayer in order to obtain of Christ, himself the founder of all his ordinances, a direction and opening in this matter. For he who was requested to baptize the other, wanted to be baptized by the church of Christ, and the rest had the same desire.

In this their difficulty, they were encouraged by the words of Christ, who had said so faithfully, "Where two or three are gathered in my name, there am I in the midst of them." With such confidences in the precious and sure promise of God, they, under fasting and prayer cast lots, which of the four brethren should baptize that brother, who so anxiously desired to be baptized by the church of Christ. They mutually pledged their word, that no one should ever divulge, who among them had baptized first (according to the lot,) in order to cut off all occasion of calling them after any man, because they had found that

such foolishness had already been reproved by Paul in his writings to the Corinthians.

Being thus prepared, the Eight went out together one morning, in solitude, to a stream called Eder, and the brother, who desired to be baptized by the church of Christ, and when he was baptized, he baptized him, by whom he had been baptized, and the remaining three brothers and three sisters. Thus these Eight were all baptized at an early hour of the morning.

And after all had come up out of the water, and had changed their garments, they were also at the same time made to rejoice with great inward joyfulness, and by grace they were deeply impressed with these significant words, "Be ye fruitful and multiply!" This occurred in the year above mentioned, 1708. But of the month of the year, or the day of the month or week, they have left no record.

After this said eight persons were more and more powerfully strengthened in their obedience to the faith they had adopted, and were enabled to testify publicly in their meetings, to the truth; and the Lord granted them his special grace so that still more became obedient to the faith, and thus, within seven years time, namely, to the year 1715, there was not only in Schwarzenau a large church, but here and there in the Palatinate there were lovers of the truth, and especially was this the

case in Marienborn where a church was gathered; for the church in Palatinate was persecuted and its members then came to Marienborn. And when the church here became large, it was also persecuted. Then those that were persecuted, collected in Creyfeld, where they found liberty, under the King of Prussia.

Moreover, the Lord called during those seven years, several laborers, and sent them into his harvest, among whom were John Henry Kalkleser, of Frankenthal; Christian Libe and Abraham Duboy from Ebstein; John Nasz and several others from Norten, Peter Becker from Dillsheim. And to these were added also John Henry Trout and his brothers, Heinrich Holsaple and Stephen Koch. The most of these came during those seven years to Creyfeld; John H. Kalkleser, however, and Abraham Duboy came to Schwarzenau; so did also George B. Gansz from Umstatt; and Michael Eckerlin from Strasburg.

But as they found favor with God and men on the one hand, so (on the other hand) there were also enemies of the truth, and there arose here and there persecutions for the Word's sake. There were those who suffered joyfully the spoiling of their goods, and others encountered bonds and imprisonment, some for a few weeks only, but others had to spend several years in prisons. Christian Libe was some years fastened to a galley, and had to work

the galling oar among malefactors; yet, by God's special providence, they were all delivered again with a good conscience.

Since the persecution in the form of poverty, tribulation, and imprisonment, by which they were oppressed, made them only the more joyful, they were tried in another manner by men of learning, seeking to confound them with sharp disputations, and subtle questions, of which the forty searching Questions of Eberhard Ludwig Gruber, which with their answers will be annexed to this treatise, will sufficiently inform the reader.

About this time it was deemed expedient by the church of the Lord in Schwarzenau, to issue this publication, for the instruction of those pure minded persons who are seeking the truth. And in this work every impartial reader, if he will read it with these introductory remarks, and without prejudice, can find, what has been the cause and object of publishing it.

But inasmuch as those, which then stood in the work of the Lord so cheerfully, and confessed the truth with great simplicity and honesty, have now all departed in peace, the desire has arisen in those churches who bear the same testimony here in America, and who have likewise given themselves to the Lord to walk in the truth, to have this simple testimony again published, more especially for the benefit of our dear youth,

that they may have plain and simple exposition of the truth, in which they are instructed, and chiefly for the glory of God, who has so wonderfully preserved his truth even to these latter times.

This simple testimony of truth we commend to the good and wise God for protection, and as an offering, we lay it at his feet of mercy. And may he give to the kind reader such a state of mind that will cause him to love the truth, and be acceptable to him, for it is only when we are in such a state that the truly divine Spirit, who will enable us to prove all things, and hold fast that which is good and useful, will come forth and lead us as the lambs of Christ into all truth. Blessed is the man, who does not oppose him, for he will bring all things to his remembrance, whatsoever Jesus, the eternal truth, himself has said and taught.

Now to the innocent Lamb of God, which taketh away the sins of the world, be glory, honor and adoration in the congregation of the Firstborn in heaven and on earth, in the communion of the Father and the Holy Spirit. Amen.

N. B. This simple record is taken in part from some papers, which were left by two brethren, namely, Alexander Mack and Peter Becker, who have already some considerable time ago fallen asleep in the Lord; and in part some things were inserted, which were related to me orally by my parents, as well as by some

other brethren, who have also fallen asleep in the Lord, and who were themselves eye-witnesses of that which they have testified to us, to our consolation and encouragement. This he witnesseth who has written this the 30th, January 1774, as one called to the marriage of the Lamb, and to the great supper prepared for that glorious marriage.

A. M., Jr.

### A CONVERSATION BETWEEN A FATHER AND SON

#### In Questions and Answers

SON. Dear father, as we are quite alone here in this wilderness, I will relate to thee, how I was treated by a certain company, when I was away from thee. I was attacked on account of baptism, and was called an Anabaptist, because we baptized such as have already been baptized in their infancy. I was also very severely attacked by those who in their riper years baptized, only by sprinkling (or pouring), and whom we baptize afterwards by immersion when they desire to become members of our church; also, concerning our manner of keeping the Lord's Supper and of excommunicating persons, our strict observance of feet washing, and our using unleavened bread at our communion. By divers specious reasoning, I was so disturbed, that I was not able to give sufficient answers. Therefore, I entreat thee, dear father, to give me

still better instructions in all those matters, which are yet controverted, and on account of which we are assailed, so that with the testimony of the Holy Scriptures, and of the primitive Christians, I might be established in my faith, and be enabled to give to others a true Scriptural account for which favor, I shall try to prove grateful unto thee all my life.

FATHER. Dear son, I am willing to give thee as plain and satisfactory instructions as I can; therefore, hear me diligently, and ask me about those things which thou couldst not answer, and thus will we hold a plain conversation.

SON. Beloved father, I rejoice that thou art willing to instruct me. I will therefore diligently ask and hear. Tell me then, where outward water baptism is founded in the Holy Scripture?

FATHER. The eternal and almighty God is the proper author of water-baptism. Already in the days of Noah, he began to reveal a figure or type of water-baptism in the New Covenant; for when men became very wicked, the Lord God sent a flood of water, in which all ungodly men were drowned. Of this the apostle Peter speaks 1 Pet. 3: 20, 21. "The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ".

Observe further, when the Lord God by his servant Moses intended to give a figure in testimony of what afterwards should be revealed by his Son, Heb. 3. Moses therefore had to be drawn out of the water by the daughter of Pharaoh. "Therefore said she, he shall be called Moses, because I drew him out of the water." Exod. 2:10.

Again, when God by this same Moses led Abraham's seed out of Egypt, and when by a mighty hand they were delivered from the Egyptians, their escape was through the Red Sea, which pre-figured strongly the baptism of the New Covenant. Hence Paul calls it, a baptism "unto Moses in the cloud and in the sea." 1 Cor. 10:2.

Again, when the Lord God caused Moses to erect a tabernacle it was a figure of the house or Church of the Lord Jesus. Thus had Moses to make according to the command of the Lord, a large laver or vessel before the tabernacle wherein Aaron the priest and his sons, had to wash themselves, before they were permitted to enter into the tabernacle. Exod. 30:18-20; ch. 40:12. This was also a powerful figure of water-baptism which Jesus commanded, since none can enter or serve in the Church of the Lord without previously being baptised in water upon the confession of their faith in Jesus.

Again, thou mayest see what the Lord God commanded in the Law;

namely, this: if a leper had been cleansed of his leprosy, he had to wash himself in water. Lev. 14:8, 9. Likewise the women, in order to fulfill the law concerning their purification, had to bathe or wash themselves in water.

Further, there were many washings commanded in the law, all of which pointed to water-baptism in the New Testament.

Now I will also inform thee, how it is with the water baptism in the New Covenant; and mark it well. When God, the Father, was about manifesting his beloved Son in the world, a forerunner had to precede him, namely John, who came by a divine command into the land of Judea, and preached to the people, that they should repent. He also baptized them in the water unto repentance, directing them to believe in Him who should come after him; that is, in Jesus the Son of God. "He baptized at Enon near to Salim, because there was much water there."

SON. Did not this occasion a great commotion among the people, since John did such an extraordinary work as to baptize people in water?

FATHER. Water baptism at that time was not such a strange work among the Jews, for it had previously been used under the Law for external purification. Hence, there was no great surprise concerning baptism. But in connection

with his preaching this baptism, there was something new, because men were directed to repent; and they were likewise told of the Son of God that he would come, and that they should believe in him.

(To be continued)

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## GOD'S WORLD

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In the beginning God made heaven  
and earth,

He brought forth the sunshine to  
feed His creation.

He sprinkled light along the way,  
Then he divided the night from the  
day.

He decided the earth should be more  
than just land,

And so he created fish, birds, ani-  
mals and man.

He gave man the knowledge to rule  
'ore the earth.

He gave man the know how to care  
for himself.

He gave man a heart to worship his  
Creator.

He gave man this greater mind be-  
cause He loved him.

Now He is watching what return  
man will have for Him.

by—Lois Broadwater

Cumberland, Md.

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"Have Thy way Lord, have Thy  
way,

This with all my heart I say;  
I'll obey Thee come what may,  
Dear Lord, have Thy way".

**WHOM WILL YOU SERVE?**

THE GOD OF THIS WORLD  
OR THE GOD OF HEAVEN,  
WHICH?

I wish to warn you one and all as children, of the danger of serving the God of this sinful world, satan (the devil), the prince and power of the air, Ezek. 2. Also that you may meditate on the joy in serving the God of heaven. Eye hath not seen, nor ear heard what the Lord has in store for those that love and serve Him. Christ tells us, if any man will serve me let him follow me; whom will you serve?

The three Hebrew children in Dan. 3, told the King, The God we serve will deliver us from the burning fiery furnace, if not, let it be known, oh King, we will not serve your God (the God of this world) neither will we worship the idol you set up. If we had more people like these, what a different world would it be. The day is here, when people cannot say no to many of the cursed things that are going on in the world, yes not only in the world but in homes and churches. I Tim. 4. or do we have our conscience seared with a hot iron that we cannot see the evil. Christ tells us in Luke 16, The children of this world are wiser in their generation than the children of light (God's children). We cannot serve two masters at the same time, you cannot serve God and mammon. You cannot serve the God

of Heaven and the god of this world.

In I Cor. 4, Paul asked them and us, Has the God of this world blinded your minds to the wickedness going on in the world through the lusts of the flesh. Television, drive-in theaters, automobiles and radios are alluring many away from God and so-called christians are wasting their lives on the downward road. Whom are we going to serve? I plead of you to serve the God of Heaven, that you may become heirs of God and joint-heirs of Christ, our Lord and Savior.

I Cor. 4, as I said before, in whom the God of this world (the devil) hath blinded the minds of those who believe not (those who have pleasure in unrighteousness) and follow after the pleasures of sin. Paul tells us not to be conformed to this world but be transformed (changed). Christ tells us in Matt. 16, If any man come after me let him deny himself and follow Me. Deny himself of what? of worldly pleasures and lusts or anything which is not according to the Word of God. We read in Psa. 1, "The ungodly shall not stand in the Judgment, nor sinners in the congregation of the righteous. For the Lord knows the way of the righteous: but the way of the ungodly shall perish".

I Pet. 4:17-18, For the time is come that judgment must begin at the house of God: if it first begin at us, what shall the end be of them that obey not the gospel of God (the

written Word)? If the righteous scarcely be saved, where shall the ungodly and sinner appear?

Again I Tim. 4, speaking lies in hypocrisy (false profession) having their conscience seared with a hot iron, speaking expressly that in the latter times some shall depart from the faith (is not this being fulfilled) giving heed to seducing spirits (to entice) and doctrine of devils. II Thess. 2:11, "For this cause God will send them strong delusion, that they shall believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness".

Paul writes in Titus 3:3, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures (living different from what God intended) and envy, hateful and hating one another". Joshua asked the children of Israel to choose whom you will serve, he said, if it seems evil for you to serve the Lord of Heaven, choose whom you will serve. Joshua advised them, But for me and my house we will serve the Lord. Moses made choice and said, he would rather suffer affliction with the children of God than enjoy the pleasures of sin for a season. These two just mentioned, made a good choice. We could name many others: the three Hebrew children, David, Mary the sister of Lazareth etc.

My closing thought is, whose servants are we? We find in Rom.

6:16, "Know ye not that to whom you yield yourselves servants to obey, his servants you are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" If we are servants of this world we will surely die. Why not turn from your transgressions and serve Christ? Who said He would be with us until the end, and also He would never leave us nor forsake us. A personal question, whom will you serve?

Thornton Mellott  
Needmore, Pa.

## DECEITFULNESS

Deceitfulness is the main factor of antichrist, the spirit of satan, who has many victims. I am undertaking this subject to prove that a Christian's attitude stands opposed to deceitfulness and all the works thereof. Satan is known by the Christian as a deceiver. When Christ was here on earth, he stood firm against the temptations of the deceitfulness of Satan.

God's first created woman became the first victim of deceitfulness. Satan used Eve to overcome her husband. Before the flood, the world was filled with violence, through the deceived. Again near the end of the old dispensation darkness became very great.

We may well consider idolatry and all manner of darkness, false religion, and wickedness as deceitfulness. Christ came to earth in a

day of great darkness, as we look to His life on earth, we find His task was hard to convince people of the truth of His mission because there was much deceitfulness in His time. This condition prevailed through the time of the apostles on earth.

As I think of the warnings recorded by the faithful apostles, I am convinced they could see into the age in which we are living. The great evils in our day. Evil men and seducers walking worse and worse, deceiving and being deceived. There is great danger in praising ungodliness. Christians cannot recommend salvation without peace with God.

If one draws his own conclusions upon condemnation, he denounces the doctrine of Christ. Unrighteous judgment is self-condemnation. Today the world is filled with deceitfulness. "And they will deceive every one his neighbor. And will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity", Jer. 9:5. "Ye shall not steal, neither deal falsely, neither lie one to another", Lev. 19:11.

The getting of treasures by a lying tongue is a vanity tossed to and fro among them that seek death", Prov. 21:6. "That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh there knowledge foolish", Isa. 44:25. "Their throat is an open sepulchre; with there tongues they have used de-

ceit; the poison of asps is under their lips", Rom. 3:13.

"Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another", Eph. 4:25. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness", Eph. 6:14. "Lie not one to another, seeing that ye have put off the old man with his deeds", Col. 3:9.

"A false witness shall not be unpunished, and he that speaketh lies shall not escape," Prov. 19:5. Jesus said, He bears witness unto the truth and every one that is of truth heareth His voice. No one will ever get to God any other way except through Christ. "But the fearful, and unbelieving, and the abominable, and the murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death", Rev. 21:8.

Bro. J. F. Marks  
York, Penna.

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## LOVE TRUTH, ABHOR LYING

Innocent little children love truth better than falsehood. They feel a great deal more pleasure and interest in the hearing or reading of a thing when they know it is true.

Fiction is a feigned story, often written or told as if it were a narra-

tive of facts. Novels are mostly of this class of stories. They are works of the imagination and not a true relation of realities.

Amelia Opie, who wrote a book against lying, says, "An intention to deceive constitutes lying." She also says, "Those who withhold the truth or do not tell the whole truth with an intention to deceive, are guilty of lying as well as those who tell a direct and positive falsehood".

When a wise man was asked, what a person could gain by telling a falsehood, he answered, "Not to be believed even when he spoke the truth".

Never tell a falsehood in order to try to hide a fault. It is mean and wicked. When we have done wrong, it is more noble to confess it at once and ask forgiveness. The scripture says, "Lying lips are abomination to the Lord; but they that deal truly are his delight".

May Strayer Myers  
Shrewsbury, Pa.

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## JOYS OF HUMAN KIND

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The solid joys of human kind,  
Are those which flow from peace of mind.  
With candor, let us own our errors past,  
And make each day a critic on the last.

When the buds begin to swell,  
And the blue-bird's note to flow,  
The yellow violets modest bell,  
Peeps from the leaves and earth below.

'Tis greatly wise to talk with our  
past hours,  
And ask them what report they bore  
to heaven;  
If those little deeds and thoughts of  
ours,  
Were of Gods word or Satans will.

Knowledge and wisdom, far from  
being one,  
Have oft-times no connection;  
Knowledge dwells in heads replete  
with thoughts of other men,  
And wisdom in minds attentive to  
their own.

At night before I close my eyes,  
And in the morning when I rise,  
I pray for safety, health, and grace,  
And still the Lord before me place.

Virtue or propos'd virtue still be  
thine,  
If nothing more than purpose in thy  
power,  
Thy purpose firm is equal to the  
deed.

Whoso does the best his circum-  
stance allows,  
Does well, acts nobly, angels do no  
more.

Joseph H. Myers,  
Glen Rock, Pa.

# BIBLE MONITOR

Vol. XXXII

JULY 15, 1954

No. 14

"For the faith once for all delivered to the Saints."

**OUR MOTTO:** Spiritual in life and Scriptural in practice.

**OUR WATCHWORD:** Go into all the world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## RESPECT

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart," 2 Tim. 2:20-22.

Respect, to regard as worthy of particular notice, to esteem as possessed of real worth, to give due attention, honor. First let us consider this subject from the point of view that each of us so conduct ourselves that we deserve respect. The first verse in our text compares God's Kingdom to a great house. As many and various materials go to make up a great house so is the building of God's Kingdom. All individuals in it do not have the same duties, perhaps not the same abilities but all are necessary and even the least need not be of any inferior quality.

The verse preceeding tells us that everyone who nameth the name of Christ, should depart from iniquity. Would there be any reason for God or for anyone else to respect us if we do not depart from iniquity? If anyone purge themselves and flee from that which bringeth dishonor, according to God's Word, he shall be fit for honor and respect in the Master's service. Some of the things which bring respect are: faith in God our Creator and in His Holy Word, righteousness—doing that which is according to His Word, living peaceably with all people and charity towards all men.

Now let us turn the picture toward our respect for others. "Render therefore to all their dues, honour to whom honour", Rom. 13:7. Human nature is prone to receive honor but slow to bestow it upon others. Perhaps the world is often quicker to render honour to whom honour is due than the christian is. Honour and respect can be misapplied but when it is due, then it is our duty to bestow it.

Honour and respect can be given in different ways and perhaps others

may notice our respect or dis-respect when we do not realize the impression we are leaving. We can bestow respect by our attitude, our expressions and even by our attentiveness or our lack of either of these. I have been impressed sometimes that if we realized the many on-lookers who were aware of our dis-respect, in various ways, we would be many times more careful to avoid leaving such impressions.

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine", I Tim. 5:17. I feel none of us would wish to disobey any of the New Testament but I fear our respect and impressions concerning this verse are often other than that which we will want on record. I doubt if any of us consider the work of laboring "in the Word and doctrine" highly enough.

"Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves", 1 Thess. 5:11-13. How much are we concerned about comforting and edifying one another? We will never fully realize what laboring in the Lord's work is, until we actually try it ourselves. What respect do we have for those who labor in the

various fields of the Lord's work? Why not always be at peace among ourselves?

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation", Heb. 13.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you", Heb. 13:17. This verse is worth our sincere meditation. It is one thing not to respect our neighbors, our relatives and our rulers in this world, but quite another not to show respect when our soul's welfare is at stake. Note that our lack of respect may cause grief and may rebound to our own loss rather than our own profit. Let us carefully guard the impressions we are leaving by our attentiveness, our attitude, our words and our actions.

## QUESTIONS, FOR MEDITATION

At our General Conference this year, your unworthy servant was handed three questions for explanation and study, through the columns of the Bible Monitor, which we shall prayerfully try to consider in the light of God's Word.

The first of these questions was: "What is meant by Grace?" In our discussion of the word "Grace".

let us first notice the grace of man bestowed upon man. The meaning of the word grace, commonly accepted, means favor or goodwill, this then is nothing short of kindness or friendship, a disposition to oblige or bestow favor upon another.

Where does man get this disposition? What prompts it? Love is the attribute, which ascribes to grace. Where does man then get this attribute? he gets it from God, for God is love. If we have this attribute of love for our fellow men, for our friends our neighbours and our loved ones, we have grace in our hearts.

Grace then, true grace, or grace from God is Divine favor from God, bestowed upon the children of men. But who are recipients of His grace? Will God extend his favor, goodwill, kindness or friendship to all who persist in sin?

Will he save all mankind in their sins? NO, this was not the purpose of his coming into the world. When the angel appeared to Joseph proclaiming to him the birth of a Son, he said to him. Matt. 1:21, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

Not in their sins, but from their sins. So, we say then God poured out his grace upon the children of men through the gift (death) of his Son for all men that they might be recipients of His grace, when they

repent and turn from their sins, by an obedient life through faith in his Son.

Salvation comes through God's grace and our faith. Eph. 2:8, "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God". Some day at the Judgment seat of Christ, all will have to answer questions which will determine our rewards, which will show whether or not we are recipients of God's grace.

All men—

Whether they themselves are assured, and have received the immovable assurance of his divine grace, tried by the fire of God's word. And that God himself also acknowledges and owns them, and would have them acknowledged.

Truly this assurance must be before God, as Paul describes it in Rom. 5:1-2, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access by faith into this grace where in we stand and rejoice in hope of the glory of God."

Therefore we conclude that although God's grace (Divine favor) was freely given for all men, yet the only access into that grace is by faith, standing in the faith of his Son.

This assurance is promised, to the apostles, as well as to us, only to those who abide in him, and his words abide in them. Jno. 15:7, "If

**BIBLE MONITOR**

Taneytown, Md., July 1, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

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ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Only such are his true disciples and are assured of this great promise.

So it is my dear friends it is only he that is faithful in the doctrine of Christ to the end, shall be saved. We have said that love is the attribute of God, which ascribes to grace.

Whereby then do we prove and distinguish true and false love, a true and a feigned faith?

True faith, which is genuine and has the promise of eternal life, must be a scriptural faith. Jesus said, "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water". Jno. 7:38. A scriptural faith is a working, obedient faith and will pro-

duce a true love according to Scripture. "For this is the love of God, that we keep his commandments", 1 Jno. 5:3.

We close this article with these words let us remember that God's Grace is a free gift, conditioned upon our acceptance of it, our access into it, which is by faith in the atoning blood of Jesus Christ. Which brings us to the second question propounded unto us. "What constitutes getting under the blood of Jesus?" To be continued.

Wm. Root,  
Great Bend, Kansas.

**"HOME"**

The home was instituted by God. It is a wonderful institution of this earth, a blessed place, if it is a christian home.

The young man and woman who are true christians, starting out in life together to establish a home, will meet with many problems, joys and sorrows. The kindest and the happiest pair, will have occasion to forbear: something every day they live, to pity and perchance forgive. Love and prayer will ease many a broken heart.

When the family is started, God gives us these little innocent children, and entrusts them in our care, to teach them the way of truth and right, that they might grow up to serve the Lord. Children are great imitators, they believe what we tell

them, and how they cling to us for protection, how can we be careful enough of the examples we put before them?

As Moses gave instructions to the children of Israel, when they were encamped in the plains of Moab, shortly before entering the land of promise. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down, and when thou risest up", Deut. 6:7. Moses knew the importance of keeping Gods law before them, for they were so prone to stray away from the true and living God, and serve other Gods.

As older parents we look back and see the mistakes we made, and the opportunities we lost, when our children were small. If younger parents could realize the great value in teaching their little ones, while they are little. It has been stated, a childs character is formed in the first five years of its life. If this be true, think how great the responsibility is. Their little minds are pliable, we know how they ask many questions; may God give us wisdom, to give them the right answers.

We have a beautiful picture of a home, given by David. "The wife shall be as a fruitful vine by the sides of thine house, thy children like olive plants round about thy table. Behold that thus shall the man be blessed that feareth the Lord", Psalms

128:3, 4. Where there is a large family, they help one another, when one becomes injured, the other children are concerned, because they love one another. Christian heritage is invaluable, those who have, or have had a christian Father and Mother, should be so thankful for them. However, because our parents lived a godly life, will not save us, we will all have to work out our own souls salvation.

We believe the Mother has a great influence in the home, for good or bad, over a family of children. So much could be said about a Mother's influence, not only while the children are little, but a never ending love and devotion for them. The prophecy of King Lemuel that his mother taught him, portrays a most beautiful picture of an ideal wife and mother. "She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed: her husband also, and he praiseth her", Prov. 31: 26, 28.

What a wonderful blessing, when children have confidence and respect for their parents, and likewise, parents can have the same for their children. It requires much prayer, and love one for another. A true christian parent will have that same joy in their children, if they walk in truth, as the beloved disciple John.

spoke of Gains. "I have no greater joy than to hear that my children walk in truth", III John 4. So when children do not walk in truth, it not only grieves the earthly parent, but also out Heavenly Father.

In a christian home little kind deeds may seem small, but they have a great value, in building up love and respect for each other when children leave the parent home, to establish their own home, they still love to come back home, why? because there is that love that binds children and parents together.

But when the time comes, to leave these earthly homes, there is a Home prepared where we can meet, to part no more, if we are faithful and do His Will. "But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city", Heb. 11:16. A sweetly solemn thought, comes to one o'er and o'er, Today I'm nearer to my home Than e'er I've been before.

Sister Clara Gunderman,  
Goshen, Ind.

## A SWARM OF BEES

B helpful, B cheerful, B happy,  
B kind,  
B busy of body, B modest of mind.  
B earnest, B truthful, B firm, B fair,  
Of all mis-B-havior B sure to B-ware.

B thoughtful, ere you stumble, of  
what may B-fall  
Be true to yourself and B faithful  
to all.  
B brave to B-ware of the sins that  
B-set  
B sure that one sin will another B-  
get.  
B just and B generous, B honest,  
B wise  
B mindful of time and B certain it  
flies.  
B prudent, B liberal, of order B  
fond,  
Buy less than you need B-fore buy-  
ing Beyond.  
B careful, but yet B first to B-stow.  
B temperate, B steadfast, to anger  
B slow.  
B thoughtful, B thankful whatever  
B-tide,  
B just and B joyful, B clearly B-  
side.  
B pleasant, B patient, B gentle to all  
B best if you care, B humble with  
all.  
B prompt and B dutiful, still B  
polite,  
B reverent, B quiet, B sure and B  
bright.  
B calm, B retiring B n'er led astray,  
B grateful, B cautious of those who  
B-tray.  
B tender, B loving, B good and  
B nigh,  
B loved shalt thou B and all else  
shall B thine.  
Author unknown  
Sel. Ruby Sowers Smithsburg, Md.

## VINEYARD

So they cast Him out of the vineyard. Luke 20:9-16, "Then began Jesus to speak to the people this parable; a certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time, and at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: But the husbandmen beat him, and sent him away empty. And again he sent another servant and they beat him also, and treated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the Lord of the vineyard, what shall I do? I will send my beloved Son: it may be they will reverence him, when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard do unto them?"

Acts 2:36-38, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. When they heard this they were pricked in their heart and said, Men and brethren what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus

Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". We notice the command is to repent and believe, before baptism. Ye men of Israel hear these words: Jesus of Nazareth, a man approved of God, among you by miracles, signs and wonders which God did by him in the midst of you, as yourselves also know. He being delivered by the determinate counsel, have taken by wicked hands, crucified and slain. Now brethren, I wot that through ignorance ye did it, as did also your rulers. But ye denied the Holy One and the Just One, and desired a murderer to be granted unto you. And killed the Prince of life, whom God hath raised from the dead: whereof we are witnesses. God had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. The stone which the builders rejected, the same is become the head of the corner: the chief priests and the scribes perceived that he spoke this parable, of the vineyard, against them.

Matt. 21:28-32, "What think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented and went. He came to the second, and said likewise and he answered and said, I go sir: and went not. Whether of them twain did the will of his father? They say unto him, The first, Jesus said unto them, Verily I say unto you, that the

publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believe him not: but the publicans, and the harlots believed him: and ye repented not afterward, that ye might believe him”.

Have ye not read the scripture: the stone which the builders rejected is become the head of the corner. This is the Lord's doing and it is marvelous in our eyes? For they knew that he had spoken this parable against them: and they left him, and went their way.

Jesus said wherefore shall we liken the kingdom of God? Or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out branches: so that the fowls of the air may lodge under the shadow of it. Luke 5:32, “I came not to call the righteous, but sinners to repentance”. For the Son of man is come to seek and to save that which was lost. Again he said, whereunto shall I liken the kingdom of God? It is like leaven which a woman took and hid in three measures of meal, till the whole was leavened. Then said one unto him, Lord, are there few that be saved? And he said unto them, strive to enter in at the strait gate. for many, I say will seek to

enter in, and shall not be able. Fear not little flock, for it is the Father's good pleasure to give you the kingdom.

Luke 16:16, “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it”. Jesus answered the Pharisees and said, the kingdom of God cometh not with observation, neither shall they say, lo here: or lo there, for behold the kingdom of God is within you. If so be that ye are born again. John 3:35, “Jesus said, verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. If so be that the Spirit of God dwelleth in you. Now if any man have not the Spirit of Christ, he is none of His. Marvel not that I said unto thee, Ye must be born again. Jesus said unto Nicodemus, Art thou a master of Israel, and knowest not these things? And the Lord said, whereunto then shall I liken the men of this generation and to what are they like? For John the baptist came neither eating bread nor drinking wine: and ye say he hath a devil. The Son of man is come eating and drinking: and ye say, behold a gluttonous man, and a winebibber, a friend of publican and sinners.

A beautiful hymn has these words:

Jesus, Thou are the sinners friend,  
As such I look to Thee,  
Now in the bowels of thy love  
O, Lord remember me.  
I own, I am guilty and am vile  
Yet Thy salvation's free  
Then in Thy all abounding grace  
I pray remember me.

Luke 7:20, 22-23, "When the men came unto him (Jesus), they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? Then Jesus answering said unto them, . . . tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, who-soever shall not be offended in me".

Jas. 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all".

Jas. 5:19-20, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death (spiritual death), and shall hide a multitude of sins". The Lord is very pitiful, and of tender mercy. Be patient brethren, unto the coming of the Lord. Behold the husbandmen waiteth for the precious fruit. Stablish your hearts; For the coming of the Lord draweth nigh. Why call ye me, Lord, Lord, and do not the things which I say?

John 14:6, Jesus said unto Thomas, I am the way, the truth and the life: no man cometh unto the Father, but by me. I have chosen you and ordained you, that ye should go and bring forth fruit. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. O, how wondrous the grace of our God,

Who are kept by his power and love:  
All our sins washed away in the blood,

For us he salvation has brought.  
O, how deep are the riches of grace,  
How great is the love Christ has shown,

When he stood in the poor sinner's place,

No love like his ever was shown.  
Poor souls, who were wandering astray

So far, far away from your God.  
Christ ransomed our souls with His blood,

For us, peace with God he has made.  
O, How deep are the riches of His grace,

How great is the love, Christ hath shown.

William N. Kinsley,  
Hartville, Ohio.

## PEACE AND WAR

A little boy was once asked if he knew the reason why everybody loved him, he said he did not know unless it was because he loved every-

body. When we love everybody, we feel much happier than when we feel anger or hatred towards anyone. Love produces goodwill and kindness towards others and promotes the happiness and comfort of others as well as our own.

Love is the root and spring of all true and real happiness in this life and that which is to come; for love is of God, and God is love. Wrath and hatred make people unhappy, and produce abundance of evil in the world.

Every feeling and every desire or action that is contrary to love is evil, and tends to misery and unhappiness. Pride and a selfish spirit are the root and source of anger, strife, envy, hatred, and contention. Hence anger, hatred, envy, malice, cruelty, and revenge; are all ungodly and wicked because they are opposite to love, peace and good will.

From whence arise quarrels, disputes and wars? They do not proceed from love and good feelings. Do they not come from the evil root of selfishness, improper desires, lusts, pride and ungoverned passions? Let these be subdued and restrained, and quarrels, wars and fightings will cease, with all their unhappy effects and dreadful consequences.

To minds that delight to dwell under the happy influence of love, peace and good-will to all, brings happiness. An army of soldiers or a military parade presents a painful

sight, because it is connected with the shocking ideas of destroying human life, and increasing the miseries and suffering of mankind.

War is contrary to the precepts and spirit of the Gospel. When correctly viewed, war is equally the disgrace and the scourge of nations. It shortens human life, and lessens the number and kind of enjoyments in the human family.

Between peace and war there is no comparison of advantages. Peace leads to prosperity and happiness, while war tends to misery and destruction. It is time that the nations of the earth, had rest from the miseries and calamities of war. It is time that children and youth were taught that they are born for other and far more noble purposes, than the shedding of human blood.

As human life is given by God alone, He only has a right to take it away. No pen or pencil can draw the portrait of war in its true colours. It is all extreme, all horrible, all wicked.

It is a shocking sight to a reasoning mind, to see two men quarrel and fight. But when a great many thousands on each side of a battle meet for the purpose of killing each other, when hundreds of men are dashed in pieces by cannon-balls and bombshells, shot down with bullets, cut and slashed with swords, stabbed with bayonets, crushed by tanks, trampled by horses, human beings rushing on one another with horrid

curses and murderous fury, amidst the groans and cries of the wounded and dying; such a scene of battle must present a spectacle of shocking carnage, slaughter and misery, which neither tongue, pen, nor picture can reach or describe.

Further on the field of battle, the wounded, the dying and the dead are left mingled together. Many whose limbs and bodies are torn, mangled and cut to pieces, with ghastly wounds endure pains and torments which none can conceive, or lie neglected, writhing and bleeding to death for hours and sometimes days until they perish with slow and lingering tortures and agonies.

But one of the armies, with its generals, is said to be victorious and to come off conqueror. Then the flying of colors, banners and the ringing of bells, with other tokens of rejoicing from conquest are present on one side; while on the other, the feelings of anguish, grief and sorrow, rend those families who read the mournful list of fathers, brothers, husbands and children slain and fallen in battle.

The history of wars and battles is often drawn up in the language of conquest and glory; and purposely painted in colors to excite the wonder and applause of children and youth. The exploits of heroes and generals in the destruction of human life are held up to view, as acts of merit and of valour that attract the admiration of the reader instead of

an abhorrence of crimes, cruelties, miseries, and destructive effects of war.

Tales, pictures, histories of wars and bloodshed, and, violence, and cruelty are therefore improper to be put in the hands of children; unless the evils, wickedness, mischiefs of war, and the characters and exploits of warriors are held up to view in their true colors, as being contrary to the spirit and temper of the gospel of peace and love.

Thus instead of exciting admiration and applause; the bravery, heroism, and exploits of warriors, we should produce in the human mind the feelings of horror, disgust, pity, and sympathy on account of the ignorance, cruelty, crimes, and miseries of war.

Joseph H. Myers Glen Rock, Pa.

## NEWS ITEMS

### ASTORIA, ILL.

The South Fulton congregation met in special council May 8th, with Eld. H. R. Dickey in charge. Opening scripture was read and prayer by Bro. O. P. Harman. We decided to have our Lovefeast October 30th. We invite all who can to attend. All business was taken care of in a christian manner.

Pray for us that we may work in unity and willingness of heart. Remember our services every Sunday forenoon.

Sister Martha I. Harman, Cor.

**GOSHEN, IND.**

The Goshen church plans to hold their harvest meeting on August 1st, with Brother Clarence Surbey of the Plevna Congregation bringing the message. We urge your presence.

Maurine Carpenter, Cor.

**WESTERNPORT, MD.**

The Broadwater congregation held their regular quarterly council on June 12th. After singing hymn No. 573, our Elder, Addison Taylor read Psa. 46, made several comments and lead in prayer.

All unfinished business was taken care of and arrangements were made for our fall Lovefeast, July 31st. Hymn No. 692 was sung and closing prayer by Bro. Otto Harris.

Viola Broadwater, Cor.

**BRYAN, OHIO**

The Pleasant Ridge Congregation plans to begin their Revival meetings on October third. Bro. Floyd Swihart has consented to be our evangelist. We plan to begin these meetings with our Harvest meeting on Sunday.

Sister Ruth St. John, Cor.

**McCLAVE, COLO.**

The Lord willing, the Cloverleaf Dunkard Brethren Congregation expects to hold two weeks series of meetings, beginning August 8th, with Bro. Millard Haldeman being our evangelist. On August 21st, we will have our Communion Service. Come and worship with us.

Rozella Kasza, Cor.

**OBITUARIES****FRANK M. ROYER**

Was born to Christian and Mary Ann Royer, March 15, 1866, in Carroll County, Lanark, Ill. He was the oldest of four children. In April 1871, at the age of five years, he moved with his parents to Dallas County, Iowa.

December 22, 1896, he was united in marriage to Alice Hammond. Not having any children of their own they adopted a daughter Gladys, who lived in their home until her marriage to E. E. Lantham in 1921. She preceded her father in death March 16, 1954.

He was baptized into the Church of the Brethren in 1888 and later transferred his membership to the Dunkard Brethren Church to which he was faithful until death. He leaves to mourn his departure: his faithful wife; a son-in-law; three grand-children and three great-grandchildren; one sister; one brother and many relatives and friends.

Funeral services were held at the Dunkard Brethren Church in Dallas Center, in charge of Bro. W. S. Reed and assisted by Rev. Meredith Rogers.

Sister Ethel Whitmer, Cor.

**ANNA S. CUSTER**

Was born at Manchester, Summit County, Ohio, Aug. 9, 1867. She departed this life June 9, 1954 at

the age of 86 years and 10 months. She was the last survivor of the family of George and Susan Row.

She became a member of the Church of the Brethren in her tender years, May 25, 1878. She later identified herself with the Dunkard Brethren, to which faith she remained true to the end. She tried to serve her heavenly Father to the best of her ability for 76 years.

She was married to Joseph Custer Jan. 3, 1905, who passed away May 18, 1943. She leaves a nephew, Rollo Row of Greely, Colorado. Funeral services were conducted from the Myers funeral home at Greentown, Ohio by Eld. Paul Myers with interment in the Manchester Cemetery.

Otis Silknitter.

#### DENNIS BENJAMIN HANKINS

Son of Mary Grau Hankins and Jerry Hankins was born in Tama County, Iowa June 1, 1883, and passed away at his home in Fernald, Iowa on May 21, 1954 at the age of 70 years, 11 months and 21 days.

He was united in marriage to Lettie Fry in Story County, Iowa on Dec. 21, 1904. To this union one daughter was born, Mrs. Mildred Handsacker, of Dallas Center, Iowa, who with the widow survive him, also the son-in-law Ronald Handsacker and two grandsons, Richard and Billy Joe. He was one of a family of 14 children, of whom

seven sisters with the parents have proceeded him in death.

His life was spent farming until 1937 when they moved to Fernald which has since been their home. They enjoyed the pleasure of celebrating their 45th wedding anniversary 5 years ago. On Dec. 21st of this year would have been their golden anniversary.

About 40 years ago he was baptized into the Church of the Brethren. He served in the office of Deacon for a number of years. On Aug. 23, 1936, he affiliated himself with the Dallas Center Dunkard Brethren Church, remaining true unto his Lord until death.

The funeral service was held at the Church of the Brethren in Fernald, Iowa, with Bro. W. S. Reed in charge, assisted by Bro. Ray Reed.

Sister Ethel Whitmer, Cor.

#### MARY JANE (Fazenbaker) GILPIN

Was born January 17, 1876, wife of the late Thompson P. Gilpin, who preceded her in death 31 years ago, died April 1, 1954, at the age of 87 years, 2 months and 15 days at the home of her son Joseph Gilpin, of near Grantsville, Md.

She was the daughter of the late Othey and Maria Fazebaker. She was a life-long resident of Garrett County, Maryland and since the age of 18 years had been a member of the Dunkard Brethren Church. She had been in failing health for a num-

ber of years and had been unable to attend services.

She is survived by two sons, Okey Gilpin, Cumberland, Md.; Joseph Gilpin, Grantsville, Md.; four daughters, Mrs. Mary Bittinger, of Swanton, Md.; Mrs. Myrtle Bratemarkle, Mrs. Louise Porter, both of Keyser, W. Va., and Mrs. Maleta Butler, of Akron, Ohio; two sisters, one half sister, one brother, 25 grandchildren, 4 great-grandchildren, 2 great-great-grandchildren, and many other relatives and friends.

Funeral services were conducted Saturday afternoon, April 3rd, by Bro. W. A. Taylor at the Methodist Church, near Swanton, Md.

Sister Viola Broadwater, Cor.

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## ESTHER

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What have we learned from the book of Esther? This book is a good example of the Grace of God as shown during the old dispensation. This book gives us history and God's protecting care of the Jews in exile in a foreign land. The ancestors of these Jews had been taken captive and now this generation has had opportunity to return to their promised land and rebuild it, but for various reasons these chose to remain in this foreign land.

Here we find that these Jews, who remained with the heathen, were cared for by the miraculous power of Almighty God as have other of His people during various periods

of their existence. Just who the author of this book was is not certain but it could easily of been Mordecai, for he was an able Jew and he was well aware of the happenings in that country both of his people and of the heathen. Esther 9:20 easily could be construed that he wrote the entire book.

No doubt the purpose of the Book is to urge the people to worship and serve Almighty God. He miraculously cares for them and protects them so it is their duty to trust and obey Him. The feast of Purim is one sacred service that urges all the Jews to observe in praise of God. One fact is strange in this book, the name of God is not mentioned, but His concern and unusual care for His people is woven throughout the entire book.

Perhaps this book is a preparing of God's people for the change-over from the old dispensation unto the new dispensation. Under the old we could expect miracles such as happened to the children of Israel, during their journey and while at the conquest of Caanan, but now God deals more as a power behind the events of life, to show His power and to change the destiny of men's plans by His superior control of the events of life.

One of the lessons we learn in this book is to what extent sinful man will go, regardless of the suffering it may cause, to further his own personal ambitions and sinful pleasures.

"The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming", Psa. 37:12-13.

A summarizing thought for us is, What is my purpose in life? In the cause I champion, the influence I use, the statements I make, the toil I spend, the letters I write and the impressions I leave. Am I meditating and searching daily, whether my strength is used in a way acceptable unto God, according to my talents and opportunities? To what extent am I willing to go in order to carry out my ideals?

## WATER BAPTISM

(Continued from July 1, 1954 issue)

SON. Did then the scribes, and the great ones of the world, suffer themselves to be baptized too?

FATHER. Oh no! to them it was a thing entirely too contemptible. "They rejected the counsel of God, against themselves, and were not baptized", as thou mayest read in Luke 7:30. But Jesus the Son of God was herein obedient to his Father, because he knew that the baptism of John was from heaven. He therefore came a considerable distance from Galilee to Jordan, unto John, in order that he might be baptized of him. Matt. 3:13.

SON. This was a wonderful thing, and a great humiliation of the Lord Jesus, to permit himself to be baptized in water by his servant

John.

FATHER. Indeed, it was truly wonderful, and a great condescension of the Son of God, which he has left as a strong example for us, and all his followers, that we should imitate him.

SON. Did Christ suffer himself to be baptized merely that we should follow in his footsteps in this particular?

FATHER. The Son of God knew so well the ordinance and will of his Father, that he said to John, "For thus it becometh us to fulfill all righteousness." As it was the design of the Son of God, to ordain and initiate a water bath for his whole Church that it should be an efficacious seal and outward sign to all those who should believe in him, —he in the first place fulfilled his Father's will because the baptism of John was commanded of God. He at the same time made a beginning of that water-baptism, which should not be any more unto repentance, but such a baptism which belongs to those, who have already repented, and believed in Jesus, the Son of God, and are to be baptized upon this their faith and confession, in the name of the Father, and of the Son, and of the Holy Ghost. For when the Lord Jesus was baptized, and arose up out of the water, a voice from heaven was heard, which said, "This is my beloved Son, in whom I am well pleased." And the Holy Ghost, like a dove alighted

upon the Lord Jesus. Thus, then, this beginning of the water baptism of the New Testament has a most powerful author and ordainer, namely, God the Father, God the Son, and God the Holy Ghost. In which three most exalted names, Jesus commanded baptism to be administered.

SON. When Jesus was baptized, did he immediately after also teach and administer baptism?

FATHER. Yes, he immediately began to make disciples and to baptize, as thou mayest read John 3: 26; 4:1, "The disciples of John came to him, and said, Rabbi. He that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him". John answered and said, "He must increase, but I must decrease, He that cometh from heaven, is above all, and what he has seen and heard he testifieth; and no man receiveth his testimony. But he that hath received his testimony, hath set to his seal, that God is true." In confirmation of this, John says in his first epistle, 5:6, "that the Son of God came with water and blood, and with the Holy Ghost; and that these were the "three that bear witness on earth."

SON. Do we find also, that Christ after his resurrection commanded water-baptism?

FATHER. Yes, this will I shew thee. In the first place, when the Lord Jesus was about sending his

disciples into all the world, to preach his gospel, he gave them this express charge: "That they should teach and baptize in his name all such who should believe in him". Matt. 28:19, 20. "Teaching them to observe all things whatsoever I have commanded you." See also in the Acts of the Apostles, 2:37, 38. When the people asked Peter, what they should do, he answered, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

SON. Do we also read of others who administered baptism?

FATHER. Yes, we find, Acts 8:5-12, that "Philip preached Christ to the people of Samaria, and those who believed were baptized, both men and women".

SON. But father, since it says here, that both men and women were baptized,—were then no children baptized?

FATHER. Oh no, in the New Testament we do not find a single instance of the kind, for the apostles baptized only such as upon true repentance, publicly confessed faith in Jesus, because he, their Master did not command any others to be baptized than those who are capable of being taught both before and after baptism.

SON. Why, did not Christ then command to baptize children, and did not the apostles do it?

FATHER. Christ only command-

ed to baptize believers, and not children at all.

SON. But is it not written in Matt. 19, where Christ said, "Suffer little children, and forbid them not to come unto me, for such is the kingdom of heaven?"

FATHER. Note well, what is added:—"Jesus laid his hands on them, and blessed them". But of their baptism, there is nothing written.

SON. I have also heard it asserted, that the apostles baptized whole families, among whom there must have been also children?

FATHER. Only reason says that there were children in those families; but the Holy Scripture says not one single word about it.

SON. Since then water baptism is such a great command, as thou hast shown me from the Old and New Testament, supposing a child should die before it is baptized, will such not suffer loss in their salvation, because they die without baptism, as there are many who say, that baptism was instituted in the place of circumcision, and when a male child was not circumcised on the eighth day, it was to be cut off from God's people?

FATHER. I am pleased with this thy question. Only mark well the design and mind of God. Whenever God commanded something, he would have it observed just as he commanded. Circumcision in the Old Testament was only required

of male children, on the eighth day. Suppose a child died before that day, the law of God would not have been transgressed, as undoubtedly many died before the eighth day. These were not rejected (for the want of circumcision), nor the female children, who were not circumcised at all, and had still a part in the blessing. Thus when a child dies without water-baptism, it will suffer no harm, because the command did not apply to it, and the child had not yet reached that eighth day that is, that day, wherein it might have repented, and believed in the Lord Jesus, and been baptized upon its own faith, unto which the eighth day of circumcision had pointed. Baptism is commanded only to believers and adults, and not at all to children. But children are in a state of grace, and will be saved by grace through the merits of Jesus Christ. In matters of faith and of such importance, we must look to the express and positive commands.

SON. Do we not find in histories that the primitive Christians did baptize their children?

FATHER. We find in Godfrey Arnold's "Portraiture of Primitive Christians", that infant baptism began to be practiced in the end of the second century after the birth of Christ. In the beginning it was done at the request of those who wished it, and at any time; afterward baptism was only performed at Easter; finally a certain pope made

it a law, that no child should be suffered to die without baptism, and thus by a long continued custom it has become so established, that a great many now believe infant baptism to be commanded by Christ himself.

SON. Thou hast told me already a great deal about water baptism and its importance; now I would ask whether there is any particular virtue in water, since God already in the Old Testament commanded so many purifications in water, and also in the New Testament again ordained and instituted a water bath for his believers?

FATHER. Observe well. Water is an element created by God, and all things are generated by water. Yea the whole earth subsists in water, and is founded thereon. Man himself in the womb is formed in water. The Spirit of God in the beginning moved on the water, and hence in the water is represented divine mercy. Christ, also, by his baptism has sanctified the water. Hence he said, John 3:5 "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God;" otherwise it would be impossible. Nevertheless, believers do not consider the power of baptism to be in the water, but in the word, in which baptism is commanded. Now since Christ has ordained for his church a water bath, and will "purify it by the washing of the water by the word", as Paul says Ephes. 5:

26, the faithful believe, that the obedience to the command of water-baptism purifies and delivers them from future punishment, provided they, after this ablution, do not wallow again in the mire by transgressing and sinning against the word. For God looks only upon the obedient; and believers are bound to obey the word, and in obedience they obtain life everlasting.

SON. Suppose a man would deny himself in all things, would give his goods to the poor, would pray and fast a great deal, but would not be baptized; because it is an outward work, would such a man not please God?

FATHER. Mark well! If a man were to do these things from true faith and love to God, then they would be good and useful; and such a man could certainly not refuse to submit willingly to this command of water-baptism. For this is the true "love of God, that we keep his commandments, and his commandments are not grievous". 1 John 5:3. Again, says Paul 1 Cor. 13:3, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing." He describes the nature of love as believing all what God has ordained. Christ also said, John 14: 23, 24: "If a man love me, he will keep my words"; but "he that loveth me not keepeth not my sayings". Therefore a self righteous man may do a great

deal, and not cleave to Christ in love as his head, for there were such men in Paul's time. See his epistle to the Colossians, 2:18, where he speaks of such as had "a voluntary humility and (spirituality) worshipping of angels", but whom he speaks of as being vainly puffed up by a fleshly mind, because they did not adhere to the Head.

SON. Can then a man not love God, if he will not obey in one thing, though he would be obedient in all others?

FATHER. Canst thou understand what James says 2:10. "For whosoever shall keep the whole law, and yet offend in one point he is guilty of all." Reflect upon thyself, if thou hadst been obedient to me for ten years or more in every thing, and I were to command thee now merely to pick up a straw, but if thou wouldst not do it, nor even try to do it, I would have to consider thou as a disobedient child, though thou wouldst say a thousand times, "Father, I will do every thing; I will work industriously; wherever thou sendest me, I will go; but to pick up that straw, I consider unnecessary; it will be of no use to thee or me". Would I not justly call thee a disobedient fellow.

SON. Father, thou sayest this of thyself: but is God, who is love, of the same mind toward his children? and if he is how can it be proved?

FATHER. Yes, I will prove it unto thee from Holy Scripture very

clearly, that God is just so minded. Only consider what the first man did in Paradise. God said to him, Thou shalt eat of every tree but one; of that thou shalt not eat. Now see! As soon as he had eaten of the forbidden tree, he lost all his happiness, and was expelled from the garden of Eden for his one disobedient act. Again, see what God has done and commanded in the law, Num. 15:30, 31, where it is said, "If a soul doeth aught presumptuously,—and despises the word of the Lord, and breaks his commandments, it shall be cut off." See further, that, when the sons of Aaron brought strange fire before the Lord, they died", Lev. 10:1, 2. And King Saul was rejected by the Lord on account of his disobedience. I Sam-15:22, 23. Thus also Achan had to die with his whole family, because he disobeyed the command of God in taking of the accused thing at the downfall of Jericho, which God had forbidden. Josh. 7:20. Thus many testimonies of the same import might be adduced from the Holy Scriptures, but let these suffice to show thee that God requires a strict obedience from all his creatures.

SON. I apprehend now, that man ought not to look only at the commandment, but also at the law-giver, and especially at his greatness. Therefore all the commandments of the great God should be esteemed great.

FATHER. Yes, that was always the true faith and the true love of all the saints and believers. They did what God commands them, and subjected all their own will and understanding to the will of God. Neither can we find the case of a single believer, that refused obedience to God in any commandment.

SON. If so much, and especially if all depends upon the keeping of God's commandments, why did God always command men nothing but simple things, as we can see both in the Old and New Testament he did?

FATHER. Consider well, that God is a simple and good being, and does not stand in need at all of any services from man: for he has many thousands of angels and spirits, who serve him. Now the commandments, which God gave at any time to man, were given only for man's sake, to make him lowly and simple, because by Adam's fall he became exalted in his own conceit, and desired to be great, mighty and holy by his own devices. Now to rescue man from this perilous condition, simple things were required of him by God through his Son. And when man does them in true faith, and if his reason yields to the obedience which is required of him, he will then by degrees become simple and childlike, and in this very simplicity: the soul will find again rest, peace and security. Hence Christ also says, "Verily, I say unto you,

that unless ye become as children, ye cannot enter the kingdom of heaven."

SON. I have now well understood that all commandments point only to true obedience. The same is the case with the command of water-baptism, which Christ has commanded his apostles to administer, and which also they did. But was this command intended for all believers, that they should be baptized, and was it designed to continue to the end of the world?

FATHER. This is very clearly expressed in Matt. 28:19, 20, where the Savior says, "Teach all nations, and baptize them, and teach them to observe all things, whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world".

SON. After the apostles were dead, had also other men permission to baptize, though they were not sent like the apostles?

FATHER. Mark well God's ceremony and ordinances as they already had been given under the law. When God caused a tabernacle to be raised by Moses, in which the priests were to serve, he chose the tribe of Levi, and from this tribe God himself selected Aaron and his sons, that they should minister in the priests's office. Now, as it often happened that the temple and all were destroyed and ruined, when divine service was to be observed again, no others would do it, but those from

the tribe of Levi. But the wicked King Jeroboam made such priests, who were not of the tribe of Levi, and who would only administer false worship. I Kings 12:31. When, however, priests were chosen from the tribe of Levi they took such, as were well instructed in the law of Moses, and whose bodies were free from blemishes and infirmities. Lev. 21:31.

Note well, that the Son of God himself first appointed in his church apostles, and then teachers and others. Now the apostles also soon chose others for the service in the house of God, namely, to baptize and administer discipline, etc., in order that the divine ordinances might continually be sustained. But they always chose only such who descended from the royal priesthood; that is, such as had the spirit of Jesus, and in this spirit they were also permitted to baptize and do other things. But the apostles already in their time noticed such men, as indeed appeared to have become Christians, yet they had not the Spirit of Christ. Of these Paul said to the elders of Ephesus, Acts 20:29, 30, "Of your own selves shall men arise, speaking perverse things to draw away disciples after them."

This has been at all times a sign of the false spirit. For where a man will "take this honor unto himself", he is not of the mind of Christ; for He did not place himself into the priesthood, but (was made an high

priest by) his Father. That the first teachers and elders of the churches were appointed by the Holy Ghost, appears from Acts 20:18, 28. When the apostle Paul had called to him the elders and teachers of the church at Ephesus, he gave them among other charges this also; "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers," etc.

But whenever men pleased themselves in the service of the church by their own spirit, and to their own honor, from this great abuse and corruption originated and spread. Thus there are now many thousand preachers in the world, but by far the smallest number are of the royal priesthood, of the holy people. 1 Pet. 2:9. The smallest number have the Spirit of Christ. The smallest number were made overseers by the Holy Ghost. Therefore they preach also for their own glory and emolument.

But the churches of believers after the death of the apostles, which did still continue pure and uncontaminated, always chose such men among themselves, who had the Spirit of Jesus and who denied themselves. And as Christ himself chose the apostles, so likewise the church of the Lord, as the body of Christ, ever since chose such, as they thought fit, and these also baptized, and thus the command of the Lord in its purity has never ceased nor been discontinued, for he said,

"Teach them to observe all things whatsoever I have commanded you". Matt. 28:20. Yes, this command will remain in full force, until Christ shall come again to call to account concerning his doctrines, not only his own servants, but also his enemies.

CYPRIANUS and other pious men of the primitive church required of one who would baptize, a true sound faith in Christ, and a proper appointment by the church to that office. The same was required also by the council at Ilibris of one who would baptize, that first he should have received his baptism regularly, and after his baptism should not have lost grace. GREGORY also says, "Consider thou every one worthy and sufficiently qualified to administer baptism, if he be numbered among the pious."

SON. I understand now very well about baptism, that it is a command of Christ to believers, even unto the end of the world. Now I would wish also to have some assurance about the mode of baptism, to know whether we are to baptize in the water, or whether we may also baptize in a room with a handful of water, and thereby fulfil the commandment?

FATHER. Observe well; I will point out to thee also this clearly in the Holy Scripture. First, Christ as the true leader of his whole church, "was baptized of John in the river of Jordan." Matt. 3:13-16. "John baptized in a place near

to Salim, because there was much water there." John 3:23. Behold, from those two testimonies thou shouldst be able to see sufficiently that if the command of baptism could be performed in a dry place, John would not have gone to places, where there was much water; for it is certainly much more convenient to perform this in a room, than in the water, which is often cold and disagreeable to nature.

But I will give thee out of many testimonies we have, some more. The command to baptize properly signifies, according to the Greek word *to immerse*, and it has been so translated by Jeremias Felbinger, (and many others). But since sprinkling has been introduced, and the learned from an effeminate weakness have become afraid of the water, the opinion has been held, that the Greek word might also signify to sprinkle, pour, or make wet. Yet all must admit, that it signifies to immerse.

Again, when Philip baptized the eunuch, it is said, "They went down both into the water, and Philip baptized him." Acts 8:38. We also find yet a great deal in the histories of primitive Christians showing that they baptized in streams, rivers, and fountains. As we read in the bloody Tonel of the Doopsgesind, page 225, that in the year of Christ 980, many persons were baptized in the river Euphrates.

to be continued,

## PRIMARY SUNDAY SCHOOL LESSONS

- Aug. 1—(Review) Learning to be Unselfish. Acts 20:31-38.  
 Aug. 8—Ruth, Who Gave up Something She Loved. Ruth 1:2-10, 14-17.  
 Aug. 15—Esther, Who Risked Her Life. Esther 2:15-18, 3-14, 4:7-17.  
 Aug. 22—Daniel, Refusing the King's Food. Daniel 1:3-15.  
 Aug. 29—Daniel, Praying Only to God. Daniel 6:4-23.  
 Sept. 5—(Review) Doing Right Things. Psalms 1; Romans 12:20-21.  
 Sept. 12—People Building A Wall Together. Nehemiah 4:6-23.  
 Sept. 19—Ezra, Teaching the Law. Nehemiah 8:1-9.  
 Sept. 26—(Review) Learning to Please God. Psalm 8:1-9, 24:3-5.

## ADULT SUNDAY-SCHOOL LESSONS

- Aug. 1—Esther's Humble Plea Brings Mercy. Est. 8:1-17.  
 Aug. 8—The Feast of Purim Instituted. Est. 9:1-32, 10:1-3.  
 Aug. 15—God Permits Job to be Tried. Job 1:1-22.  
 Aug. 22—Job to be Put to the Extreme Test. Job 2:1-13.  
 Aug. 29—Job Reveals His Misery. Job 3:1-26.  
 Sept. 5—Eliphaz Tries to Prove Job's Guilt. Job 4:1-21.  
 Sept. 12—The Wise and the Crafty

- Are Not Safe. Job 5:1-27.  
 Sept. 19—Job Would Have Eliphaz Prove His Guilt. Job 6:1-30.  
 Sept. 26—Man's Days on the Earth are Few. Job 7:1-21.

## DAILY DEVOTIONS FOR AUGUST

### MIRACLES OF JESUS

- Memory verse, Matt. 15:30, "And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet and he healed them".  
 Sun. 1—John 4:46-54.  
 Mon. 2—Matt. 8:14-17.  
 Tues. 3—Mark 2:3-12.  
 Wed. 4—John 5:1-16.  
 Thurs. 5—Mark 3:1-5.  
 Fri. 6—Luke 7:1-10.  
 Sat. 7—Mark 5:25-34.  
 Memory verse, Matt. 17:20, "And Jesus said unto them Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you".  
 Sun. 8—Matt. 9:27-31.  
 Mon. 9—Mark 7:32-37.  
 Tues. 10—Mark 8:22-26.  
 Wed. 11—John 9:1-7.  
 Thurs. 12—Luke 17:11-19.  
 Fri. 13—Luke 18:35-43.  
 Sat. 14—John 2:1-11.

Memory verse, John 14:12, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father".

Sun. 15—Luke 5:1-11.

Mon. 16—Matt. 14:15-21.

Tues. 17—Matt. 15:32-39.

Wed. 18—John 21:6-14.

Thurs. 19—Luke 4:33-37.

Fri. 20—Mark 3:19-30.

Sat. 21—Luke 11:14-26.

Memory verse, John 2:5, "His mother saith unto the servants, whatsoever he saith unto you, do it."

Sun. 22—Matt. 17:14-21.

Mon. 23—Luke 7:11-16.

Tues. 24—John 11:32-44.

Wed. 25—Matt. 9:18-26.

Thurs. 26—Matt. 21:18-21.

Fri. 27—Mark 6:45-52.

Sat. 28—Mark 4:37-41.

Memory verse, John 11:40, "Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God".

Sun. 29—Mark 1:40-45.

Mon. 30—Luke 14:1-6.

Tues. 31—Matt. 17:24-27.

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# BIBLE MONITOR

Hostettler Vern r3 jan55

Vol. XXXII

AUGUST 1, 1954

No. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## NOTES FROM GENERAL CONFERENCE

Once more it has been a God given privilege that we were permitted to attend general conference. The fellowship of those of like precious faith is a heart warming incident that builds up each one that makes the effort to attend. I think each one present left the grounds with a greater resolve to live true to the principles of the church, which are God's commands.

With God's help we want to bring those who were not permitted to attend, a brief summary of some of the good things we received. We cannot bring you the inspiration of the song services because you could only receive that by hearing.

Sat. morning's devotional was led by Bro. L. B. Flohr from Ezek. 3:1-21 with the emphasis on the thought that Ezekiel did as God commanded but Israel was a hard hearted people who had turned from God.

Sat. afternoon Bro. Ezra Beery led song services. Bro. Paul Blocker led the devotional using Acts 17:1-21, emphasizing the thought

that the Bereans searched the scripture daily, and were open minded to what they read. Bro. Earl Strayer brought a message on "False Teachers" from 11 Pet. 2:1. A christian should be a separate and peculiar person. The teaching that there is no hell is a damnable heresy and so is the teaching that the church has no authority over its members. 2 Tim. 3:1-5, Tit. 1:11-12. As we live in the present perilous times let us obey Paul's command of being rooted and grounded in Christ Jesus.

Bro. Harold Frantz brought the second message on "Fellowship" from 1 John 1:1-10. If we are in fellowship with Christ we will do the things He has asked us to do. Marvel not that the world hates you for it hated Christ first. Love is the fulfilling of the law. Be all of one mind in Christ Jesus. Behold I, Jesus, stand at the door and knock. If we open we can fellowship with Him.

Sat. evening Bro. Marks was song leader and Bro. Strayer led the opening devotion from 1 Thess. 5:12-23. Why should there be any

dissension among Christians? We SHOULD be at peace among ourselves. Bro. Otto Harris brought the evening message on "Exhortation" from Hebrews 3 using the 13th verse as his text. Exhort means to warn and to urge strongly. We can encourage through personal letters, articles in the Bible Monitor, preaching the word of God and kind words. A mixed multitude came up out of Egypt. Their appetite was strong but their reasoning was weak. A certain man sold his farm but reserved 20 acres in the center. This gave him the privilege of going through the farm to get to it. If we reserve some sin in our life the devil tramples over our good intentions. James 3:5-6, Even a fish would not get into trouble if he kept his mouth shut. Romans 6:23, Each day brings us a new page and what we write on it will go down in eternity where we are unable to erase any mistakes.

Sunday morning was a beautiful morning. All nature made you feel the greatness of God, and in the beautiful surroundings of the conference grounds you could not help but feel the nearness of God and the sacredness of the day.

Bro. David Ebling preached the opening sermon of the forenoon from Rom. 9:30-36. "Christ the Chief Cornerstone", Christ is a rock of offense to those who want to keep their own way of doing things. Let us stand on the rock and anchor our

works and souls in it.

Bro. Vern Hostetler followed with the Good Things of Life". How often do we think of the good things of life? Our forefathers knew the good things but chose the evil. Matt. 4:1-11, we cannot rely on human life. Matt. 19:21, Matt. 6:20, Following in loving obedience constitutes the best things. 2 Cor. 4:17-18, We can lose our birthright over our choice of earthly pleasures which last but a few moments.

In the afternoon Bro. George Dorsey opened the services with Rom. 12:1-21. Bro. George Replogle gave the first sermon of the afternoon on "The Pre-Eminence of Love". Anything that doesn't bring peace among the children of God is of the devil. When we have pride in our hearts we cannot have the love of God. The marks of love are made manifest to those around us.

The second sermon on Sun. afternoon was given by Bro. Herbert Parker on "The Value of the Soul" from Matt. 16:26. Everything seems to occupy the mind of man to the destruction of the soul. The soul belongs to God. Paul knew he would be saved. 2 Tim. 4:7-8, We can know. It is our duty to fit the soul for its return back to God who gave it.

Bro. L. B. Flohr opened the evening services by repeating Psalm 2. The turmoil and unrest of the world is caused by man wanting dominion instead of serving God. Psalm 2 is

the balm for the woes of the earth today.

Bro. Ammon Keller, in his forceful way, brought a message that made every true parent present realize the importance of Godly training in the home, for the children, and of God's training in our own lives. 2 Tim. 1:1-5 and 2 Tim. 3:15. We should be willing to be a wheelbarrow in God's service, ready to be set aside for awhile, or to be used at any time. Three of the sweetest words in the English language are mother, home and heaven. The reason young folks are on the streets is because they do not want to be alone. Jazz music made the animals ferocious in the zoo while gospel music soothed them and many of them slept. Jesus did not shed others blood but His own. He emphatically condemned the use of the terms "old man", "old woman" and "kids" in Christian homes.

Bro. Edward Johnson followed with "Woe to Them that are at ease in Zion" using as his text Amos 6:1. Whatsoever thy hand findeth to do, do with thy might. Love the Lord with all thy heart everyday, not just on Sunday. Ezek. 3:1-27 gives the picture of the need of warning sinners. Let us warn our children with tears. The road of sin back to God is a hard road.

Monday forenoon Bro. Earl Waldo Strayer opened the services with Eph. 4:1-32, from which he

outlined Christian maturity.

Bro. Donald Ecker gave us much to think about in "A Cake not Baked" "Turned", Hosea 7:8. The housewife knows a pancake must be turned and baked on both sides and throughout. Ephraim was the cake not turned. This people was mingled with sin. The ox knoweth his master and obeys but we the highest of God's creation do not obey God's commands. Where and how do we spend most of our time? Why is God's house forsaken today? Let us not leave all we heard at conference, remain at the grounds, but rather let us take it home and meditate over God's truths. Are we seeking everything for the carnal man and leaving the spiritual needs till last?

Mon. forenoon Bro. Harley Flory followed with "Go Forth" from 1 Kings 1:18. Our self righteousness gets built up to great heights but in God's sight is as a molehill. The mountain of the Lord is composed of the good things of life: love, faith, charity, etc. Shew forth God by the life we live.

Mon. afternoon Bro. Harold Frantz opened the services by reading Luke 8:22-40. Do we have the death grip on Christ that Peter did when he knew his life depended on his hold on Jesus' hand?

Bro. Howard Myers by the following references proved his subject "The Bible the Word of God". John 1:1-14; Deut. 8:3; Psalm 68:11; 2 Tim. 4:2; Eph. 6:17; John

## BIBLE MONITOR

Taneytown, Md., Aug. 1, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

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12:48; Deut. 4:2. If any man loves the world the love of God is not in him.

The second speaker Bro. Dale Jamison gave us much food for thought in "Practical Religion" 1 Cor. 10:31. We Christians are so often like the old lady who took a short train trip. Upon entering the car and finding her seat she spent so much time arranging her parcels and getting settled she had no time to watch the beautiful sights of the countryside through which she was traveling. The conductor entered and called out her stop, upon which she remarked, if I had known the trip would be so short I wouldn't have spent so much time fussing. Just so we miss the beauty of God's plan in our lives by our fussing about the things of this world. There

are duties of worship and duties of work. We must make our whole life sacred. Christianity and business go together. God has ordained both but we must have heart service instead of lip service. Religion takes the sting out of the past, the worry out of the present, and the fear out of the future. A price tag determines an article's value but it may be misleading. Religion is free, but never cheap.

Mon. evening Bro. Sherman Reed opened the services with John 1:1-28. Bro. George Dorsey brought the first sermon on "The True Church", from Rev. 3:8. A few of his highlights: God knows the works of the church, she is composed of a called out peculiar people. There was no room in the inn neither is there in some of the modern churches. Instead of using persecution the devil uses compromise. Matt. 16:16-19, The church is both the open door to God and the family of God.

Bro. William Root gave the closing message from 1 Cor. 15:1-4, "Standing on the Gospel". You will not be saved by the notions of men but by the whole word of God. Matt. 3:1-2, ye must repent.

Tues. morning came all too soon for we realized it was the last day we would be permitted to listen to God's word being taught at this conference.

Bro. Ben Keplinger opened the forenoon services by reading Isaiah

45, and put us to the test by saying, that if someone was going to give us a sure fire plan of getting rich we would all be wide awake.

Bro. Ray Reed the first speaker told us "The Chaste Bride of Christ" was pure, holy and undefiled. Am I the cause for the church slipping? Do we do our part to keep the church holy? Do we commit the same sin twice? Help each one of us to make the Dunkard church part of the number that makes up the "Chaste Bride". Titus 2:1-9, gives some of the qualities that Paul looked for in true Christians, not only in the older brethren and sisters but in the younger Christians as well.

Bro. Chas. Leatherman closed the morning session with "The Call to Decision" from Joshua 24:15. Have we made decisions while on the conference grounds that will help to make the church better? Not only sinners but Christians must make decisions. In the latter days many shall fall away, what is our decision? What shall we do with Jesus today? Some draw nigh to me with their lips but their heart is far from me. There is no neutral ground. Stand ye in the way and chose the old paths and walk there in.

In the afternoon Bro. Homer Mellott opened the services with Matt. 5:6. Bro. Paul Blocker brought the first message with his subject a question, "Is it the set of

our Sail or the Gale that Determines our Course?" Are we sailing or drifting? In the Christian life we dare not draw in our sail because of the storm or we will drift and since the channel is very narrow we will be in danger. The stony heart must be taken out and a new heart put in its place. If the world can see Christ in our life the sail is set right. 2 Pet. 1:5-7, a tree stands the gale better when it gets more size. As we grow in strength we can endure affliction better. Heb. 12:7, God's chastening gives us strength for the gales ahead.

Bro. Paul Reed gave us the closing message of the afternoon from Matt. 13:33-46, with his text found in the 44 and 45 verses. A certain soldier young man was called to the army so at midnight he hid all his money in a field. While in action he was killed and a farmer plowing the field found the money. He quickly bought the land so the treasure would be his. Are we buying God's treasure or worldly treasure? We are not placed here to learn but to lift. We protect the President of the U.S. and the king and queen of England with guards, how do we protect the treasure of Jesus? If we want to stay in bed Sunday morning because we worked hard Saturday we haven't much treasure. 1 Cor. 2:9, God's treasure cannot be described. A closing thought for our young people from 2 Cor. 6:14, Be ye not unequally yoked together

with unbelievers.

Tues. evening Bro. Harry Andrews led the opening devotions with Philippians 4:1-13.

Bro. Paul Myers gave the final sermon on "Apathy of Sin" after reading 2 Tim. 4:1-6 and 1 John 3:1-10. Multitudes neglect God on Sunday. Modern theology preaches that God is love and is so kind he will not punish sin. Hardly any one feels sin anymore and nothing seems wrong to the majority. Marriage vows are broken time after time. Modern movie and television stars are worshiped by children. 1 Tim. 4:2. Much feared cancer works a little at a time and so does sin. Cancer takes our natural life, sin takes our spiritual life. If we pray for each other we will build a fence around the church that Satan can not enter. When you don't work at a job you don't get anything accomplished. 1 Tim. 4:2, They will not endure sound doctrine and will heap to themselves teachers having itching ears. The world is not getting better and those who say so are false teachers. True Christianity never had so much competition. People some day will realize that sin does not pay.

Bro. Herbert Parker closed with the thought from Heb. 13:12-13, "Take Heed". Thus ended another mountain top experience and like Peter we could say "Master it is good for us to be here". Our prayer

is that we may be permitted to enjoy many more.

Ruth Drake,  
Pioneer, Ohio.

## REMEMBERING SERMONS AT CONFERENCE

Saturday afternoon:

First speaker Brother Earl Waldo Strayer, Vienna, Va. Subject, False Teachers. II Peter 1:21 and 2:1. "We find in this world evil things are being taught as the proper things for Christians to do. We are in the world, but cannot be of the world. I am convinced that television is not the proper thing to have in the home. It was made for a purpose, to tear down the souls of men. The only pattern we should follow is the scriptures. In James we have a wonderful promise of healing the infirmities of this body. People of this world will not accept sound doctrine. If a minister does not preach to please the people, he is out of a job. Who is pure, righteous? The devil with a clever device worms his way into our life. It behooves everyone to search the scriptures."

Second speaker, Brother Harold Frantz Troy, Ohio. Subject, Christianity—its meaning to me. "We know fellowship means to walk together, I John 1. We know we must obey Him if we intend to return to that heavenly Home. I John 3:11-18. How can we have love if we do not love one another? It would be a great thing if we would be willing

to lay down our life for the one sitting beside us. Jesus came to serve, not to be served. He has left that up to us. I wonder who we are in fellowship with, the good or the bad. How many of us know how near our salvation is? Are we making provisions for this life and nothing else. Do we have strength to live our life as we know it should be lived”.

“Look, see, think and do. We can do that with the Word of God. I Corinthians 1:9-10. Can we see the word of God alike? What makes so many different churches? Revelations 3:20-22, Jesus started His church on this earth, why need we start something else. How far is the Lord from us, are we groping around in the darkness? John 15:1-10, What are we passing to others, our words. Or the words of God. What is true fellowship?”

Saturday evening:

Elder Otto Harris, Antioch, W. Va. Subject, Exhortation. “Hebrew 3:13, Exhort one another by writing letters. You and I have no time to loiter along the way. Go on to perfection. Hebrews 10:1, How can we consider one another? We can show our consideration in our speech or our lack of consideration. Even a fish would not get into trouble if he learned when to keep his mouth shut. Often we don’t know what our mouth is for. What kind of an influence do we make when walking down the walk of life? The things you are writing down on pa-

per in the Book of Life, by our deeds, cannot be erased”.

Sunday Forenoon:

First speaker Elder David Ebling, Bethel, Pa. Subject, Stumbling Stones.

“Romans 9:30-33, Everyone that has named the name of Jesus Christ should be alert to their task. We have something to hang on to. I trust He is precious to each of us. Why should Jesus Christ be a rock of offence? Because of the pride in our hearts. We want everyone to come our way, do not want to give in. Too many want a religion after their own fashion. May we make our successful run so God will call, Come up higher”.

Second speaker, Elder Vern Hostetler, Montpelier, Ohio. Subject, The Good things of life. “Ecclesiastes 6:12, We visit a home and as food is passed we dip light in foods that do not appeal to us and deeper in those that do. What we dip out, is it good for us If we don’t want to know about evil, refrain from partaking. We confront daily the weakness of life’s desires.

“Matthew 6:20 and 19:21, If Paul’s afflictions were light, what are ours? Nothing, compared to what apostle Paul suffered. A man can lose his birthright in a few moments of selfish pleasure. One of the good things in life we can obtain is loving obedience to God”.

Sunday afternoon:

First speaker, Elder George Rep-

logle, Astoria, Illinois. Subject, Pre-eminence of Love. "I Corinthians 13:13, It would be impossible for me to be an apostle and not continue in the Word of God. Everything must be done in spirit and humbleness of Gods love. The children of God should be ashamed of themselves if they do not have peace of mind. The peace of God does not come from things of this world. If I have love of God in my heart, I do not envy. What do you and I have to brag about? No matter what we have or claim it belongs to our Maker.

"We like to term pride as something else, so we can indulge in it. The Lord does not rejoice in iniquity. Have we love for one another?"

Second speaker, Elder Herbert Parker, Arcannum, Ohio. Subject, The value of the Soul, Mark 8:36, "How many of you have considered the value of the soul? If we would consider the conduct of man, we would say right away that the soul meant nothing to them. I find it is divine because it belongs to God. The eye is the most important, they can behold what is upbuilding or destructive to the soul. You and I have will-power to choose or reject. When you cause the conscience to lose its power, you are in a deplorable condition. The soul is the center of our understanding. Our conduct in many instances shows that we are satisfied to go to hell".

"Psalms 9:7, We let on we are

Christians. Thorns are growing up in the heart and will choke out the good things. Let us get the wedding garments, which are true righteousness. The devil says, don't get too far away from me. He wants to destroy that soul. It is the devil that makes you feel doubtful. Be very earnest in your salvation. Are you afraid to talk to satan? Jesus was not. Do not let anyone tell you, your soul is not divine."

Sunday evening:

First speaker, Brother Ammon Keller, Lebanon, Pa. Subject, What would life be without a Home? "II Timothy 3:15, You know there was One here without a home. It is a fact everyone on earth has had a mother and father. Most people are more afraid of foxes in their hen houses than of the spiritual welfare of the family. There is influence whether it be for good or evil. There are impressions made on minds of old and young that cannot be erased. I Samuel 1:11 I think too much of my family to call them kids. What would it sound like if Jesus would have said, Suffer little kids to come unto me. Deuteronomy 6:4-7, Ephesians 6:4".

Second speaker, Elder Edward Johnson, Wauseon, Ohio. Subject, Woe to them that are at ease in Zion, Amos 6:1. "Are we today, at ease in Zion? If we love God, we are going to serve Him. God did not direct the evil things into the church. We have no time to be at ease.

Someone has been sleeping. I wonder if it has not been father and mother, where are the tears? Tears sometimes soften hearts of others. I believe Children would learn more, if we would teach them through tears”..

“Ezekiel 33:9, Some folks think their family will outgrow sin, but many of us find they do not. How much of a light are we giving when we sit down with our arms folded? I trust we will not sit while others work, let us work together. How can a mother raise a child without uttering a silent prayer? Do not go anywhere where you cannot wear the covering, there is something wrong. Fathers and mothers, you should be careful what you do. Doesn't it make your heart pain if your children want to be just like you, cannot they be a little better. Father and mother, children are following you, are you bringing them closer or taking them further away.”

Monday forenoon:

First speaker, Brother Donald Ecker, Quinter, Kan. Subject, A Cake not Turned, Hosea 7:8. Have, we been sitting in sealed houses? Have we left the temple of God till last? Are we shirking our duties. Where are we spending the majority of our time? Sometimes we let the Word of God go in one ear and out the other, we do not let it go in the heart and turn us over. I am sure we know what it means to

come and work. When it gets into the heart it stays but often cannot find a place. Why is the church of God forsaken over America? Oftentimes we only want a religion to look upon. Let us search and turn unto the Lord. Too many times we try our ways with someone else. A cake not turned.

“Revelations 3:16, We have nothing to worry about, self satisfied. Too many people are. I wonder if there is any who does not have room for improvement. If you are tired, how much time did you spend in prayer for me?”

Second speaker, Brother Harley Flory, Defiance, Ohio. Subject, Go Forth, I Kings 19:11. “First of all, He said go. He wants action. If things go along easy, we begin to slide. There are many going forth under the cloak of religion, but not going forth under the Word of God. Too many of us are standing on the mountain of self-righteousness. How much concern do we have for the church and our little ones. Let us stand firm that we may have a crown of life”.

Monday Afternoon:

First speaker, Brother Howard Myers, York, Pa. Subject, The Bible the Word of God, John 1:14, “Do we have the word of God in our heart? As a man thinketh in his heart, so is he. Let us be careful in the things we say. I am afraid some of us are going to stand over there speechless. Open that book

and find it empty, because we never never sent anything over there. We have too much lip service and not from the heart. Some say, God allows this and that, but He does not approve. How can we love God and the things in the world? It does no good to read the word of God if we do not want to do it".

Second speaker. Brother Dale Jamison, Quinter, Kan. Subject, Practical Religion, 1 Corinthians 10:31, "I wonder how many of us are fussing over the duties of life. It is a big mistake the human race does to be religious when with religion. We don't have to give up the world, it just slips away when you accept the Lord. Do you think your neighbors know you better than you do yourself."

"False teachers offer things so cheap you don't have to give hardly anything. Salvation is free, but not cheap. You like to be called a Christian, but are you?"

Monday evening:

First speaker. Elder George Dorsey, Salisbury, Pa. Subject, The Faithful Church, Revelations 3:7-8, "Without love, we cannot please God. Some people say we are peculiar, we are and should not be ashamed of it. People will give into the opposite rather than to reasoning. The church doors are closing because of lack of compromise. Some would join church if God would listen to their reasoning. Lodges are for those in business and with

plenty of this worlds goods, the Word of God is for everyone."

Second speaker. Elder William Root, Great Bend, Kan. Subject, Standing in the Gospel. "I fear some professing christians are trying to keep one foot in the church and the other in the world. You will not be saved by the notions of man".

"Ephesians 6:11-13, Matthew 9:36, The hearers either receive or reject. We are saved by the gospel and obedience. We do not serve a dead Christian but a risen Christ. There is danger and we make a mock of our religion. We must break that stubborn will, within us. Do not allow men to tell you to single out this and that."

Tuesday morning:

First speaker. Brother Ray Reed, Dallas Center, Iowa. Subject, The Chaste Bride of Christ, I John 2:15. "Sin is constantly causing us to stumble and fall. How are we standing in the sight of God? Are we keeping ourselves pure and holy? Are we giving up all and serving the Lord? Let us be intact of the things of the world. Why are the things of the world drawing us away, am I the cause of it? In our selfish way of living, our little children pick up many a word of slang. Are we of the ministry, of sound speech. I am afraid we do not rely enough on the word of God".

Second speaker. Brother Charles Leatherman, Wauseon, Ohio. Subject, Call to Decision, Joshua 24:

15. "Some of the decisions you and I make in life, are going to determine our destination. To serve satan is certain death. Sometimes we flatter ourselves that we are not doing anything. I want you to know there is no neutral ground. Consider the ways of thy feet".

Tuesday afternoon:

First speaker. Brother Paul Blocher, West Milton, Ohio. Subject, Set of sail or gale, determining our course, Acts 27:26-36, "It is needful that we, on lifes voyage, should seek the light. The channel in which we should go is very narrow. We cannot put up sail because of the storm. After we come into His services, we have new likes and desires. If we have, surely the gale is set right. It is necessary that we be concerned on this trip. We begin to lose faith in Christ, the pilot and begin to drift. It is only those that remain on the course and resist storms that will reach port safely".

Second speaker. Brother Paul Reed, Goshen, Ind. Subject, Buried Treasurer, Matthew 13:44-46, "When you have found Him, can you find anything more precious? Is Jesus an asset, seeking after him, or a liability in our way and we seeking the world? You can only know the value after you have purchased Him. How are you and I treasuring His treasures. Have to deny self before we can purchase Him. Do you and I have desire to fill up of lusts of the flesh or to seek

Christ. Are we not many times guilty? We should know if we have purchased that treasurer or not.

"We have been planted in a vineyard, land of plenty. God desires that we bring forth fruit. I know he knows our destination. Are we going to have anything for Him or are we going to be barren? We are placed here to lift, not to lean. This treasure must be purchased ahead of time and reservations made. What we pay for mansions in heaven will be the acceptance of the hidden treasurer. Have you found this hidden treasurer, has it come to you?"

Tuesday evening:

Elder Paul R. Myers, Greentown, Ohio. Subject Apathy of Sin, 1 Timothy 4:1-6, I John 3:1-10, "I am sorry to say thousands do not worship their Creator. Men, Women and children are not in close relationship with God. We do not have to live a sinful life. Why cannot we get men to leave the shambles of sin? Because of the hardness of their hearts. Nothing seems wrong anymore. Think of children that are being brought up to admire the radio and people of this world. There is no other subject that will free you from sin than the Word of God. It is our duty to recognize God as a supreme being. It used to be, that people would acknowledge they have sinned, satan is hardening their hearts. Mothers bribe their children to get out of their way and

into something they should not. My prayer is that we will not allow our conscience to be seared over”.

Other good thoughts: We are supposed to be a body of Christian people. Am I going to hurt anyone, a brother or a sister? It is better to not vow than to vow and not fulfill. What kind of material are we going to use in building upon the rock of Jesus Christ? We wait too long in life to wake from sin of life. We are going but which way? What does it mean to trust in the Lord? If we walk with Jesus step by step, we will not fail to please. How many hearts have been softened? We have heard all these messages, what are we going to do with them? Let us cleave unto the realms of Heaven.

Sister Martha I. Harman  
Industry, Illinois.

## JOB

This month our sunday-school lessons take up the marvelous book of Job. In this book we leave mere wading in the history of God's people and plunge into the deeper understanding of God and His dealings with man. In this book we have some marvelous revealing of the characteristics of a servant of God. Though this book is so old, it contains thoughts of God which we might expect to come from a late experienced man as the apostle John.

Job came from the land of Uz in northern Arabia, to the southeast of Palestine, perhaps not far from where Abraham was called out. Some think Job was the descendant of Nahor, Abraham's brother, and lived about the time of Isaac and Jacob. Just who wrote the book and from where is not certain. Job was rich in this world's goods and of a high rank in the understanding of life.

The book is doctrinal in subject matter. The problem of the book is human suffering. Job has and retains the answer throughout the book regardless of the circumstances "Trust in God". Job is often referred to as a type of Christ, which is brought out particularly by his faith in God and his determination to please God. Job expresses unquestioning faith in the hope of the resurrection, Job 14.

The book is written largely in poetry in the form of a dialogue. Commentators have expressed themselves that the spiritual significance of many of the statements and the action of the drama, have never been surpassed in literature even to this day.

In a sense the book is a debate on the subject of "Job's honor and prosperity". Job takes the affirmative side of the subject and his three friends the negative. Elihu is the moderator at first and God is the moderator later on. There are two scenes in heaven or at least before

God and two scenes on earth. The first two chapters are an introduction to acquaint the reader with the circumstances behind the scenes. Job maintains his honor throughout but perhaps, from a christian point of view, does not fall down in humility to God soon enough. However he does fall down in true christian humility near the close and is blessed for it.

The time of the book is not definitely known but likely sometime before the journey in the wilderness and the settlement of Caanan, because the Jews and the events concerning their history are not mentioned. The mention of the worship of the Sun and the Moon fixes the time as ancient before animal idol worship. It differs from the book of Esther, which does not mention God, and Almighty God is mentioned at least thirty times. In later writings, about the time of the children of Israel, God is mentioned as Jehovah.

Although it is not written by a Jew it seems to be included always in their sacred record. Ezekiel refers to Job, as well as James in his book and Paul in Corinthians. It contains deep spiritual conceptions. Its outstanding virtue is patient. Many of the verses demand our sincere meditation and study. Perhaps no other book of the Bible places greater emphasis upon God's power, wisdom, justice and dominion than this book.

## WATER BAPTISM

(Continued from July 15, 1954 issue.)

Again, page 207, that in the year 620, Paulinianus baptized at noon near the city Truvolsinga in the river Trenth, and that this baptism was called by the Ancients an immersion or dipping. Again, page 220, we find, that some Englishmen were baptized in the river Schwalbe and in the Rhine, and that it could not be done in any other manner. Indeed people must be very blind and much prejudiced, not to see it, since it is written so plainly and clearly in the Holy Scriptures.

In Rom. 6:4, it is called a burial of sin; again Paul calls it a washing of water. Eph. 5:26. And Christ says, John 3:5, that we must "be born again of water and of the Spirit."

The primitive Christians have thus spoken of baptism: "The carnal children of Adam go down into the water, and soon rise up again out of the water, after they have become the spiritual children of God."

Justinus gave this account to the emperor himself: "Those who are convinced of, and believe in the truth, which is taught by us, and also promise, that by the grace of God that they will live thus, are then taught by us how they are to pray and fast, and seek the forgiveness of their sins of God. Then they are led to a place where there is

water, and they are regenerated, as we were regenerated. Then they are washed in the water in the name of God, the Father and Lord of all things, and of our Lord Jesus Christ, and of the Holy Ghost."

Said Justinus further adds, this form we have received from the apostles. Of this Bede testifies, Lib. 2, chap. 14, that in the beginning of the first churches among the English, the people were immersed here and there in streams of water.

Wallfried Strabo writes in Lib. de Reb. Eccles, ch. 26. "Be it known that the believers were originally baptized in running streams and fountains; for our Lord Jesus himself in order to sanctify this bath unto us, was baptized of John in Jordan." And we also read, "John baptized at Enon near Salim, because there was much water there." John 3:23.

SON. Methinks thou hast given me sufficient testimony to prove that Christ, John, the apostles and many of the primitive Christians have baptized in the water.

FATHER. Truly this might suffice; but I will add some more testimonies from the histories concerning primitive Christianity. Honorus Aug writes in his book *Gemma Anima*, Lib. 3, p. 106, "It is to be known, that the holy apostles and their disciples in early times baptized in flowing streams and fountains." Tertulian mentions in his book, *Delorona Militis*, "That the candidates for

baptism profess sometime previous in the church before the teacher, to renounce the Devil, his pomp and angels, and then they are plunged in the water three times and baptized." This custom prevailed until 801, when Ludovicus was made emperor.

SON. Please do tell me also, whether the apostles did immerse the whole person, or only a hand, or the head, or how it was done. For I have already heard some say, "We can plainly perceive in the Scriptures, that we ought to go into the water, but how we are to baptize in the water, we do not know."

FATHER. By this thou givest me to understand, that thou art in need of inward light, and those who say that they do not know how baptism is to be performed, give us to understand that they have a bad teacher. Is Jesus such a Master as to command his people to do something in his name, especially such an important act as baptism is, and they not know in what manner it is to be done? Of course they would ask the Master, how they should do it, and they would rather leave it undone, than go about it in such uncertainty. Consider only for a moment about such, who want to be stewards over the mysteries in the house of God and do not know how we are to baptize in the water! Where then, or from what teacher, have they learned this, that in a dry place, in a room or at a place of meeting, they should sprinkle or make wet with a

handful of water the head, since there is not a single passage in Holy Scripture alluding to such a practice, but the very reverse is seen in Jesus and his apostles?

On thy question upon this, I will yet say in brief: Thou hast heard of Christ, his apostles, and of so many witnesses, that they and the first Christian baptism in rivers, in flowing streams and fountains. And to baptize is nothing else than to immerse in water, as the word and command require. For Christ said to his apostles, Matt. 28: 19, "Teach all nations, (mankind) baptizing them", (immersing them) and not the bells, as is done in Papal countries. The Lord Jesus has not said, Baptize the head or some other part of man, or sprinkle a man a little with water in my name. No, thus the Lord Jesus did not command, but that they should immerse the whole person in water. I have already told thee before of the signification of baptism, that it signifies an inward purification.

SON. Can a water-bath or a burial of sin, not be respresented by a handful of water, or the like?

FATHER. This is impossible; for any thing that is to be represented outwardly in its true light, must exactly correspond with the inward substance.

SON. Suppose the inward substance was right, and the outward representation did not exactly correspond with the inner substance,

would there be any harm?

FATHER. Mark well! Suppose a great Lord would tell to his servant who pretended to be a painter, to draw him a good likeness, so that others, who could not see him personally, might be enabled to contemplate and know his outward form in the picture. But supposing the servant, who should do this, would not pay strict attention to his Lord on the contrary, if he would permit his mind to be engaged in other things, and would have no true regard for his master, still he would try to comply with the command. Suppose, further, then, he would draw his master with such carelessness, as to give him but one eye, or only one foot, or one hand, and thus mar the picture so entirely, that it should be no likeness at all of the person of his master; what would the master say to such a servant? Would he not dismiss him from his service as an useless servant?

Alas, there are many such useless painters in the world, especially concerning water-baptism and all other commandments of Christ, because the minds of most of them are filled with the world, self love and the like. And since the love of Jesus the crucified one, and the love to deny themselves is not in them, they have also forgotten the image of Jesus in his doctrine and his powerful example, and thus disfigured his whole doctrine. Every one of course paints according to his carnal

mind, as he pleased, or as it is here and there customary, and does not look only and altogether on his Lord and Master. Some sprinkle little children with a few drops of water on their head. Others, who have come a little nearer sprinkle (or pour) grown persons with a handful of water on their head. Some take three handfuls, others only one, and all say, *I baptize thee*. And this is to signify a water bath or a burial of sin!

SON. Perceive right well that the doctrine of Jesus is greatly mutilated, so that its true form is scarcely discernible.

FATHER. Yes, at this time a great darkness covers all nations upon the whole earth, but we trust there shall soon be more and more light again, as it is prophesied, Zech. 14:7; Rev. 18:1.

(The End)

## INFLUENCE

"Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted; it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father

which is in heaven", Matt. 5:13-16.

Influence is definitely in two classes: good or evil, Godly and ungodly, to our credit or debit. Our personal influence can be divided into two groups: our personal, moral and temporal influence and our Spiritual or Christian influence. No doubt the two groups will be somewhat over-lapping and inseparable. Our personal influence may emanate from several sources: our speech, our actions, our accomplishments and whatever others may see of us.

Our influence deserves our serious consideration. To a great extent we have full control of our influence. We may cause impressions which are not real, not true and not actually our real self. Our influence usually goes deeper than impressions, it is not so much what we want to appear to be—what we think we are but rather what others see in us. As a citizen our influence is important and we should carefully guard it but as a christian our influence needs to be very, very carefully guarded. Yes, according to the teachings in God's Holy Word because what some people see in us is all they ever know of God's Word.

If you think some of these statements are too strong then meditate carefully upon the words of our text. What a small item compared to the things of this earth is salt. Again compared to all the elements and matter of this earth what a small part is light. Now meditate for a

few moments, what a great part does salt play in the life of the world—also what a very important part light plays in every activity and moment of life. Even a flashlight of a small electric bulb can reveal wonders unto our eyes.

Now just think for a little about those with whom we regularly deal and associate with in our temporal life. What do we know about them just because of their influence? What has revealed this knowledge of them to us? This is only a small item, perhaps retained by us for only a few days or a few years at the most. Now the big question which reaches over into eternity. In this vast, sinful world others are influenced of us daily, they expect much more of us than of a person of the world. In a way perhaps unjustly, because we have the same work and chance they have and perhaps not more moments to perform them in.

God's Word is quick and powerful. It effects the heart, the deeper and more vital parts of humanity. We have God's Word at our fingertips. Our text truly tells that we are salt and light; with all its seasoning, perserving, revealing and upbuilding qualites. We have something to be thankful for, something to be proud of, something to rejoice in; Yes many things to carefully guard, properly use and carefully guide that our influence may always be for good.

"Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump", Gal. 5:7-9. You started well in Christ Jesus, you had zeal, you praised God but what happened? What you are now doing, your present influence, is not of Him that called you. Some leaven has gotten in and soured and spoiled your whole influence. What of my daily words, attitudes, deeds and efforts is for evil?

"That ye may be blameless and harmless the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world". Phil. 2:15. Such a life will certainly be something to be thankful for, to give us hope and comfort when the problems and dark days of life come. We have an exalted calling, we have greater opportunities to serve our Lord and Savior, in our day and age, than we realize.

Let us think a moment about some religious sect of which we actually know little of. What we do know of them, the conclusions we have reached are largely from the influence of their members of whom we are acquainted. The same is true of us in the world in which we live. Our influence may reach out in many ways: our obedience to God's Word, how devoted we serve Him—not just on Sunday, our love for one

another, our attitude towards one another, our building up or tearing down of one another, yes we must include our living from moment to moment.

"Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed, neither hid, that shall not be known", Luke 12:1-2. However small or weak we may be, our influence is building for eternity.

### INSTRUMENTAL MUSIC

Many are asking today, why we do not have instrumental music in our worship services. I believe as Peter states, 1 Pet. 3:15, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." We should strive to be ready, as Peter would have us, to know why we practice and believe the doctrine of the church.

So in studying the subject of church music, first, what does the New Testament teach on this subject? Considering all that the New Testament teaches on the subject of music, it is found that the command on this subject is limited to singing, Matt. 26:30, "And when they had sung a hymn, they went out into the mount of Olives."

Acts 16:25, "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." Rom. 16:9, "Sing unto

thy name", 1 Cor. 14:15, "I will sing with the spirit, and I will sing with the understanding also." Eph. 5:19, "Speaking to yourselves in Psalms and hymns and spiritual songs, Singing and making melody in your heart to the Lord."

Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord". Heb. 2:12, "In the midst of the church will I sing praise unto thee." Heb. 13:15, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." James 5:13, "Is any among you afflicted? Let him pray, is any merry? Let him sing Psalms".

In these passages we find the command and example how we are to praise God in worship. This should be the limit of all those who would worship God, if they would be Christians. The instrument is named, Eph. 5:19, which is the heart. The heart strings are to vibrate as the singer sings unto God. Since God has said to make melody in the heart unto God, it is needful that man must do just as he commands.

When God has specified how to do what He wills, in our service and worship to Him, we should be very careful to follow his instructions. To do more than he says,

is adding to, then man is not keeping God's laws. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you", Deut. 4:2. It can be plainly seen that if man had the right to change God's law, then God's law, would be of none effect, and man could do just as he would wish. When man begins to substitute his way for God's, he is endangering his eternal welfare.

God requires us to do just as he commands, and to do otherwise is to suffer the penalty. We must do just as He commands if we are to be accepted by Him. An excellent example is the case of Nadab and Abihu. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord". Lev. 10:1-2.

### IS THERE INSTRUMENTAL MUSIC IN HEAVEN?

The statement is often made by those favoring instrumental music in the worship that since there are instruments in heaven, there may be instruments in the church. The New Testament, however does not affirm that there are instruments of music in heaven. The passage usual-

ly referred to by these using musical instruments in worship is found in Rev. 14:2, Which states: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps." This passage does not say that John heard harps. It states that "the voice" that he heard was as "the voice of harpers harping with their harps". This passage merely compares what John heard to the sound of harps. The comparison is signified by the word "as". Revelations is a book of symbols. What John saw symbolized something else. In Rev. 5:8 are some other things that John saw: "Having each one a harp, and golden bowls full of incense, which are the prayer of the saints". It is clear from this statement that what was seen signified something else. It would be no more proper to put harps into Christian worship than to put bowls of incense into Christian worship. Both are mentioned in the same way in the same passage. One will be no more material than the other. None have a place in the church today. What God wants in heaven He can place there. What God wanted in the church He did place there, and He did not place musical instruments in the church. To be continued,

W. E. Bashor,  
Turlock, Calif.

## QUESTIONS FOR MEDITATION

The second question handed to me for discussion was "What constitutes getting under the blood of Jesus?" We take it that the purpose of this question is, "When or at what time do we have the assurance that our sins are canceled by His blood?"

We believe that we get under the blood, or our sins are washed away by His blood, when we meet Him at the cross, where the blood was shed. When do we or did we meet Him there, was it while He was on the cross at the time His blood was shed? We think not, for if it was at that time; since He shed His blood for all mankind, so if all sins were canceled there at that time, both Adamic' and individuals sins, then all men are saved, once and for all, which is not true.

We meet Christ and come into contact with the shed blood at the time of our baptism, (Our new birth). It is then we die with Him, when we by faith meet His plan, the plan of our Father which is in heaven, for our redemption as laid down in the Gospel.

When we meet him on his terms, not ours. It is when we walk in the light or come to the light. 1 John 1: 7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all

sin."

We die with him in baptism. Rom. 6:3-4, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Also verses six to eight of the same chapter, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him." And the eleventh verse, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord".

Beloved, we have shown you in part one, that, We are saved by God's Grace and that we have access into that Grace by faith. Just so we are saved by the blood of Christ and our access to the blood is also by faith in his blood.

Rom. 3:24-26, "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time

his righteousness: that he might be just, and the justifier of him which believeth in Jesus".

We close our discussion on this question by saying that our salvation comes of God's grace, through the redemption of his Son on the cross who shed his blood for us. We get under the blood through the power of the Gospel. Paul says, Rom. 1:16-17, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Wm. Root,  
Great Bend, Kansas.

### NEWS ITEMS

#### LOVEFEAST DATES

Broadwater Chapel, Md., July 31.  
Mt. Jackson, Va., Aug 14.  
Swallow Falls, Md., Aug. 21.  
Midway, Ind., Aug. 28.  
Vienna, Va., Sept. 5.  
Kansas City, Mo., Sept. 25.  
Mt. Dale, Md., Sept. 26.

#### MIDWAY, IND.

We are planning to have a two weeks revival meeting starting Aug. 1st, with Bro. Floyd Swihart of Goshen, Ind., holding the meetings. We plan to have our communion services Aug. 28. We invite all who can, to come and worship with us.

Sister Paul B. Myers, Cor.

#### ENGLEWOOD, OHIO

The Englewood congregation met in regular quarterly council, June 26 with our elder Lawrence Kreider in charge.

We decided to have our joint Harvest meeting at the Eldorado church the first Sunday in Sept.

Brethren Melvin Roesch and Vern Hostetler were present as a committee of elders from the District. They officiated in the ordination of Bro. Ben Klepinger to the eldership and in the installation of Bro. William Berry to the deacons office.

The Lord willing Bro. William Root from Kansas will be with us in a two-week revival meeting beginning July 25. We pray for a spirit filled meeting and a good attendance from the community and invite any who can from our adjoining congregations to attend also.

Sylvia Surbey, Cor.

#### NOTICE

The Swallow Falls Congregation plans to begin their revival Aug. 13 and continue until Aug. 22. Eld. Ammon Keller, Lebanon, Pa., has consented to be our evangelist. Lovefeast services on Aug. 21 beginning at 2 P. M. All-day meeting Aug. 22, come. An interest in your prayers in our behalf will be appreciated.

Ruth Snyder, Cor.

#### SNOWVILLE, VA.

Eld. David Ebling will begin a two-weeks revival at the Mt. Jackson church, Aug. 1, 1954. Communion will be Saturday, Aug. 14, with ex-

amination services beginning at 4 P. M. Services begin at 10 A. M. Sunday.

Two have been received into the church by baptism. Our spring communion was held May 8 with Eld. O. L. Strayer presiding. We invite all who can to come and be with us for our meeting Aug. 14.

Inez Reed, Cor.

### OBITUARY

#### ADA (STEBLETON) MOATS

Sister Ada (Stebledon) Moats, daughter of George and Elizabeth (Rodabaugh) Stebleton was born June 27, 1876 at Ankeny, Iowa.

She attended the public schools of her community. At the age of 16 she united with the Church of the Brethren. Throughout her life as long as her health permitted she took an active part in the work of the church.

On Dec. 24, 1896 she was united in marriage with Martin Luther Moats. To this union were born 6 daughters. One daughter, Mrs. Vera Martindale passed away at the age of 21 years. Just three years and ten days before Sister Moats passing, her husband preceded her in death.

The family were residents of a number of communities; for thirty years they lived near the Zion church in Michigan, where they were active workers.

About ten years ago Bro. and Sister Moats moved to Potsdam,

Ohio, where they united with the Dunkard Brethren Church at Englewood.

In the last several years Sister Moats was in failing health. On Thursday morning, June 24, 1954 she suddenly but quietly slipped away, just three days short of her 78th birthday.

Sister Moats' twin brother and six other brothers and sisters preceded her in death. She is survived by five daughters: Neva, wife of Melvin Martindale of Denver, Colo.; Hazel Moats, formerly of Chicago but now at home; Florence, wife of Fred Bennett of Prescott, Mich.; Mrs. Edith Stringer, of Potsdam; Veta, wife of Lucas Funk of Baltimore, Md.; Seven grandchildren, five great-grandchildren, besides other relatives and friends.

Sister Moats had a pleasant and friendly disposition and will be missed at church and especially in her Sunday-School class.

So live, that when thy summons comes to join

The innumerable caravan, which moves

To that mysterious realm, where each shall take

His chamber in the silent halls of death,

Thou go not, like the quarry slave at night,

Scourged to his dungeon, but sustained and soothed

By an unfaltering trust, approach thy grave,

Like one who wraps the drapery of  
his couch  
About him, and lies down to pleas-  
ant dreams.

—William Cullen Bryant.

Funeral services were held Mon-  
day afternoon June 28, 1954 at 1:45  
at the house and 2:00 P. M. at the  
Potsdam Church of the Brethren.  
Bro. Herbert Parker and L. John  
Weaver had charge of the services.  
Interment was at the Potsdam  
cemetery.

### CLARENCE FLOYD RUSH

Son of William and Lovina  
(Moss) Rush was born in Miami  
County, Indiana, April 3, 1883. He  
departed this life at his home near  
Peru, Indiana, May 22, 1954, at the  
age of 71 years, 1 month and 19  
days. He had been in declining  
health the past year and was critical-  
ly ill the last several weeks.

He was united in marriage on  
February 8, 1911 to Edith Ratliff,  
near Montpelier, Indiana. To this  
union were born two children.

In December 1896, while young  
in years, he felt the need of accept-  
ing Christ as his Saviour and Guide.  
He identified himself with the  
Church of the Brethren and later  
transferred his membership to the  
Dunkard Brethren Church, being a  
charter member. In 1918 he, with  
his companion were installed in  
the deacons office. Throughout his  
life he was interested in the work  
of the church and always upheld the

principles for which it stands.

He was a farmer throughout his  
entire life, living for a number of  
years in Miami and Kosciusko coun-  
ties. In 1927 they moved to the State  
of Ohio where they remained until  
1944, whey they returned to this  
vicinity.

He leaves to mourn his passing;  
his companion; a daughter, Ethel  
Senften, North Canton, Ohio; a  
son, Harley, Amboy, Indiana; six  
grandchildren; a brother, eight  
nieces and nephews and other rela-  
tive and friends. A sister, Sylvia  
Fisher, preceded him in death.

His testimony can be likened to  
that of the Apostle Paul,  
"I have fought a good fight,  
I have kept the faith, hence-  
forth, there is laid up for me  
a crown of righteousness which  
the Lord, the righteous judge  
shall give me at that day and  
not to me only but to all them  
also, that love His appearing."

Once more a loved one has de-  
parted this world with all of its toil  
and care.

Dearest Father, thou hast left us

Here our loss we deeply feel  
But 'tis God that hath bereft us,  
He can all our sorrows heal.

Some sweet day when life is o'er,  
We shall meet above;  
We shall greet those gone before  
In that home of Love.

Ruthanna Kintner, Cor.

## ECONOMY AND FRUGALITY

Economy is the right and proper management of things. To be frugal is to use things rightly and not waste or abuse them.

An old proverb says, Haste often makes waste and waste brings want. To which may be added, Waste shuts up the hand of charity. A wise man has said, Without frugality none can be rich, and with it very few need be poor.

A poor man in distress once went to the house of a wealthy man to ask assistance, When he came to the door of the rich man's house, he heard him scolding a servant for wasting a piece of a candle. So he thought it will be an unlikely place to get any help, where so much displeasure was shown over the loss of a small piece of candle.

He however waited till the rich man came out, and then ventured to make known to him his distressed condition. After which the rich man put his hand into his pocket and taking out a piece of gold money, equal in value to at least five dollars, gave it to the poor man.

The beggar was surprised at such a gift, and supposed the rich man had made a mistake and given him more than he intended. Being too honest to take advantage of such a circumstance, he looked at the money then at the rich man, and asked him if he had not made a mistake.

The rich man then inquired, why

he thought so? Because, said the poor man, when I came to the door, I heard so much fault found with the servant about a piece of candle wasted. The generous benefactor then told him that he had made no mistake, but had given him what he intended and added, "What I give, I give freely, but in relation to my finding fault with the servant, it was because I very much dislike to see any thing wasted".

It has been reported of the late wealthy Stephen Girard, of Philadelphia, that when walking the streets, he would stop to pick up a nail; because he thought that nothing should be wasted which might be useful.

It is also said that plain, humble man that he was, John Woolman of New Jersey, when some person found fault with him for using so small a piece of paper, on which he had written a message, John mildly replied, "The paper is large enough for the purpose; and I never found any better rule in such cases, than enough."

Frugality should always be connected with liberality, otherwise it may degenerate into selfish parsimony. If economy and frugality were duly observed, many people might have wherewith to assist the poor and needy; but for want of this care, they often think they have nothing to spare for the relief of real objects of charity.

Joseph H. Myers, Glen Rock, Pa.

# BIBLE MONITOR

Vol. XXXII

AUGUST 15, 1954

No. 16

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## LOVEFEAST

"As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love", John 15:9-10.

The definite word lovefeast is not found in the New Testament. The nearest to it is "Feast of charity" as found in Jude 12. The thought of the word: embodying love, feasting on love and love and concern for others, is found throughout the New Testament. The word has come in general usage to mean the collection of the ordinances of God's house, the group of commandments instituted in the upper room just before our Savior suffered for our sins.

It was followed as a very sacred occasion by the early church for many years but was discontinued at the Council of Carthage because of the defilement and sinful practices which had been included in it. We know not just what these sins were but already in the apostle Paul's time: drinking, gluttony, selfishness

and others had already crept in and no doubt many more by the time the service was discontinued. Most denominations did however perpetuate some of the parts of the Lovefeast service even unto this day.

Some often speak of the Lovefeast or Agape, which is true in the meaning of the words but not exactly in the words themselves. Agape is the original Greek word for love and is found 114 times in the New Testament. It's infinitive Agapan is also found 135 times in the New Testament. Since the time is near when most of our Congregations practice the Lovefeast occasion or the collection of ordinances established in the upper room, by our Lord, it is well that we spend some serious thinking on this subject.

Any word or thought that is expressed so often in the sacred writings must needs be seriously considered by any person who wishes to be a follower of Christ. No individual, no congregation and no denomination can continue to be a representative of Christ without love. The more love, the more we understand Gosepl love and the more we use

Gospel love the better christian we will be.

Love is a serious deep, thorough word; not only read but seriously meditate on 1 Cor. 13 if you do not believe this. Love is one word which takes a long list of words, yes deeds to fully explain or understand it. Love is best understood, and very profitably so, by reading and meditating on the various scriptures which contain this word. Perhaps very little of the New Testament does not contain the thought of it. A few synonyms are: strong feeling for, seriously fond of, deep concern for, a craving for, love is so strong that it is willing to suffer and sacrifice for the one concerned.

The ordinances of God's House were established by our Savior with great sacrifice and concern. Only a faithful few, His chosen ones, those nearest and dearest to Him, were permitted to enjoy this service with Him. All through christian history limitations have been put upon those who wish to partake of these sacred ordinances. From first Corinthians eleven, we learn that no-one is worthy of these services without humble and complete submission to and forgiveness from our Lord. It is a serious missing of spiritual strength to abstain from these wonderful services when we have the opportunity. On the otherhand it is condemnation, sin, to partake of these sacred privileges without first: making all earthly differences and shortcomings

right, if at all possible and asking complete forgiveness of our Heavenly Father for our weaknesses and shortcomings which we cannot correct upon this earth.

No one can profitably partake of these sacred ordinances without a conscientious feeling and practice of the Gospel teachings on love. True love cannot be separated from sacrifice and concern for ones brother or sister in Christ Jesus. Notice our text as one among the many teachings on love, it is completely under our control whether we continue in His love or not. How simple, if "Ye keep My commandments"? Why not keep them? Are we familiar enough with His Word that we know what His commandments are? We have detailed accounts, by several writers, how much Jesus was blessed for serving God Almighty through love. Are we keeping His commandments to the best of our ability? How are we showing love to our neighbor such as Jesus has shown to us?

## THE LORD'S SUPPER

The Lord's supper is a divine ordinance. Jesus instituted it in the Church to show forth His death, His broken body, His shed blood on the cross, the love He manifested, the great sacrifice of suffering and pain He endured to redeem the world from their sins.

"For as often as ye eat this bread, and drink this cup, ye do show the

Lord's death till he come", 1 Cor. 11:26. As often as we partake of the Communion we do it in remembrance of our Saviour, recognizing what He has done for us and making us grow stronger spiritually.

We shew forth and witness to the world for Christ, His death and the life He taught us to live that individuals might be saved. The more often we commemorate this sacred ordinance, the more love we manifest to our Lord. We scarcely consider the spiritual strength that we can receive from the Lord's supper. If our time and the means which the Lord gives us, are well spent, God will bless us more abundantly as we labor in His service.

After the day of Pentecost, all that believed were together and had all things in common, "And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers. They continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart, praising God, and having favor with all the people, and the Lord added to the church daily such as should be saved", Act 2: 42, 46-47.

Bro. C. M. Kintner  
Rd. #1 Converse, Ind.

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"It was a touching sermon. I was so choked up I could hardly chew my gum." —Christian

## WORLDLINESS SWEEPING THE CHURCH

We are living in a fast age; we do not take time to think through things, as to whether they are right or wrong according to God's Word. It is a serious thing to me to see our beloved church follow the fashions of the world. As we allow ourselves to go on in this way, we will lose the power for God in the church.

Is not the prayer veil a sacred ordinance? In 1 Cor. 11: 9, we read that man was not created for the woman, but the woman for the man, and for this cause ought the woman to have power on her head, because of the angels. Then should not we sisters put our hair up in a way that is convenient to wearing the sacred prayer veil? Some put a fashionable roll all around the head and set the prayer veil back of the big hair roll. Do we not believe that this must grieve our dear Lord?

There are many other things which a consecrated Christian should not want. Do we not see that the signs of the time are pointing to the soon coming of our Lord? Why then should we want to do anything to displease our Lord, and which would lead us away from spiritual things? Let us draw nigh to God and He will draw nigh to us, Jas. 4: 8.

Sel. by Sister Sigler

## BIBLE MONITOR

Taneytown, Md., Aug. 15, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

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## QUESTIONS FOR MEDITATION

The third question that was handed to your unworthy servant for discussion, was as follows: "Are all sins really forgiven, except the sin against the Holy Spirit?" We would conclude, that because of the word "except", as expressed in the above question, that there might be a possibility of doubt in the mind of the one asking this question, as to whether all other sins are forgiven.

The writer enters the discussion of this subject with a prayerful heart, far be it from us to misinterpret God's Word or to mis-lead by our own ideas the true meaning of His Word on any subject, so we prayerfully submit the following.

First we believe that all sins com-

mitted by the children of men, which are covered and remain covered by the blood of Christ shall be forgiven. What does this mean or constitute? How are they covered by the blood? How may they remain covered by that blood? The answer to these questions, scripturally, will reveal the answer to the question under consideration.

First: man's sins are covered by the blood, have access to the blood, as we have shown you in part two, the question "What constitutes getting under the blood of Jesus?" We are trying to show you, it is when we accept God's plan of redemption, by the shed blood of Jesus Christ which was shed on the cross, according to our obedience to that plan.

Second: "How may they remain covered by the blood?" answer:—when we live faithful to God's word in loving obedience thereto, until death.

Third: "How may we commit the one sin, (Sin against the Holy Spirit) which shall not be covered by the blood and which shall not be forgiven either in this world nor in the world to come?"

Before we bring forth the direct scriptures on this question, we wish to call attention to several on "forgiveness", which helps to strengthen what we have already written. Heb. 9:22, gives us to understand that there are no sins remitted except by the shedding of blood. "And

almost all things are by the law purged with blood; and without shedding of blood is no remission."

Heb. 10:14-18, "For by one offering he hath perfected for ever them that are sanctified". (meaning, by the sacrifice of Christ's shed blood). Wherefore the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin".

This "New Covenant", confirms our thought that there are no sins that are remitted except by the blood of Jesus, no other sacrifice can be made.

Now let us turn to the words of Jesus and study the unpardonable sin, the sin against the Holy Spirit. Matt. 12:31-32, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men".

Before we read the next verse let us stop and notice the two following conclusions, we gather from this verse. First, we would not so understand the Master to mean that all sins un-repented of will be forgiven all men. Neither the disobedients sins, such would not harmonize with

his teachings elsewhere, neither with the writings of the apostles.

Then our second conclusion is His exception of the one un-forgiveable sin, blasphemy against the Holy Ghost. The next verse says, "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come".

Mark records this statement of the Master thus, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit." Mark 3:28-30.

We get the thought here that, Jesus informed those men, you may speak a word against me and receive forgiveness, but be careful how you speak against the power that is in me, uttering blasphemies, you shall not receive forgiveness for that. The power that was in Christ was not an "unclean spirit". Luke 12:10, gives the same in substance, "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven".

In view of all these recordings of our blessed Master, What then

constitutes blasphemy or speaking against the Holy Ghost? "To blaspheme, "To speak evil of sacred things in terms of irreverence; to revile or speak reproachfully of God, or anything sacred. Webster.

Blasphemy; Indignity offered to God in words or writing; reproachful, contemptuous, irreverent words uttered impiously against sacred things; anything which deviates from the prerogatives of God.

As we study this subject we conclude that Jesus meant what he said, all sins may be covered by his blood, when repented of by the children of men, with one exception one sin cannot be covered by that blood nor forgiven, that which would blaspheme or bring reproach against God's Holy Spirit.

When we properly understand what that is according to scripture we can understand the words of Paul in Heb. 6:4-6, and Heb. 10: 26-29. Let us consider these:

"For it is impossible for those who were once enlightened, (How enlightened? By the Holy Ghost) and have tasted of the heavenly gift, (Eternal life through the blood of Christ) and were made partakers of the Holy Ghost. (At the time of twofold baptism, Water and Spirit). And have tasted the good word of God, (Knowledge of his grace and fellowship) and the powers of the world to come. (Glory and hope of eternal life in the world to come). If they shall fall away, (By speaking

against sacred things, blaspheming the Holy Spirit, bringing reproach against Him since He enlightened you) to renew them again unto repentance; (those who have back-slidden into apostasy in such a manner, willingly and reproachfully) seeing they crucify to themselves the Son of God afresh, (Sin away their day of grace) and put him to an open shame (Making his Word of none effect").

To the writer this text undoubtedly refers to those who blaspheme against the Holy Ghost, is the unpardonable sin, and does not include the, all manner of sins, but the one unpardonable. Someone will say then, all back sliders will be lost. Not so as we understand it. Some may back-slide through weakness, may still believe in Christ and the Word of God, may even desire to have strength to hold out, but Satan has them bound, his temptations are so great, they just drift away. Perhaps they still feel the need of continuing on, but seemingly no strength to resist. We believe such an one may never have brought reproach against the Holy Spirit, and may again come to repentance.

Also Heb. 10:26, "For if we sin wilfully after that we have received the knowledge of the truth, (not those who sin through weakness and temptation, overpowered by Satan) there remaineth no more sacrifice for sins." "When he the Spirit of truth is come, he shall guide you

into all truth". We receive the knowledge of the truth, are "once enlightened", by the Holy Spirit, hence to "sin wilfully" is to bring reproach or blasphemy against the Holy Spirit, while other sins, as we have described do not.

We believe this scripture here given by Paul also refers to the sin against the Holy Ghost, because of his illustration and question in the following verses. He gives the consequences, to those who sin wilfully.

"But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy things, and hath done despite unto the Spirit of grace?"

We conclude then that to deny the efficacy of Christ's blood makes God's covenant an unholy thing and would vex or offend the Spirit of Grace, such after enlightenment would be wilfull sin. Yes, we believe that all of man's sins are really forgiven, when under the blood of Jesus, but as we have stated there is one sin which cannot be covered by that blood.

Wm. Root,  
Great Bend, Kansas.

## INSTRUMENTAL MUSIC

(Cont.)

Let us study the difference in general and specific terms. Music is a general term and if God had said make music and had not specified the way, then man could have used any method he desired. It can be easily seen by the scripture in the New Testament, that God has specified for man to make music by singing. And if man is to please God, sing he must, with the exclusion of all other ways of making music.

During the mosaic dispensation the Jews were commanded to offer as a burnt offering animal sacrifices. If no animal had been specified, man could have offered a pig, horse, or any animal he chose. But when God specified a lamb or sheep, God would accept nothing else.

God commanded Noah to build an ark, and if God had left it up to Noah as to what kind of wood to use, he might have used cedar, oak or even poplar. But God specified gopher, and Noah knew and loved God enough to obey him.

Animal, wood and music are general terms while lamb, gopher and singing are specific terms of each respectively. God specified the kind of wood, in the ark, the specific kind of animal in the sacrifice, and also the kind of music that man must make in his worship of God. He tells us to sing, and we must sing if we are

to please God. It is mans duty to please God. We are to worship God in the way that pleases Him. "Thou shalt worship the Lord thy God, and Him only shalt thou serve", Matt. 4:10. "Singing with grace in your heart to the Lord", Col. 3:16.

Christians are to sing to please the Lord, and not to please themselves. Any argument that the instrument in worship makes the service more attractive or causes more people to attend, only shows that man is being pleased instead of God. Such music cannot please God, because he said sing.

Another argument is that the instrument is an aid to singing, the same as a cane is an aid to walking. The instrument is not an aid, it is just another way to make music. It is co-ordinate with singing. Walking and a cane are not co-ordinate, but walking and riding are. Walking and riding are different ways of locomotion, while playing and singing are different ways of making music.

Not only has God told us how to make music but he has also told us what to sing. He has told us to sing psalms and hymns and spiritual songs, Eph. 5:19, Col. 3:16. Spiritual songs are sung with the spirit and with the understanding, in order to teach and admonish one another in praising God. To sing any other type of song would be to transgress God's law. Let us not go beyond what God has directed for

us to do in order for our worship to be pleasing unto him.

## HISTORY OF INSTRUMENTAL MUSIC

Instrumental music was not used by the early church but is an innovation, an addition to what the Lord commanded. It was first introduced into the Roman Catholic church. All who use the instrument in their worship do so by the, authority of the Pope and not by the authority of Christ our law giver.

Joseph Bingham, one of the most learned scholars of the Church of England, in his book, "Antiquities of the Christian Church", has this to say, "Music in the church is as ancient as the apostles, but instrumental music is not".

Lyman Coleman says that the tendency of instrumental music was to "secularize the music of the church and to encourage singing by a choir. Such musical accompaniments were gradually introduced: but can hardly be assigned to a period earlier than the fifth and sixth centuries. Organs were unknown in the church until the eighth or ninth century. Previous to this they had their place in the theater rather than in the church. They were never regarded with favor in the Eastern church and were vehemently opposed in many place in the west." (Lyman Coleman, The Primitive church, p. 376-377).

Professor John Girardean, Presbyterian professor in Columbia Theo-

logical Seminary, makes the following statement; "the church, although lapsing more into defection from the truth and into a corruption of apostolic practice, had no instrumental music for twelve hundred years". (That is it was not in general use until that time). "The Calvinists Reformed church ejected it from its services as an element of popery, even the Church of England having come very nigh to its extrusion from her worship". (Girardeau, Music in the Church, P.179).

It is impossible to find anything concerning the origin of instrumental music in the New Testament church.

The Schaff-Herzog Encyclodedia of Religious Knowledge makes this statement concerning its origin: "In the Greek church the organ never came into use, but after the eight century it became common in the Latin church, not however without opposition from the side of the monks, the reformed church discarded it; and though the Church of Basil very early introduced it, it was in other places admitted only sparingly and after long hesitation. (Vol. 11, Page 1702.)

Concerning its use and origin, the American Encyclopedia states: "Pope Vititian is related to have introduced organs into some of the churches of southern Europe, first about A. D. 670, but the only trustworthy account is that of the one sent as a present by the Greek em-

peror, Constantine Copronymus, to Pepin, king of the Franks in 755." (Val. XII, p. 688).

Many other encyclopedias and early church histories could be given to show when instrumental music was started. All of them show that it was a historical event and not a revealed New Testament teaching. Thus, it being introduced into the church after the death of the apostles, it has no place in apostolic christianity. It is surely unwise to use an innovation in the church worship. One cannot possibly do so without abandoning the plea for a restoration of apostolic christianity.

There were many kinds of musical instruments in use at the time of apostles. These never being used by them, is positive proof that they were not desirable and Christ did not enjoin them upon the church as a means of expressing the praise of the Christian heart toward its Creator.

The early reformers have opposed the use of instrument in worship. Martin Luther and John Calvin rejected the organ and forbade its use in the worship. John Wesley said, "I have no objection to the organ in the chapels provided, it is neither seen or heard".

Adam Clark, commentator on the Bible said, "I here register my protest against all such corruptions in the worship of that Infinite Spirit who requires His followers to worship him in spirit and in truth".

Charles H. Spurgeon said, "I would as soon pray to God with machinery as to sing to God with machinery".

These statements show very clearly that scholars in the field of church history recognize, instrumental music in the worship as an innovation, which came into use centuries after the New Testament church was established by Christ.

From the fact that the early practice of the church excluded instrumental music in the worship, we must conclude that those who use it are outside the realm of "walking by faith". We must be unified in one faith and to be unified we must be unified by the teaching and example of the holy scriptures.

The conclusion is that those that use an instrument in worship are doing it by the authority of the Pope of Rome and not in the name of Christ. The instrument, of music is human in origin; and its use involves the following the commandments of men; and is a way that, seemeth right unto men, the end of which is death.

W. E. Bashor,  
Turlock, Calif.

### SELF-EXAMINATION

"For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come", 1 Cor. 2:26. The words of the apostle agree with the words of Christ to his disciples, "This do in remembrance of me", Luke 22:19.

The apostle Paul in his epistle 1 Cor. 11, makes mention of worthy and unworthy communicants: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

From the above we may infer, that it is possible for members to disqualify themselves for the Communion, and that it is the duty of all members, previous to their going to the Communion, to examine themselves. Upon examining ourselves, there is no doubt that we shall discover flaws in our characters. The very best christians are liable to err. The most humble are apt to discover more imperfection in their life and conduct, than those who entertain a great opinion of themselves. The state of no one is so bad but that it can be remedied. The blood of Jesus Christ is so efficacious, that it can make the foulest clean.

In examining ourselves, the furth-

er we push our investigations, the greater insight we shall have of our real characters; and to aid my fellow-pilgrim in his investigations, or to be of some service to him in this matter, I would advise him to interrogate himself as follows: In what state do I find myself towards the world? Have I done my duty towards my neighbor, towards my family, and towards my brethren in the Lord? These are important questions, and ought to be answered by the children of God especially when they intend to approach the table of the Lord, and partake of those symbols of his broken body and shed blood, which were broken and shed for the sins of the world.

Now, if we find, upon a close examination, that we have done all that lays in our power to be at peace with all mankind, and nothing but sins of weakness appear to be against us—such sins as have been committed unintentionally, but through the weakness of the flesh, in the times of sore temptations and unwatchfulness. Christ said unto his disciples, the spirit is willing, but the flesh is weak. It is a lamentable fact, that the children of God are not always upon their guard. Oh, what a pity, for it is their duty, like a faithful sentinel, to be watching, not knowing when the enemy may make his appearance.

Christ solemnly charged his disciples to "Watch and pray, that ye enter not into temptation", Matt.

26:41; and Paul tells 1 Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong", and in 1 Thess. 5:6, "Therefore let us not sleep as do others, but let us watch and be sober". Now if we feel sorrowful for the imperfections of our nature, let us draw near unto God with a full assurance of faith. We have a great "High Priest who was touched with the feeling of our infirmities, and was in all points tempted like as we are, yet without sin", Heb. 4:14.

He is our advocate with the Father, as John writes in I John 2:1, "My little children, these things I write unto you, that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world". Therefore it is necessary and indispensable, that, before we attend to those sacred institutions, that the members present themselves before the mercy-seat of heaven, calling upon the name of God, through Jesus Christ, to pardon the imperfections of their past lives, and entreating Him to qualify them for the observance of those sacred ordinances which they intend to celebrate, that they may be worthy communicants at His table. Not only the preachers, but any of the brethren and sisters impressed with a sense of publicly pouring out their hearts before God, have perfect lib-

erty to do so upon such occasions.

Now, if I can, I will point out the state of such as ought not to approach the table of the Lord. They are such as are unwilling to discharge their duty towards the world, or neighbor, or brother and sister, having malice or wickedness in their hearts, though hidden from the church; yet God knows their hearts. Such, by no means, ought to approach the table of the Lord. They are unworthy, and if they do so, they certainly, as the apostle declares, do eat and drink damnation to themselves, not discerning the body of the Lord.

The body of the Lord is holy; the body of Adam, or of sin, is unholy; therefore, it becometh the members to examine themselves and bear in mind, that the body of the Lord is holy. To go to the table of the Lord unexamined, will be dangerous. There is too much danger in that course of procedure. To fall into the judgment of the church is a serious and awful matter.

It sometimes happens with members upon examining themselves upon such occasions, that they are apprised of a brother or sister who is not reconciled to them, and the case has been neglected on their part. In not attending to the matter in time for the Communion, they are now at a loss what to do; they are sorry and feel a willingness to do all that lies in their power to bring about a reconciliation; and it may

be, the time is too short, they have not the opportunity, and it is the earnest desire of their souls to be at the Communion. My advice to them would be, to absent themselves, or stay from the table, for Christ says Matt. 5:23-24, "Therefore, if thou bring thy gift before the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

It is our duty to bring our gift and offer it; but God will not be pleased with our sacrifice; if we know that our brother has something, or a complaint against us, and we have not done our duty in having the case compromised: but we must leave our oblation before the altar, our intention of mind in celebrating the Communion—that is, we are not to imbibe another mind as it respects the Communion; but go immediately, and do all that lies in our power to have the enmity removed, or the cause adjusted, which a brother may have against us; and then come and offer our gift—that is whenever an opportunity presents itself, observe the Communion.

Thus I have given you my views of the sacred ordinances of the House of God, and it is my desire that you would compare the same with the Gospel and see how they harmonize. If you discover an agreement, then it becometh you to ac-

knowledge and submit unto the truth. I have not written to favor a sect or party. God forbid that I should ever garble the truth—that is, to write or preach to please man. I have now, for more than twenty years, observed the institutions as above described, and the more I read and reflect, the more I am confirmed, that the above account is agreeable to the order of observing these institutions.

Sel. from Peter Nead's writings  
about 1850.

## NEWS ITEMS

### HARVEST MEETING

A joint harvest meeting of the Eldorado and Englewood congregations will be held at the Eldorado church on Sunday, Sept. 5. We invite all who can to come and enjoy these services with us. A basket dinner will be served at the noon hour.

Pearl Troutwine, Cor.

### WATERFORD, CALIF.

We, the Pleasant Home congregation, feel the Lord has wonderfully blessed us during our two weeks revival meeting, with Bro. Myers from Ohio as our evangelist. We heard many wonderful sermons from God's Word and we could not help but feel that the Lord was giving Bro. Myers the sermons that we most needed.

It made our hearts rejoice that one young sister was received by

baptism, Bro. and Sister Swallow on former baptism and Sister Witmer brought her letter here. May the Lord give each one a special blessing.

We had a good attendance during the meetings, although several of our own members could not attend because of illness. We had a Communion service at the close of the revival. Forty-seven surrounded the table to partake of the sacred emblems of the New Testament, Luke 22:19-20, John 13:4-17.

There is a special blessing that the christian gets by doing God's Will. If you have never partaken in these services or you are someone who believes that it matters not if you miss several times at the Lord's table? Why not decide that you are really going to work in the Master's vineyard and never miss a chance to be in His service. Remember someday we are going to come face to face with our Maker. What will our answers be for the way we have allowed souls to go down to hell by not using our best efforts to influence them? For the way we have not attended church services because of the feeblest excuses and the way we have not kept His Commandments. Let us resolve in our hearts to do more for the Lord and may our prayers always be "Thy will be done", not our will because the Lord knows what is best for each of us.

DORIS BYFIELD, Cor.

## NORTH CANTON, OHIO

The Orion Congregation plans to hold their Harvest Meeting on Aug. 29th, with Bro. Floyd Swihart as speaker. Everyone welcome, come and help make this a good meeting. There will be a basket dinner at noon.

We are planning to hold our Revival Meetings from Oct. 25 to Nov. 7, with Bro. Dale Jamison as evangelist. May we have an interest in your prayers that souls might be saved.

Alvin Silknitter, Cor.

## KANSAS CITY, MO.

The Kansas City Congregation plans to begin a two-weeks Revival meeting on Sept. 12 and close Sept. 26, with Lovefeast services on Saturday, Sept. 25. There will be all-day services both Saturday and Sunday. Bro. Paul Myers has consented to be our evangelist. We sincerely ask an interest in your prayers for the success of these meetings.

Bertha Jarboe, Cor.

## MINISTERIAL LIST

Please make the following address changes on the Ministerial List in Feb. 1st. Bible Monitor.

Demuth, W. H. 23 Hill Crest Ave.,  
Waynesboro, Pa. E.

Reed, D. Paul, 117 29th St., Goshen  
Ind. M.

Reinhold, Benjamin, R. 1, Mt. Joy,  
Pa., E.

Strayer, Earl Waldo, R. 3, Bx.  
729J, Fairfax, Va. M.

Weaver, Paul C., R.2, Bethel, Pa. M

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GOD

"For as I passed by, and beheld your devotions, I found an altar with this inscription, To The Unknown God, whom therefore ye ignorantly worship him declare I unto you", Acts 17:23. Men of all ages were anxious to know and learn about God. Paul in his missionary journey came to Athens in the state of Greece, he found the whole City of Athens in idolatry. Paul saw they had many gods made of gold, some of silver, some of wood and others made of stone. They had a god called the unknown god, fearing they might fail to worship all the god's.

They were all dead gods, they could neither move nor speak. Paul began to teach of the living God that could move and speak. God made this world, and the fish to live in the water. God made grass, trees, vegetables, fruits, cattle and birds. God also made man in His own image. He also made heaven. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion

over the works of they hands; thou hast put all things under his feet", Psa. 8:3-6.

Think for a moment, God made all things we see in the heavens and on this world, with His fingers and hand and power. "Bless the Lord, O my soul, O Lord my God, thou art very great; thou art clothed with honour and majesty, who covereth thy self with light as with a garment; who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters; who maketh the clouds his chariot: who walketh upon the wings of the wind", Psa. 104:1-3. "And he rode upon a cherub, and did fly; and he was seen upon the wings of the wind", 2 Sam. 22:11. We should never forget God who rides on the clouds, on the wind and on a cherub. "But Jesus beheld them and said unto them, with men this is impossible; but with God all things are possible", Matt. 19:26.

The eyes of God are in every place beholding the evil and the good. God appeared to Moses in a burning bush and said 'I have seen the affliction of the children of Israel and their cry is come to my ears, God has a human voice, He called Moses to come up on Mount Sinai. God spake to Moses forty days, he looked down from the mount and saw the Israelites doing evil. God told Moses to go down and correct the evil. God hears everything that is talked and whispered and

knows the intentions of the heart, God is a loving God but saw and heard that the human race had wandered away from His commandments and were living in sin, wickedness and disobedience.

God's love brought His only Son, Jesus, to earth to redeem the human family, bring them back to God, that they would live in Heaven after this life is over. Jesus is our example in youth and manhood when Jesus was baptized, God said, this is my beloved Son in whom I am well pleased. When Jesus was transfigured on the mount, God said, this is my beloved Son in who I am well pleased; hear ye him. Do sinners hear Jesus and please God? Does the careless half-hearted christian hear Jesus and please God?

God and Jesus are only pleased with true whole-hearted christians, who hear and obey the commands of Jesus daily. The eyes of God see the idol worship today, as He saw it in the days of Paul, worshipping, men, women, pleasure, sin, money, fashions, automobiles, houses, lands and Satan the god of this world. God sees and hears the hate, the envy, the false reports, the greed and lying for wealth, the sins of commission and omission. God is not pleased, he punishes with floods, storms, drouths, pestilence and sickness. Satan is deceiving and hardening the hearts of millions to forsake God's laws. The wise man Solomon said, there is a way that seemeth right

unto man but the end thereof are the ways of death. God has appointed a time that He will judge the world, the good and obedient will be placed on the right hand and be taken in Heaven to live with God. The wicked and disobedient will be placed on the left hand, hearing the voice, depart from me into everlasting punishment, there shall be weeping and gnashing of teeth.

D. K. Marks,  
York, Pa., R. 3.

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### HOLINESS

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"Follow peace wth all men, and holiness, without which no man can see the Lord", Heb. 12:14. Much is being said on this subject by church people of all classes. We hardly know what to say, but feel it our duty to add a few remarks to what is being circulated. It is to be remembered that such passages as "And the Lord thy God will circumcise thine heart . . . to love the Lord thy God with all thine heart, and with all thy soul," Deut. 30:6. "Be ye therefore perfect even as your Father which is in Heaven is perfect", Matt. 5:48. These and many other might be quoted to show how pure and holy we should be.

First we will notice the necessity of man's being holy, in order to even know God. God created man in His own image and in His own likeness; God made man holy and happy. After God finished man there was no sin in his heart, no wrong

in his behavior, no uncleanness in any of his actions; for he was like God, holy. He had the mind of God, he had love ruling every motive of his life. Love was the fountain of all his actions. His heart contained: no pride, no anger, no prejudice, no lust, no selfishness, no unholy ambition, no jealousy, no covetousness, not anything contrary to the love of God. For God filled his soul with love.

Being in this happy state he had fellowship with God daily. God was the desire of his eye and the joy of his heart. We walked on earth and communed with his Maker regularly. God told man what he could do and what he could not do. God told man and his companion that they might eat of every tree of the garden except one, but if he ate of that tree he would surely die. Woman and man were deceived by satan, they listened to satan rather than God, and ate of the forbidden fruit. But some will say he did not die, yes he soon died spiritually, his blessed communion with God was cut off and he died because of disobedience. Let us notice, God is the life of our soul and our soul is the lift of our body. When the soul goes out of our body we are pronounced dead and we cannot change it.

So it was when Adam sinned, he lost God out of his life and in losing God he lost all the real attributes of God: Love, joy, peace, meekness,

gentleness, patience, purity; every God-given blessing left man at once, Thus man was left a dead soul, dead to God, hiding from God; which has been the state of all living until we make a change.

After man lost God out of his soul because of sin, the devil came in with: malice, anger, pride, jealousy, selfishness, stubbornness, uncleanness, lust, deceit, dishonesty, envy and impatience. All these and many more belong to the devil, cannot please God and can never enter heaven because they are not pleasing unto Almighty God. For this reason God said, "Without holiness no man shall see the Lord". When we become converted and ask God to forgive us of these sins, He will abundantly pardon us through the blood of our Saviour, Jesus Christ. We are now pardoned of all our past sins and the Spirit witnesseth that we are born again.

God gives us grace to live without committing sin. To be holy is to have all anger, all pride, all jealousy, all lust, all love of the world, all envy eradicated so they will not control us again. If we abide in Him and feed upon His will, nothing will be felt in the soul, from year to year, but pure love, joy, peace and obedience unto His Holy Will. A converted man's heart is pure from every evil motive. Jesus tells us, "Blessed are the pure in heart for they shall see God". Pure means free from mixture, free from moral

defilement. Sugar mixed with sand is not pure, butter mixed with lard is not pure; just so a heart mixed with any sinful trait is not pure and is contrary to the plan of God. A mixed soul cannot live with God for it would cause discension in heaven, anger would create war there, pride transformed angels into devils. Can we realize why God demands holiness? What are we doing about it?

Sister Viola Broadwater

Rd. #5, Cumberland, Md.

### MORE THAN A FRIEND

Have you ever longed for someone,  
To tell your trouble to,  
Have you ever wanted friendship,  
In someone, strong and true?  
They you must meet my Jesus,  
Come, friend and follow Him,  
He will lift you from your burdens,  
And fill your heart with glee.

It matters not if you have stumbled,  
Along life's weary way  
If you have failed to heed his word,  
Or taken time to pray  
My Lord will take you in His arms  
And listen to your woes,  
He'll give you grace to understand  
And love your very foes.

If you have hunted such a friend  
Come now and search no more  
You need but ask to enter  
And He'll open wide the door.  
Yes, He'll take you in His arms  
And hold you, till the end.  
So can't you see this Lord of mine,  
Is more than "Just a friend".

## YE DO ERR

These are the words that Jesus told the Sadducees, Ye do err, not knowing the scriptures nor the power of God. Matt. 28:18, "Jesus spake unto them, saying, all power is given unto me in heaven and in earth". So the Lord has all power at His command. Many people do err, because they know not the scripture. 2 Tim. 3:16, "All scripture is given by inspiration of God".

1 Pet. 2:6, "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious". 2 Pet. 1:4,20, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature. Knowing this first, that no prophecy of the scripture is of any private interpretation." It shall come to pass, I will pour out of my Spirit upon all flesh. And on my servants, and on my haidmaidens I will pour out in those days of my Spirit: and they shall prophesy.

He shall give you another Comforter, even the Spirit of truth. He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you. 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth".

Hymeneus and Philetus, whom concerning the truth have erred, saying that the resurrection is past already: and overthrow the faith of some. For God hath not given us the spirit of fear, but of love, and power, and of a sound mind.

Be thou not ashamed of the testimony of our Lord, but be thou partaker of his afflictions of the gospel. He who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. Yea, and all that will live godly in Christ Jesus shall suffer persecution. He is longsuffering to usward, not willing that any should perish, but that all should come to repentance. So we understand repentance is essential to salvation.

Ye beloved seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. Jas. 5:19-20, "Brethren, if any of you do err from the truth, and one convert him: let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins". Therefore to him that knoweth to go good, and doeth it not, to him it is sin.

An highway shall be there, and it shall be called the way of holiness: no lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there. The unclean shall not pass over it: but it shall be for those, the wayfaring men, though fools, shall not err therein, The redeemed shall walk there, and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, for they shall obtain joy and gladness.

Psa. 95:10, "Forty years long was I grieved with this generation, and said, it is a people that do err in their hearts, and they have not known my ways". Mark 12:24-25, Then came unto him the Sadducees, which say there is no resurrection. And they ask him, and "Jesus answering said unto them, do you not therefore err, because ye know not the scriptures, neither the power of God. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven".

Do not err, my beloved brethern. For the wrath of man worketh not the righteousness of God. Which some professing having erred concerning the faith. They that will be rich fall into temptations, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Which while some covet after, they have erred from the faith, and pierced themselves

with many sorrows. Jude 1:11, "Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain saying of Core". 1 John 4:6, "He that is not of God heareth not us. Hereby know we the Spirit of truth, and the spirit of error". Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. There is no fear in love: but perfect love casteth out fear. Because fear has torment.

1 Cor. 15:3-4, 'I (Paul), delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures'. But many people do not believe the scriptures or the words of our Savior, that he said, he would rise the third day. Matt. 12:40, "Jesus said, for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth". Man through the influence of satan is trying to make humanity to disbelieve His words. Ever since His existence satan has tried to influence men to disbelieve God, and thereby disobey Him, Making people believe they need not repent, need not be baptized and need not obey His Words.

Some think just sprinkling a little water on their heads, and just so

you belong to some organized church is all that is needed to be saved. Some have man dictators to tell their church what they must do, not heeding the Words of the Lord and the power of the Holy Ghost. Ye do greatly err. Some teach we need not practice feet-washing as recorded in John 13. Some teach we need not comply with the apostle Paul's teachings in I Cor. 11. Some teach that women can do as they please in dressing and wearing their hair. Some teach that to pay tithe and have your name on some church record is salvation. Jesus nor the apostles never mentioned the necessity of paying the tithe.

Of all the different doctrines taught in the world, many were never taught by Jesus Christ or the apostles, someone must err. Rescue the perishing, weep over the erring ones. Lift up the fallen, tell them of Jesus the mighty to save. Jesus is merciful, Jesus will save. If we come to him and believe on Him and His Word. Matt. 27:42, "If he be the King of Israel, let him now come down from the cross, and we will believe him". Do you think they would of believed even if Christ had come down from the cross?

Mark 11:30-31, The chief priests and the scribes and the elders ask Jesus of his authority, Jesus answered them, and also said, I will ask of you one question," The baptism of John, was it from heaven or of

men? answer me". If we say from heaven, He will say, why then did you not believe Him? So they said we cannot tell. These will be before us on the judgment day. Luke 24:24-26. And certain of them went to the sepulchre and found it even as the women had said: Then Jesus said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things and to enter into His glory?

Matt. 16:21, 23, "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and raised again the third day. Peter rebuked him saying, Be it far from thee, Lord: this shall not be unto thee. But He turned and said unto Peter, Get thee behind me, satan: Thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men". Peter was not converted at this time. This is the attitude of all men that are not fully converted, not willing to accept Jesus words as He delivered them, but dictate or substitute something to suit themselves.

Peter did err until he was converted. Jesus said to Peter at a later date, When thou are converted, strengthen thy brethren. We fear too many teachers of today are not fully converted. Isa. 9:16, "For the leaders of this people cause them

to err; and they that are led of them are destroyed". Where is the hope of them that believe not? Isa. 3-12, "O my people, they which lead thee cause thee to err, and destroy the way of thy paths".

When we in the judgment stand,  
That we must account to Thee.  
And the judge shall question us  
What shall our poor answers be?  
Oh prepare us Lord, we pray  
What for all our lack of love?  
Can we hope a crown to gain,  
And that mansion bright above?  
Lord, it is a solemn thought,  
In thy presence there to stand:  
In that great and awful day,  
Oh what shall our answer be?

I Tim. 4:16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee". Heb. 2:13, "Therefore we ought to give the more earnest heed to the things which we have heard, How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him". Acts 8:12, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women". Psal. 119:9, "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word". The truth of the Lord endureth for-

ever. What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. Precious in the sight of the Lord is the death of the saints. Blessed are they that keep His commandments.

### Hymn

Lord, teach thy servants  
With reverence and with fear:  
To cast our hopes, to fix our eyes  
On Christ and on Christ alone.  
Give faith in that one sacrifice  
Which can for sin atone.  
We through the Spirit and the Son  
Shall pray, and pray aright.  
Spirit Divine, attend our prayer,  
O come Holy Spirit come,  
Descend with all thy gracious power  
At this consecrated hour.

Wm. N. Kinsley  
Hartville, Ohio

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### PATIENCE

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Patience is something very rare,  
One cannot find it everywhere.  
'Tis something that one always  
needs,  
Though many cut it down as weeds.  
The ones who let it grow and bloom  
Will find it brightens every room;  
Why can't we all let it mature  
And help us our trials to endure.  
Bless everyone I love, and teach  
Me how to help and comfort each;  
Give me the strength right living  
brings  
And make me good in little things.

## BE CAREFUL WHAT YOU SAY

When speaking of another's faults,  
Please don't forget your own;  
Remember, 'tis the perfect one,  
Who first should cast the stone.  
So if to folks you do naught else  
But harsh opinions give  
Your time where better spent, of you  
Would show them how to live.

For you've no right to judge a man  
Until he's fairly tried;  
Should you him truly then dislike,  
You know the world is wide.  
The old and young alike we know  
Have faults, without a doubt,  
And you may ten possess to one  
Of folks you talk about.

I'll tell you of a better plan,  
And find it works quite well—  
To try your own defects to cure  
Before you, others' tell.  
For in the worst of men you'll find  
At least a little good;  
And in the best a little bad—  
Let's have it understood.

So let us then, if once we start  
To slander friend or foe,  
Know our shortcomings bid us let  
The faults of others go.  
Remember then, if prone to throw  
A big fault-finding stone,  
That we should never throw until  
We have none of our own.

—Selected.

We live but once here on earth;  
let us live aright.

## ANTICIPATION

By Mary A. Dickerson

Some people often sigh and say,  
"I'm growing older every day".  
Those many days, if spent aright,  
Have brought us nearer to the light.  
Then why not let us smile and say,  
"Thank God for this, another day",  
And try to live just as we should,  
In serving God, and doing good?

I love the Lord—he's been so good  
To give me health and daily food.  
But greater love to all he gave—  
His own dear Son, our souls to save  
When he has been so good to give  
To us so many years to live,  
Oh, may he never hear us say,  
"I'm growing old. I'm in the way."

When we have reached our home  
above,  
And all is bliss and perfect love,  
Eternal life will then be given;  
We'll walk the golden streets of  
heaven.

Dear Jesus, take me by the hand,  
And guide me on to "Glory Land",  
Where there will be no one to say,  
"I'm growing older every day".

Sel. Treva Brumbaugh.

You are writing a Gospel,  
A chapter each day—  
By deeds that you do,  
By words that you say.  
Men read what you write,  
Whether faithfulness or true.  
Say! What is the Gospel  
According to YOU.

## IT CAN HAPPEN HERE

Don't speak disparagingly of old age. It's something that's liable to happen to anybody.

—o—

Kind words do not cost much. They never blister the tongue or lips. Though they do not cost much, yet they accomplish much. They help one's own good nature.

—o—

## HOME DEVOTIONS FOR SEPT. 1954

### DECEPTION

Memory verse, Psa. 101:7, "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight."

Wed. 1—Psa. 36.

Thurs. 2—Jer. 5:19-31.

Fri. 3—Mark 7:14-23.

Sat. 4—Prov. 27:1-10.

Memory verse, Jer. 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?"

Sun. 5—Isa. 28:14-22.

Mon. 6—Micah 6.

Tues. 7—Rom. 3:1-20.

Wed. 8—Rom. 16:16-27.

Thurs. 9—II Cor. 11:1-15.

Fri. 10—Eph. 4:1-19.

Sat. 11—II Tim. 3.

Memory verse, Prov. 19:5, "A false witness shall not be unpunished, and he that speaketh lies shall not escape."

Sun. 12—Titus 1.

Mon. 13—II John.

Tues. 14—Isa. 59:1-15.

Wed. 15—Gen. 3:1-13.

Thurs. 16—Josh. 9:1-15.

Fri. 17—Psa. 144.

Sat. 18—Job 21:17-34.

Memory verse, Col. 3:9, "Lie not one to another, seeing that ye have put off the old man with his deeds."

Sun. 19—II Kings 6:7-27.

Mon. 20—Matt. 2:1-10.

Tues. 21—Mat. 26:31-36.

Wed. 22—Isa. 57:1-12.

Thurs. 23—I Kings 13:11-19.

Fri. 24—Psa. 7:10-17.

Sat. 25—Matt. 24:1-13.

Memory verse, Prov. 12:22, "Lying lips are abomination to the Lord; but they that deal truly are his delight."

Sun. 26—Gal. 6.

Mon. 27—II Thess. 2.

Tues. 28—I Cor. 6:1-15.

Wed. 29—I Cor. 15:17-34.

Thurs. 30—Col. 2:1-8.

## ADULT SUNDAY-SCHOOL LESSONS

Sept. 5—Eliphaz Tries to Prove Job's Guilt. Job. 4:1-21.

Sept. 12—The Wise and the Crafty Are Not Safe. Job 5:1-27.

Sept. 19—Job Would Have Eliphaz Prove His Guilt. Job 6:1-30.

Sept. 26—Man's Days on the Earth Are Few. Job 7:1-21.

Oct. 3—Bildad Thinks Job a Hypocrite. Job 8:1-22.

- Oct. 10—Job Knows Not How to be Justified. Job 9:1-35.  
 Oct. 17—Job Trusts All in God's Hands. Job 10:1-22.  
 Oct. 24—Zophar Thinks Job Full of Falsehood. Job 11:1-20.  
 Oct. 31—God Controls All Things. Job 12:1-25.

### PRIMARY SUNDAY SCHOOL LESSONS

- Sept. 5—(Review) Doing Right Things. Psa. 1; Rom. 12:20-21.  
 Sept. 12—People Building a Wall Together. Neh. 4:6-23.  
 Sept. 19—Ezra Teaching the Law. Neh. 8:1-9.  
 Sept. 26—(Review) Learning to Please God. Psa. 8:1-9; 24:3-5.  
 Oct. 3—The Creation. Gen. 1:1-27; Psa. 104:1-7.  
 Oct. 10—Adam and Eve. Gen. 3:1-13; 20-24.  
 Oct. 17—Noah and the Ark. Gen. 6:5-22; 7:1.  
 Oct. 24—The Rainbow. Gen. 8:1-22; 9:11-16.  
 Oct. 31—Abraham Leaves His Home. Gen. 12:1-7; 22: 18; Heb. 11:8.

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# BIBLE MONITOR

Vol. XXXII

SEPTEMBER 1, 1954

No. 17

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## VALUES

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness", Isa. 55:2. Having narrowly escaped serious physical injury on two occasions during the last six months, the question of values has been seriously impressed upon our minds.

Our text has two questions which need our serious consideration. First "wherefore do ye spend money for that which is not bread". Bread is called the staff of life, in most every home, some form of it has been considered a common daily necessity for hundreds of years. To the writer, the thought in this question is, wherefore or why, spend money for that which is not food and further - for that which is not economical food for you. Dear reader if you are spending money for any form of tobacco or strong drink? What will be your answer to Jesus on this question? This

question applies to a host of other frivolities and nicknacks.

The second question "And your labour for that which satisfieth not"? These two questions are practically the same in thought, embodying that which is: practical, simple, nourishing, healthful food for you and your family; and that which is lasting, useful, essential and for the every good of you and your family. It is astonishing the money and labor that is spent: carelessly, uselessly, with only a moments appreciation and value, with no aid towards the goal for which you are striving and perhaps worse - harmful and detrimental to your physical, mental and spiritual welfare.

Our text advises us to "hearken diligently". These two words may hold the key to: our eternal abode, our success in life, our physical status, the age of our death, our satisfaction and enjoyment of life and our usefulness in the church, the home and the community. How many of us are men and women enough to hearken diligently? How many of us have control enough of ourselves to hearken diligently?

How many of us think we have time to hearken diligently? Is there any of us, endowed with mental abilities, who does not have the opportunity to hearken diligently? Someone has said, "Is life worth living? it depends upon the liver".

For a conclusion - what is of value in life? Someone may say: a modern home, a new automobile, many cattle, a large farm, modern machinery, an exalted position, many fine clothes or a large salary. Hearken diligently - seriously consider, what is of greater value than: hope of eternity, religious liberty, a good name, good health, brethren and sisters and friends and the necessities of life.

This world and life in general are full of sorrows and disappointments but not so of honest christian living. "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst". To hearken diligently unto the New Testament and even to just use plain common sense reasoning of values, each moment of the day, has much in store of continuing value for each and every one of us. We are living in a rushing, hurrying age, let us devote our time and our talents to that which has lasting value. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light", Mat. 11:28-30.

## SHEPHERDS

The shepherds of the flocks have a very great responsibility upon themselves. If they refuse or fail to do their part as a watchman over the flock, the blood of the sinful will be required at their hands. It is required of them to be blameless, not self-willed and to do no evil to their fellowman.

Christ the chief Shepherd came to seek and to save the lost. "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray", Matt. 18:12.

It is the duty of one that has the oversight of a flock to keep every one of his flock safe and secure in Christ Jesus. We notice there are false shepherds who are pleasure lovers, unconcerned and satisfied to lead the sheep astray, scatter the flock and even prey upon it instead of feeding it. Many false Christs have risen and are deceiving many.

This is not an event of our day only for we notice in God's Word that many times, there were false prophets among the people. The apostles give us many warnings concerning false prophets, telling of worse conditions in the future. Evil man and seducers will wax worse and worse deceiving and being de-

ceived.

The apostle Paul, a true shepherd, had a great concern for the present church. His warnings to Timothy show to us that he was also much concerned about the future church. He labored very hard for the increase of God's people while here on earth. He met with great hardships in his labors: beatings, imprisonment and shipwreck. He accomplished much in spreading the Gospel of Christ and in building up the Church.

When the time came that he saw that he would soon be removed from this world he prepared Timothy to take over the great responsibility. He said, I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness. Dear Reader, not for him only but also for all who love His appearing. We are told in God's Word that he spoke sorrowing, of the enemies of the Cross of Christ, and warned that men would pervert the Gospel of Christ.

We are living in a day when very many are not true to their calling and profession, causing perilous times. False christs are arising daily and deceiving many. Sin and wickedness are flourishing throughout the world. Also the apostates are flourishing with the reign of the anti-christ. Many who claim to be ministers of the Gospel, say a person can be a christian and follow

the sins of the world, even to the taking of human life.

Many things are being taught by professing christians that are contrary to God's Word, which will bring great condemnation to themselves in the day of judgment. The day is coming when all will be held accountable for the responsibility of their calling.

Today some, who claim to be ministers of the Gospel, become insulted when told of some of the commands of the Holy people. Many will not stand for righteousness and justice and fail to renounce satan, with his sinful pleasures. Such are stumbling blocks to others and want to be looked upon as leaders of God's earthly Kingdom. The false shepherds and sheep have no promise of eternal life in Heaven.

Bro. J. F. Marks

Rd. # 3, York, Pa.

### THE WAY OF HUMILIATION

We are quite accustomed to the idea of the "Way of the cross leads home". But many people adopt this motto with quite a different meaning than was first intended. The way of the cross is not only the way of suffering. There were three crosses. There is suffering for sin, as well as for salvation. Many people today, who send their sons to the trenches, and the sons who go to the trenches, imagine that this cross of suffering is in itself a holy

**BIBLE MONITOR**

Taneytown, Md., Sept. 1, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

and divine thing. Suffering and hardship, in themselves, are not salutary. One man is converted, and the other is hardened, and swears on the cross.

The cross of Jesus was not merely suffering. The thieves suffered more than Jesus, so far as the physical suffering was concerned, because they lived longer. The suffering of Christ was vicarious; it was that of an Innocent One; it was endured willingly; it was chosen in place of self-defense, and legions of angels to defend. It was vicarious, for others' benefit, just because it is the Way of life for all men, who, if they follow this way, will have eternal life.

The physical suffering is not the prime thing in the cross of Christ. It was the way of humiliation. Jesus

did not fight for his rights, his honor, his patriotism, his dignity. He did not fight for these human values or rather for these things so highly prized by the human, carnal mind, either by argument, or lawsuits, or by force. Everything about the trial, treatment, and torture of Jesus was supremely humiliating. He trod the way of humiliation and asked all his disciples to follow him in this way of humiliation, to establish his Kingdom.

There are two philosophies of life, the human and the Divine. All human philosophies advocate the principles of personal rights, personal dignity and honor. He is accounted a hero who defends and achieves his rights and honor. The Divine philosophy is the way of humiliation, where personal rights, honors, and dignities are willingly sacrificed, and personal gains and fame given up, that, by the way of humble service, the Kingdom of love and mercy may come into the world.

Sel. by Sister Sigler

**NEWS ITEMS****LOVEFEAST DATES**

Vienna, Va. - Sept. 5

Kansas City, Mo. - Sept. 25

West Fulton, Ohio - Sept. 25

Mt. Dale, Md. - Sept. 26

Walnut Grove, Md. - Oct. 3

Dallas Center, Ia. - Oct. 9

Mechanicsburg, Pa. - Oct. 9

Plevna, Ind. - Oct. 16  
 Berean, Va. - Oct. 16  
 N. Lancaster Co. - Oct. 16

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### NOTICE

Through the courtesy of the General Mission Board, we wish to continue to give a years free subscription to the Bible Monitor, for any names sent in by subscribers or Congregations. You know who might be interested in reading our publication, we do not.

Editor.

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### NOTICE

The Bethel Congregation plans to hold revival meetings the last week of August and the first week of Sept., continuing through Sept. 5. All who can are cordially invited to attend.

Sara E. Weaver, Cor.

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### WAUSEON, OHIO

The West Fulton Church met for Council Sat. evening, July 31. Opening song 201, after which Bro. Charles Leatherman read Psalms 148, then led in prayer. Our Elder, Melvin Roesch then took charge.

One letter was granted, a few other items of business were taken care of. The Lord willing, our Evangelistic Meetings will start Sept. 12, and continue for two weeks, and close with a Lovefeast Sept. 25 and 26. Elder Ammon Keller will be our Evangelist. We give a hearty invitation to all to come and enjoy

these meetings with us. May we all pray for Bro. Keller and the success of these meetings that the church may be edified and souls saved.

Sarah Roesch, Cor.

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### DALLAS CENTER, IOWA

We have arranged to have a two weeks evangelistic meeting starting Sept. 26, with Bro. Millard Halde-  
 man of Quinter, Kansas holding the meetings. The Communion service will be Saturday, Oct. 9.

The District Meeting, of the third district, will be held here Oct. 9-11, it will join up with the close of the revival.

We have a fine group of young people who need to be gathered into the fold. Will you pray for the success of these meetings? And for the laborers in the Lord's vineyard. We invite all who can to come and worship with us in these meetings.

We have lost one sister by letter. She had been our church correspondent for many years. That work has now been given to the undersigned.

Sister Beulah M. Fitz, Cor.

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### PLEVNA, INDIANA

The Plevna congregation plans to hold their Harvest Meeting October third. This will also be the beginning of our revival meetings. Bro. Paul Reed of the Goshen congregation will be the evangelist. The meetings will close with communion on October sixteenth, beginning at

10:00 a. m. Everyone is welcomed to come and attend these services.

Ruthanna Kinter, Cor.

## OBITUARIES

### LYDIA ANGELINE KENDALL LANTZ

was born in Howard County, Ind., Jan. 5, 1882 to John and Catherine (Hershberger) Kendall. She died near the place of her birth June 13, 1954, aged 72 years, 5 months and 8 days.

March 27, 1897 she was united in marriage to James Strebin who died June 12, 1901. In March of 1907 she was married to Albert Lantz who survives.

In early life she accepted Christ as her Saviour and lived a devoted and consecrated life. She was happy in the service of her Master and her greatest joy was in attending church service. During her illness of the last year, she was unable to attend church. Because of this she often expressed her desire to go to be with her Lord.

Surviving with the husband are: 3 sons, Berl of Peru; Myron and Dwight of Kokomo; 2 daughters, Mrs. Esther Sommers of Kokomo; Mrs. Iona Rush of Amboy; 14 grandchildren; 16 great-grandchildren; a sister, Mrs. Mary Gerhart of Indianapolis and a brother Riley Kendall of Topeka, Ind. Three daughters preceded her in death.

If I should be the first to go  
And you remain a while  
Before you, too, must walk alone  
Down life's long, lonely mile.

I would not have you weep or grieve  
For happiness that's flown  
Lest tears be-dim that misty vale  
Down which my feet have gone.

If I should be the first to go  
Beyond life's mystic pale  
Just think of me as one who goes  
To blaze a brighter trail.

Across the unknown wilderness  
That on some future day  
Your feet may find a smoother path  
Along that selfsame way.

If I should be the first to go  
I shall walk slowly, dear,  
For some day you will follow me  
Across death's dark frontier.

I'll mark each turn along the road  
That you may walk the same  
I'll often pause to hear your voice  
If you should call my name.

If I should be the first to go  
Beyond all earthly care  
I'll try to linger near the gate  
Until you enter there.

Then hand in hand, with all of life's  
Hard battles fought and won  
Together we shall find what lies  
Beyond the setting sun.

Funeral services were held in the Mennonite Church, conducted by Bro. Paul Reed of Goshen, assisted by Elder Elzie Weimer.

Ruthanna Kintner, Cor.

## AGUSTA SCHAUER HEALY

Agusta Schauer Healy, daughter of August and Carline Schauer was born in Posin, Germany, May 15, 1876 and departed this life Aug. 5, 1954 in the home of Harold and Ruth Drake near Amboy, Mich., at the age of 78 years, 2 months and 21 days.

In April of the year 1881, she with her family came to America and made their home in this country. She was united in marriage to Eli Henry Healy, April 4, 1894 and on Oct. 20, 1923 she was received into fellowship with the Dunkard Church and to that faith she always remained faithful. She was of a family of eight children, all of which have preceded her in death except one sister.

She leaves to mourn her departure one sister Mrs. Rose Williams of Candova, S. D., a number of nieces and nephews and a host of friends. Her husband preceded her in death Feb. 10, 1948.

Sister Healy was very devoted to her church, and was always busy in helping others. She never complained of her own troubles but met every one with a cheerful word. She was a loving wife and a good companion.

Near shady wall a rose once grew  
Budded and blossomed in God's  
free light,  
Watered and fed by morning dew,  
Shedding its sweetness day and  
night.

As it grew and blossomed fair and tall.

Slowly rising to loftier height,  
It came to a crevice in the wall  
Through which there shone a beam  
of light.

Onward it crept with added strength  
With never a thought of fear or  
pride,

It followed the light through the  
crevice's length  
And unfolded itself on the other  
side.

The light, the dew, the broadening  
view

Were found the same as they were  
before

And it lost itself in beauties new,  
Breathing its fragrance more and  
more.

Shall claim of death cause us to  
grieve

And make our courage faint and  
fall?

Nay! Let us faith and hope receive  
The rose still grows beyond the wall.

Scattering fragrance far and wide  
Just as it did in days of yore,  
Just as it did on the other side,  
Just as it will forevermore.

Ruth Drake

## HEARTFELT RELIGION

"Did not our heart burn within  
us, while he talked with us by the  
way, and while he opened to us the  
scriptures?" Luke 24:32.

America was a rough and rugged country when our forefathers began to carve the early colonies out of the wilderness. But the people who did the carving were rougher than the topography of the land. And they were as bold and fierce in their sins as they were in their wars with the Indians and their battles against primitive hardships. A frontier civilization, whether hewing down a forest along the Atlantic or digging for gold along the Pacific, might be expected to be free from the restraint not only of men but also of God. And the early settlers were rugged individualists who did as they pleased, God or no God.

But something happened to America back there in the latter part of the 1700's and throughout the years of the 1800's. It was the marvelous something that we call "The Great Awakening" and "The Great Revival". Men in multitudes began to call upon the name of the Lord. Churches sprang up everywhere. Revivals were held in every settlement, village and hamlet in the country. America was turned to God.

Who did this work of grace? Who carried forward this incessant evangelization of the people? It was the pioneer preacher with the flaming heart who went forth in obedience to the call of God to declare the whole counsel of the Almighty. As the population extended westward beyond the Alleghenies, these men of God, without organization or

visible means of support, pushed boldly into the regions beyond.

### The Pioneer Preacher.

One of our church historians has recorded for us the untiring efforts and sacrificial devotion of these pioneer preachers. Their hardships were such as we of the present day can hardly imagine. They went forth into the wilderness not knowing where they would find a night's lodging or their next meal, willing to suffer untold privations if only they might point some to the Lamb of God. They traveled from settlement to settlement on horseback or afoot, with no road save an Indian trail or blazed trees, fording streams over which no bridges had been built. They were exposed to storms, prostrated by fevers, wasted by malaria, but possessed of indomitable skill.

Like Paul, they passed through many perils - perils by the way, perils from savage beasts, perils from savage Indians, perils from godless and degraded men. If they did not wander "in sheepskins and goatskins" like ancient heroes of faith, they wore deerskins; and always scrupolous of the king's English, but full of the strong doctrines of grace, eminently evangelistic, filled with calls upon men to flee the wrath to come - and to find refuge in the faith and hope of Christ Jesus.

These men, uncouth as they

would seem now, unwelcome as they would be to any fashionable pulpit in our cities, led multitudes to the cross of Christ, founded churches in all the new communities of the West, laid the foundation upon which our Christian institutions have since been built. Our modern-day Christian may well heed the call of Isaiah to his own people: "Look unto the rock whence ye are hewn and to the hole of the pit, whence ye are digged", Isa. 51:1. We who have entered into the labors of such men are noble, indeed, if we are worthy to unloose the latchet of their shoes.

The Change from Evangelism to Institutionalism.

The pioneer preacher would hardly recognize the message of his modern successor. The modern preacher has turned from the conversion of the lost to the promotion of institutions and causes.

In the last fifty years, the great historical American churches and their leaders have grown less and less interested in the conversion of the lost, and more and more concerned with the advancement of causes. The proposal has been to save society in bulk: slum by slum, union by union, legislature by legislature, organization by organization. The young theologists have been preparing to redeem the world by becoming proficient in sociology.

The emphasis is most of the cult-

urally acceptable preaching of modernity has been impersonal. It has stressed social ills rather than personal sin. The great themes of the modern pulpit have been those centering in social and economic justice: the saving of democracy, the national ills of the world, pacifism and the crusade for peace. If they were not preaching world peace, then the clergy were occupied with race discrimination, international relationships, the promotion of cultural and fraternal movements, the necessity for civic improvements, the furthering of international justice. Having lost faith in the Scriptures, and with hearts that were spiritually empty, they found in these social subjects themes for their sermons.

Liberal Theology and the Old-Time Religion.

Liberal theology has always looked with scorn and disdain upon the old-time subjects of repentance and regeneration. To the liberal, these great scriptural teachings are so much unnecessary, outworn, theological baggage. The doctrine of conversion, so much stressed by our fathers, is no longer even mentioned in most of the fashionable pulpits of America. Horace Bushnell's aberation of Christian cultivation has been accepted without question; that is, to become a Christian is a mere matter of learning and has nothing at all to do with conversion. The modern liberal likes his cross on top

of the steeple, in the center of the altar, or on a gold chain around his neck, but not in his heart and in his preaching as the blood atonement for the soul.

Again, the suspicion under which emotion has fallen as a result of the new psychology has discredited the earnest, burning appeal to the soul. The modern sermon sounds as if the minister were fearful of revealing any profound, emotional tides in his own life and faith. The evangelistic appeal, with its conviction that men are lost and that they must repent and turn to Christ, has been carefully eliminated from many of America's principal pulpits. Any response to a message, or a message delivered to evoke a response, would betray intellectual weakness and emotional instability. The fountain source of evangelism, therefore, has been destroyed in false culture and empty pride. Personal religion has given way to institutionalized religion, inner piety to outward conformity. Relationship to a social institution has taken the place of relationship to God.

#### The Tragic Results of This Modern Preaching.

The spiritual dearth in most of our churches in America is the high and tragic price we have paid for such preaching. Emotion has been so completely eliminated from present-day worship that the people are becoming emotionally starved. Per-

haps this is one reason that moving pictures are so popular. In the theater one can be as emotional as one pleases, for it is dark and tears are not noticed.

We have forgotten that Christianity is more than reason and intellect: it is fundamentally a great emotion, a great love for the Saviour. "Simon, son of Jonas, lovest thou me?" John 21:16. Jonathan Edwards once said: "The heart of true religion is holy affection". He contended that "our people do not so much need to have their heads stored, as to have their hearts touched". Most of our great decisions are made emotionally. Our homes are built on the basis of great emotion: men and women undertake the great sacrificial duties of life carried forward by a great emotion.

Not only has the modern pulpit been emptied of its heart and soul, but it has signally failed to change the tragic course of the world. While men have been preaching pacifism and peace, wars have been bloodier than ever. While the liberal scoffs at the doctrine of depravity and the reality of Hell, the horrors of Hell and the holds of sin are more vicious than ever. While the pulpits have been holding forth on the high and mighty and impersonal themes of the social and economic order, the sinner has continued in his sins, the fabric of the social order has rotted and the members of society have found no urge to become better men and women.

Meanwhile, a haggard, wiry, stricken world seeks for the light and the way, fearful and anxious, staggering and hesitating, while the fruits of victory are stole from us. The great crisis of life is here, involving our destiny as a people - the threat to the very existence of our nation and the world - and we are not prepared. The great need that covers earth and fills the air is moral, spiritual regeneration, and there is no power in us. Like the cry of the king to the man of God: "The children are come to the birth, and there is not strength to bring forth", II Kings 19:3; Isa. 37:3.

Our humanists, idealists, pacifists, perfectionists think they will be able to keep the lasting valves of Christian civilization apart from the life-giving, soul-saving Spirit. That hope is vain. Standards, visions, wishes, laws, treaties, concordats, conferences - all these alone will not do. We need spiritual power. The deceptive calculations of sociologists who foretell the rise of an ideational civilization independent of the Spirit of Christ are but the play of an escapist imagination.

To Be Continued.

## STOP A MINUTE . . .

Perhaps you just thoughtlessly drifted into the habit of cursing God and you curse Him without thinking what you are doing. Maybe you tell a man to "go to Hell" without realizing what a terrible thing you

are saying. Perhaps you use the name of God thoughtlessly. But stop a minute and consider . . .

When you consign a man to Hell or tell him to go to the Devil, you are really expressing the hope that he will spend a long, never-ending eternity in Everlasting Fire. You don't really mean that. Hell was designed for the Devil and his angels and you wouldn't want any man—no matter how much you hate him—to undergo the most fearful and prolonged punishment that man can imagine.

When you curse God you are taking in vain the most holy name that mankind has ever known. The Scriptures say truly, "Holy and reverend is His name." You wouldn't allow anyone to curse your mother as you thoughtlessly do the name of God, would you? It would hurt you to have someone drag your father's name in the mud. Well, you offend all Christians who love their God when you blaspheme His name.

Don't swear. It gives the impression that you have an ugly temper and are a mean man to get along with.

Don't swear. It lowers the estimate of your character on the part of good men and women who may hear you.

Don't swear. It makes you appear as coarse and ill-mannered.

Don't swear. It is not manly but cowardly.

Don't swear. It makes you appear to have a poor vocabulary and to be unable to express yourself in respectable English.

Don't swear. It makes you a bad influence for children whose parents are trying to teach them to reverence the name of God and to fear the Hell that awaits ungodly men.

Don't swear. The God of all the earth will hold you for it if you do. God Himself has declared in the Ten Commandments, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain", Exodus 20:7. That is to say, you cannot curse God and get away with it. God never yet threatened punishment without making it good.

You may let on that you don't believe there is a God but you are only fooling yourself and you know it. There is a God and you are going to have to appear before Him some day.

Why should you curse God anyway? God loves you—loves you so much that He gave His only Son, the Lord Jesus Christ, to die for your sins. You probably can't break the habit of swearing by yourself, but if you'll accept Christ as your Saviour He will give you the power to break this and every other bad habit you have and make a new man of you. "Believe on the Lord Jesus

Christ and thou shalt be saved."

By George R. Smoker  
Sel. by Ammon Keller

### ENCOURAGEMENT

A word we say may bring the Son into a lonely heart,

A kind deed may help to give a downcast person a new start;

The words we say, the deeds we do,  
help others rise or help them fall,  
Build up, don't cast down, for little things can make or break beyond recall.

Sel. by Bro. C. M. Kintner

### ORDER OF THE COMMUNION SERVICES

We are very much opposed by some, in that we eat a meal before Communion. They tell us that we eat the Jewish Passover. I deny the assertion, for it is certain, that the meal which we partake of upon such occasions, differs widely from the Jewish Passover. It is the least of our intention to eat or celebrate the Jewish Passover. At the time that Christ ate the Supper with His disciples, he observed unto them, "If ye know these things, happy are ye if ye do them". I ask the question, what did Christ allude to when He said unto them, if ye know these things? He certainly could not have had only Feetwashing in view, seeing that He saith things. Without question He spoke with reference not only to Feetwashing,

but also the supper and the Communion of the Bread and Wine.

Now Feetwashing and the Supper, though observed literally, have nevertheless a spiritual meaning, that is: they are typical of certain things and of great service to the believer. For instance - feetwashing represents a cleansing or washing from sin. The Supper is in emblem of the marriage supper of the Lamb, at the end of the world.

Let us consider the order to be observed in celebrating these institutions. Feetwashing is to be observed before supper, that the believer thereby may be taught to know, that in order that he may be one of that number that shall be admitted to the Supper of the Lamb, he must, in this time, before the period arrives in which the heavenly Supper shall be partaken of, prepare himself by having on the wedding garment of righteousness; he has no time to delay in this matter; he knoweth not the time of the coming of the bridegroom.

The Supper follows Feetwashing, because the cleansing and qualification of the guests or virgins must take place or precede the heavenly Supper. Christ compares the same to a natural wedding, as you read in Matt. 25. You know it is natural for a bride, and also the guests, to prepare themselves before the wedding takes place. It would be out of place and too late, to do it when the wedding is celebrated. The Supper

or Lord's Supper is partaken of at night, to remind the believer that it will be in the evening of this world that our Lord Jesus Christ, the Heavenly Bridegroom, will make His appearance and also celebrate the Heavenly Supper with His saints.

This meal is called a Supper, because it is an emblem of the last dispensation of light and happiness, and also of rest, which the Lord shall confer upon the children of men; for you all know it is natural for men to retire to rest after supper. For example, the Law may be compared to breakfast, the Gospel to dinner and the Millenium to a supper. Yes, we may with the greatest propriety compare these three states to three meals, and the names of those natural meals which I have applied to the Law, Gospel, and Millenium or heavenly state.

Dear reader, you must see the great necessity of observing those institutions as they have been appointed; for a deviation from this rule will frustrate the design of what the Saviour had in view in giving these institutions to His church.

Sel. from Peter Nead's Writings.

Christ Jesus lives today,  
He walks with me and talks with me  
Along life's narrow way.

He lives! He lives!

Salvation to impart,  
You ask me how I know He lives,  
He lives within my heart.

## IN THE GARDEN OF GETHSEMANE

Sitting before the open fireplace  
With my Bible in my hand,  
I opened up its pages  
To read about the Holy Land.

In the Garden of Gethsemane,  
Sorrowful in heart, Jesus wept.  
It was there He knelt alone to pray  
While His disciples slept.

It was there within that Garden  
Amid the trees and flowers;  
When He returned from prayer He  
said,  
“What; Could ye not watch with me  
one hour?”

No one knows just how our Saviour  
Felt within His sorrowful heart,  
Before He shed His blood to save  
us  
And from this sinful world did part.

He will come again in glory  
On a cloud He will descend  
To gather in His precious diamonds  
And bring this old world to an end.

If we'll only trust our Saviour  
Till that bright and glorious day  
And will put our faith within Him  
He will lead us all the way.

Written by  
Sister Glendora Broadwater,  
Strausstown, Pa.

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## MODERNISM

Why I am not a modernist, but  
do favor any Gospel improvement.  
Modernism meaning: To accept the

latest styles and customs, to adopt  
new customs and ideas, the opposite  
of being modest, to please the hu-  
man or carnal mind, to follow the  
lusts or desires of the world, to lay  
more stress on ethics than funda-  
mental truths and facts.

A modernist can be a scientist  
but a scientist can be a modernist  
and can also be an unbeliever. If we  
do not believe the words of the Lord  
and Saviour, Jesus Christ and His  
Gospel, we cannot grow in grace  
and the knowledge of Almighty God.  
I Sam. 12:6, It was the Lord that  
advanced Moses and Aaron, that  
brought your fathers out of the land  
of Egypt. Est. 10:2, The acts of the  
kings power and might and the  
declaration of the greatness of  
Mordecai was the reason the king  
advanced him. Mordecai was a man  
of great faith in his Creator. For  
without faith it is impossible to  
please God. The disciples said at one  
occasion, Lord increase our faith.  
So it behooves us to increase, to  
improve, and to grow. We should  
grow and improve our spiritual be-  
ing, grow unto perfection.

We have much room for im-  
provement, but we must start right.  
First we must believe, then repent,  
be born again, be regenerated, walk  
in newness of life and walk in the  
light. Jesus said, I am the light of  
the world. I John 1:7, “If we walk  
in the light, as he is in the light,  
we have fellowship one with another,  
and the blood of Jesus Christ, His

Son, cleanse us from all sin". Can modernism promise anything like the divine truth can? If we confess our sins, He, our Lord, is faithful and just to forgive us of our sins and to cleanse us from all unrighteousness. Wonderful and precious promises. If we love one another, God dwelleth in us and His love is perfected in us. This is His commandment, that we should believe on the name of Jesus Christ. If so be that the Spirit dwelleth in us, then are we free from the law of sin. His servants ye are to whom ye obey. If we have believed from the heart that form of doctrine which was delivered unto us. Being made free from sin, ye become the servants of righteousness. Now we have our fruits unto holiness and the end everlasting life. The gift of God is eternal life, through Jesus Christ our Lord.

The modernist leaves Jesus Christ out of their religion. They pray to the Father with a ceremonial prayer. John 16:7,13, Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away: the Comforter will not come unto you: But if I depart, I will send Him unto you. When He, the Spirit of truth, is come, He will guide you into all truth. The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto

you.

John 14:5, Jesus saith unto Thomas, I am the way, the truth, and the life: no man cometh unto the father but by me. Jesus saith, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Where does modernism come in?

Isa. 53:7, He is brought as a Lamb to the slaughter, and as a sheep before his shearer, so he openeth not his mouth. He was wounded for our transgressions, he was bruised for our iniquities: and with his stripes we are healed. He was oppressed and he was afflicted, yet he opened not his mouth. He had done no violence, neither was any deceit in his mouth. He hath poured out his soul unto death, and was numbered with the transgressors, and he bare the sins of many and made intercessions for the transgressors. Surely he hath born our griefs and carried our sorrows. He is despised and rejected of men. A man of sorrows and acquainted with grief. He was despised and we esteemed him not. It we would esteem Him as we should, we would obey His words.

John 1:29, John seeth Jesus coming unto him, and saith, behold the Lamb of God, which taketh away the sin of the world. Isa. 61:1-2, The Spirit of God is upon me: be-

cause the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and to the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and to comfort all them that mourn.

What will be the end of modernism?

The prophet Isaiah foretold of the Messiah or the Christ, long before its fulfillment. II Pet. 1:21, For the prophecy came not in old time by the will of men: but holy men of God spake as they were moved by the Holy Ghost, Knowing this that no prophecy of the scripture is of any private interpretation. II Tim. 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness".

This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. I Pet. 2:21-25, For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. Can or will, a modernist follow Jesus steps? Who did no sin neither was guile found in His mouth, who when He was reviled, reviled not. When He suffered He threatened not: but committed himself to Him that judgeth righteously. Who His own self bear

our sins in His own body on the cross, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed. For ye were as sheep going astray: but are now returned unto the shepherd of your souls.

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God. Being put to death in the flesh: but quickened by the Spirit. He is longsuffering to usward, not willing that any should perish, but all should come to repentance. Beware ye beloved, lest ye also, being led away with the error or the wicked, fall from your own steadfastness, but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever.

Come to the fountain so rich and sweet:

Come poor soul and bow at the Saviour's feet,  
Plunge in today and be made complete,  
Glory be to His name.

Down at the Cross, where the Saviour died.  
There at the Cross He took me in.  
Jesus sweetly abides within.  
Glory be to His name.

Oh, precious fountain, that saves  
from sin,

I am so glad we have entered in,  
There to my heart was the blood ap-  
plied.

Glory be to His name.

The light of the world is Jesus.

Come to the light, it is shining for  
thee,

Walk in the light following the  
guide.

Glory, glory be to Jesus.

Wm. N. Kinsley

Hartville, Ohio

### JUST FOR TODAY

Lord, for tomorrow and its needs

I do not pray;

Keep me, O Lord, from stain of sin,  
Just for today.

Let me both diligently work

And duly pray;

Let me be kind in deed and word,  
Just for today.

Let me be slow to do my will,

Prompt to obey;

Help me to sacrifice myself,  
Just for today.

Let me no wrong nor idle word

Unthinking say,

Set thou thy seal upon my lips,  
Just for today.

— — — — —  
This generation of rollicking,  
dancing, card-playing, theater-go-  
ing, God-forgetting, Christ-rejecting  
sinners needs to hear some earnest  
preaching, preaching that deals with  
sin and the punishment that sin will

inevitably bring; faithful, earnest,  
fearless preaching on God and His  
attributes, His creation of the world  
and His rights in it. His creation of  
man, His love for him, and His  
right to rule over him and guide  
him—ought to be faithfully urged  
upon this generation. There is a  
great need for preachers who have  
no desire for ecclesiastical office, for  
the applause of men, for the wealth  
of the world, for ease of body, for  
an escape from the reproach of the  
cross; but whose universe is filled  
with the presence of the infinitely  
holy God, who walk in awe of Him  
in the beauty of holiness.—Selected.

— — — — —  
Be near me, Lord Jesus,

I ask Thee to stay

Close by me forever,

And love me, I pray;

Bless all the dear children

In Thy tender care,

And take us to heaven,

To live with Thee, there.

— — — — —  
“Help us to help each other, Lord,

Each other's cross to bear;

Let each his friendly aid afford,

And feel his brother's care.

“Up into Thee, the living Head,

Let us in all things grow,

Till thou hast made us free indeed,

And spotless here below.”

### THE SECRET OF JOY

— — — — —  
He who lives without prayer, he  
who lives with little prayer, he who  
seldom reads the Word, he who

seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren. But he who calls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most High, whose soul is given up to Christ—such a man must have an overflowing heart; and as his heart is, such will he be.—Selected.

### AN ODE TO HARDSHIP

An oyster must be injured  
 Before a pearl appears;  
 Our hearts cannot grow tender  
 Until it's washed with tears.  
 Pure gold is always melted  
 In the most terrific heat;  
 Strong character is strengthened  
 By the storm winds of defeat.  
 Our life must stand rough usage  
 Needed hurts will make it shine;  
 Till our chastened soul will glitter  
 Like the diamond polished fine.  
 The lonesome pine so twisted  
 Holds a challenge in its form;  
 Each line a written record  
 Of its struggle in the storm.  
 A smooth road cannot take us  
 To the mountain's highest peak;  
 An easy life won't bring us  
 The rich treasures that we seek.  
 Let us meet disaster bravely,  
 Plow through sorrow with a song;  
 Life still writes the same old story,  
 Through suffering we grow strong

### THANKS FOR COMMON THINGS

By Ada Scrogum

I'm thankful, Lord, for common things

Around me every day:  
 For rain that falls and sun that shines,  
 For birds and flowers gay.

I'm thankful for my health and home,

And for good neighbors, too,  
 For laughter of a happy child,  
 And for my friends so true.

I'm thankful for my food and clothes  
 For two good eyes to see,  
 For ears to hear, a voice to sing.  
 How happy I should be!

I'm thankful for our church, and Christ,

And for the Bible, too,  
 In which we read of God's great love  
 For such as me and you.

I do not look for extra things,  
 Nor for them do I plead,  
 I'm very glad that God is good  
 And gives me what I need.

Sel. Treva Brumbaugh

Prayer keeps the heart open  
 For the great lessons of every day.  
 Prayer enables us to completely do  
 His will  
 That we do not wander away.

**WHY NOT BE KIND?**

So brief a time we have to stay  
 Along this dear familiar way;  
 It seems to me we should be kind,  
 To those whose lives touch yours  
 and mine.

The hands that serve us every day,  
 Should we not help them while we  
 may?

They are so kind that none can  
 guess,  
 How soon they'll cease our lives to  
 bless.

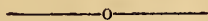
The hearts that love us, who may  
 know,  
 How soon the long, long way must  
 go.

Then might we their faults forgive,  
 And make them happy while they  
 live?

So many faults in life there are,  
 We need not go to seek them far;  
 But time is short and you and I,  
 Might let the little faults go by.

Seek for what is true and fine,  
 In those whose lives touch yours  
 and mine;

This seems to me the better way,  
 Then why not, friend, begin today?  
 by Sister Mary Eberly



Prayer keeps the heart open,  
 For the great lessons of every day.  
 Prayer enables us to completely do,  
 His will, so we do not wander away.

**LET US WORK**

During our revival meeting our Minister brought us such spirit filled messages that the thought occurred to me, how little each of us really work for the best things in life. Even though we do what we can, whenever we can, it just seems that it is not nearly enough. I wonder if we work and labor as much as Christ did for us? No, I think we could never do what He did for us, but we can work toward eternal life in appreciation for what he did for us.

We read in James 1:25, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed". Jas. 2:14,17, "What does it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it has not works is dead, being alone".

In Haggai 2:4, we read, "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord and work: for I am with you, saith the Lord of Hosts". Every man's work shall be made manifest: for the day shall declare it: if any man's work abide which he hath built there upon, he shall receive a reward.

Tit. 1:16, "They profess that they know God; but in works they deny

him, being abominable, and disobedient, and unto every good work reprobate". He that overcometh, and keepeth my works unto the end, to him will I give power over the new nations. Rev. 14:13, "I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them".

As the day's go by let us all do our work more abundantly, and work harder for the richest thing in life, a home in heaven. Let us remember the hymn, Let us work, watch and pray and labor till the Master comes.

Sister Viola Broadwater  
Cumberland, Md.

### THE RIGHTEOUS NEVER FORSAKEN

It was Saturday night, and the widow of the Pine Cottage sat by her blazing fagots with her five tattered children by her side endeavoring, by listening to the artlessness of their juvenile prattle, to dissipate the heavy gloom that pressed upon her mind. For a year her own feeble hands had provided for her helpless family, for she had no supporter. She thought of no friend in all the wide unfriendly world around. But that mysterious Providence, the wisdom of whose ways are above human comprehension, had visited her with wasting sickness and her little means had become exhausted.

It was now midwinter and the snow lay heavy and deep through all the surrounding forests, while storms still seemed gathering in the heavens, and the driving wind roared amidst the bending pines and rocked her puny mansion.

The last herring smoked upon the hearth before her. It was the only article of food she possessed and no wonder her forlorn desolate state brought up in her lone bosom all the anxieties of a mother when she looked upon her children. No wonder, forlorn as she was, if she suffered the heart swellings of despair to rise, even though she knew that He whose promise is to the widow and orphan, can not forget His word.

Many years before, her eldest son had left his forest home to try his fortune on the billowly waves; of him she heard no note or tidings. Since Providence had deprived her of her companion and staff of her worldly pilgrimage, in the person of her husband. Yet to this hour she had been upborne; she had not only been able to provide for her little flock, but had never lost an opportunity to help the miserable and destitute.

The indolent may well bear with poverty while the ability to gain sustenance remains. The individual who has but his own wants to supply may suffer with fortitude the winter of wants with his affections not wounded and his heart not wrung. The most desolate in cities

may hope, for charity has not quite closed her hand and heart, and shut her eyes on misery; but the industrious mother of helpless and depending children, far from the reach of human charity, has none of these to console her.

Such a one was the widow of Pine Cottage; but as she bent to the fire and took up the last scanty remnant of food to spread before her children, her spirits seemed to brighten up, as by some sudden mysterious impulse Cowper's beautiful lines came uncalled across her mind; "Judge not the Lord by feeble sense, but trust Him for His grace; Behind a frowning providence He hides a smiling face."

The smoking herring was scarce laid upon the table when a gentle rap at the door and the loud barking of a dog attracted the attention of the family. The children flew to open it, and a weary traveler, in tattered garments and apparently indifferent health, begged lodging and a mouthful of food. Said he, "It is now twenty-four hours since I tasted bread." The widow's heart bled anew, as under a fresh complication of distresses, for her sympathies lingered not round her fireside.

She hesitated not even now, rest and share of all she had she proffered to the stranger. "We shall not be forsaken," said she, "or suffer deeper for an act of charity." The traveler drew near the table, but when he saw the scanty fare, he raised his

eyes toward her with astonishment. "And is this all your store?" said he; "And a share of this do you offer to one you know not? Then never saw I charity before." "But, madam," he continued, "do you not wrong your children by giving a part of your last mouthful to a stranger?"

"Ah," said the poor widow, and the tear-drops gushed from her eyes as she said it, "I have a boy, a darling son, somewhere on the face of the wide world, unless Heaven has taken him away, and I only act toward you as I would that others should act toward him. God who sent manna from heaven, can provide for us as He did for Israel; and how should I this night offend Him if my son should be a wanderer, destitute as you, and should have provided for him a home even poor as this, were I to turn you unrelieved away."

The widow ended and the stranger, springing from his seat, clasped her in his arms, "God indeed has provided just such a home for your wandering son, and has given him to reward the goodness of his benefactress, My mother! Oh, My mother!"

It was her long lost son returned to her bosom from the Indies. He had chosen that disguise that he might the more completely surprise his family, and never was surprise more perfect or followed by a sweeter cup of joy. That humble residence in the forest was exchanged for one

comfortable, indeed beautiful, in the valley. The widow lived long with her dutiful son in the enjoyment of worldly plenty and in the delightful employments of virtue.

To this day the passer-by is pointed to the luxuriant willow that spreads its branches broad and green above her grave, while he listens to the recital of this simple and homely but not altogether worthless tale.

May Strayer Myers  
Glen Rock, Pa.

### **PREPARE TO MEET THY GOD**

We do not know the day nor the hour when our Lord is coming to earth again. "It is not for you to know the times or the seasons, which the Father hath put in his own power", Acts 1:7. We shall all appear before God in Judgment. "For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God", Rom. 14:11-12. Have you prepared to meet God? Have you searched within your heart and compared it with God's Word? May we each search His Word daily, prepare our hearts accordingly and always be ready to meet Him.

Many have tried to tell us when He is coming. They have all failed in their predictions because this is something that is not for man to

know, nevertheless Christ is coming for His own. Many are daily going ahead with their business and never seriously thinking of His coming. Many still do not heed the warnings of His Word, even when it is continually thrown out by His ministers, nor do they change their sinful ways. They still continue in the ways of the world rather than His ways. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord", Isa. 55:8.

Men and women will insist on continuing in sin, by going about the ways of the lusts of the flesh. The Lord is coming to take those whom He knows and reject all others. "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. 7:23. We should be ready, we should watch for His coming for we cannot afford not to be ready. Man is careful to watch his earthly things and take account of them so the thief will not steal them. How much are we watching for our eternal welfare? Satan is stealing our soul. He is robbing our homes of christian happiness, he is robbing our children of spiritual blessings, he is taking our time, he is using our talents; all because we are not watching our souls carefully enough. Prepare to meet our Lord for He is coming at a time when we think not.

In the parable of the ten Virgins,

they all though they were ready for the Bridegroom. Some were wise and some were foolish. The wise had heard the Word and considered what they would need to be ready for His coming. The foolish thought they were ready and did not take time to consider what they might need before His coming, they were idly waiting for Him. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed", John 8:31.

Many depend upon others that they may be ready. The foolish virgins tried to borrow what they needed. Each of us has an opportunity and talents to work out our own salvation. We need not read far in God's Word, until we find some effort is needed to accept a Savior and serve Him. Now is the time to prepare and learn to know Him. Our parents or our status upon this earth will not save us. Unless we have used our talents we will be cast out. Excuses will have no avail. We are sufficiently warned and the reasons why we are not ready lies with us. Do we see ourselves as God sees us? Through the guidance of His Word we easily can. Are we sick or well toward God? Are we profitable servants? All disobedience is sin and now is the time to have them washed away. In this world we can be easily cut off without a moments notice.

Satan deceives man into putting

off his preparing to meet God. Any great event of which we know the time, it behooves us to be ready at any time. Sin is the cause of all our troubles and deceptions, why not avoid sin and be certain? Since Jesus only can save us why not accept His plan? We will each be judged according to how we are prepared, in proportion to the opportunities we had. Let us be honest with ourselves for God really knows our lives. Only by giving ourselves over to His way, without reservation, can we be certain that we are prepared. Why take a chance? prepare now and be certain to have all the happiness and joy which God has in store for us.

from a sermon by

Eld. Edward Johnson.

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## PSALM XXVII

1 The Lord is my light and my salvation; whom shall I fear: the Lord is the strength of my life; of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

4 One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to be-

hold the beauty of the Lord, and to inquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

7 Hear O Lord, when I cry with my voice: have mercy also upon me, and answer me.

8 When thou saidst, "Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

9 Hide not thy face far from me; put not thy servant away in anger: thou hast been my help leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the Lord will take me up.

11 Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

14 Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. Lord.

## PSALM XXVIII

1 Unto thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I will become like them that go down into the pit.

2 Hear the voice of my supplication, when I cry unto thee, when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their heart.

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the Lord, nor the operation of his hands, He shall destroy them, and not build them up.

6 Blessed be the Lord, because he hath heard the voice of my supplications.

7 The Lord is my strength, and my shield; my heart trusteth in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The Lord is their strength, and he is the saving strength of his anointed.

9 Save thy people, and bless thine inheritance: feed them also, and lift them up forever.

# BIBLE MONITOR

Vol. XXXII

SEPTEMBER 15, 1954

No. 18

"For the faith once for all delivered to the Saints."

**OUR MOTTO:** Spiritual in life and Scriptural in practice.

**OUR WATCHWORD:** Go into all the world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THE BIBLE ATTITUDE AND POSTURE IN PRAYER

"O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand", Psa. 95:6-7. For your complete meditation, please read this whole ninety-fifth Psalm. In our text we make a wonderful request of one another, it is something worth while asking others to do. We feel all our readers know the need of prayer. Surely none but realizes the multitude of blessings which our Heavenly Father is continually showering upon them. Surely each of us could spend a long time enumerating the many reasons we have for praying to our God.

Our attitude in prayer should be to worship, to thank and to hallow His holy name. Our many needs surely can be brought before God, if we want our desires it is our privilege to bring them unto God. In fact He asks us to bring our desires unto Him, "Ask and ye shall receive, seek and ye shall find", but our first purpose should to thank and

worship the Giver of all good things. Our text implies, why not worship for we are the people who are feed by Him and even our very food depends so much upon what His hand gives us.

During the drought this summer we were reminded so much of this dependence upon our God. As one man recently told me, "Why we watered our garden regularly and it did not seem to help much at all, but since the rains have been coming this last month, it is remarkable how things again took life and now look very productive". We noticed this very thing and feel it necessary to abundantly thank God for it. Yes dear reader, this is only one reason and one phase for which we should worship and thank Almighty God.

It seems the attitude of prayer is most generally believed by most believers of the Bible, even though it is not always carried out as much as it should be. However the Posture in prayer varies very much. The Jews were condemned in their prayers for standing at conspicuous places to be seen of men; they were condemned in their prayers for making

them very long that men might think they were very religious, they were condemned for numerous expressions of how much better they were than this one or that one. We feel every thinking person realizes such prayers are not worship but rather self esteem.

Our text says, "let us kneel before the Lord our maker". Do we and if not why not? Is some other posture given more often, as an example for us to follow? Does some other posture more nearly shut out the thoughts of the world and its disturbances? Is some other posture more humble? Did our Lord and Savior use some other posture more often? Or is some other way easier, more sanitary, quicker and less apt to soil our attractive clothing?

Let us turn to the sacred record and see what posture the faithful of old used in their prayer, space does not permit near all on record but we will mention a few which are recorded. "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven", 1 Kings 8:54. This was the wisest man and the richest man, that ever lived kneeling before God at the dedication of that great temple at Jerusalem.

"Daniel went into his house; and his windows being open in his cham-

ber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime", Dan. 6:10. Here we have another great man of God kneeling, in fact at one time he was one of the most important men in that vast kingdom of the Medes and the Persians. He kneeled daily upon his knees, as his custom was, not just for one special occasion.

"At the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God", Ezra 9:5. This is an account of one of the greatest Scribes of the Old Testament, when bringing his petition unto God.

Such a subject would certainly not be complete without noticing how our Lord and Saviour prayed, and this occasion was one of great haste and a dangerous time of being caught by those who would betray, persecute and kill Him. "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed", Luke 22:41. Think seriously dear reader, is any other scripture than this needed to tell you what posture to use in prayer?

Notice the early church immediately after the death of our Lord. Stephen, the first martyr for his religion, "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge". Peter,

that active apostle when natural death stared him in the face and his usefulness depended upon God only, "But Peter put them all forth, and kneeled down, and prayed", Acts 9:40. Paul, about to leave that promising mission point at Ephesus for the last time, "And when he had thus spoken, he kneeled down, and prayed with them all", Acts 20:36. Paul and his friends on His last journey to Rome as a prisoner for his religion, "And when we had accomplished those days, we departed and went our way: and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed", Acts 21:5.

The host of heaven were continually worshipping by falling down, likely upon their knees, before almighty God, Rev. 4:10, 5:8, 14; 7:11. In the future, at the judgment day, we find, "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God", Rom. 14:11; Phil. 2:10. Now we do find a few places in the Bible where they stood in prayer, we know not why the difference, but none of these places or occasions are any greater, or even near as important? as the ones we have noted.

Let us reason together a moment, if it is not necessary to kneel every time in prayer to obey God's Word? and you kneel, do you think it will be a sin unto you? do think you will

be lost because you knelt in prayer? On the other hand if God meant to teach us, through His Son and His holy followers to always kneel in prayer because it was the way He would hear us, and we do not kneel. Do you think you will be saved? What do you do in this life or on the highway when in doubt a little?

A little farther, no doubt every believer in God's Holy Word realizes that prayer is a very sacred occasion, one for deep meditation, deep consecration, when the world and its foolishness should be as near shut out of our minds as possible. What posture does this the most completely? What is not only your posture, but your attitude, your mind, your thoughts in prayer? Woe is me if I engage in and meditate upon, some of the things which have been reported to me as being carried on by believers during prayer.

### MODERNISM

Can a christian be a modernist? A christian must be conservative, and also progressive. A modernist is one who adopts or follows modernism. The word modernist means: to adopt new customs or ideas, to seek after the things to please the human or carnal mind, seeking the latest styles or customs. Modernism of today is immodest.

1 Jno. 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not

## BIBLE MONITOR

Taneytown, Md., Sept. 15, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

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him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever". To be conservative means: the act of saving or holding to, adhering to the existing order of things, an unchangeable attitude to an unchangeable gospel.

The word progressive means: a moving forward, making advancement, to improve, aiming for a higher or better state. It may be to become more pure and holy. Phil. 3:14, "I press toward the mark for the prize of the high calling of God in Christ Jesus".

Conservative—Col. 2:5, "Behold, I am sending you Timothy, who will tell you of my order, and the steadfastness

of your faith in Christ". Heb. 3:14, "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end". We have people who claim to be conservative but are changing from day to day after modernism. 2 Pet. 3:17, "Beware lest ye also, being led away with the error of the wicked, fall from your own selflessness". Eph. 4:14, Be no more children, tossed to and fro, and carried about with every wind of doctrine,

Whereby they lie in wait to deceive. Be ye stedfast, unmoveable always abounding in the work of the Lord. For without faith it is impossible to please God. We cannot serve God and Mammon. We will leave the one and cleave to the other.

2 Cor. 6:17, "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you". Therefore if any man be in Christ Jesus, he is a new creature: old things are passed away: behold all things are become new. How can these things be? We must be born again, born of water and of the Spirit. Be regenerated into a change of desires and life.

The apostle Paul, after his conversion on the Damascus road, stated the uppermost thing in his life was Jesus Christ and Him crucified. Can any converted man or woman, desire or adopt modernism into their lives and please the Lord? No doubt

we are grieving the Holy Spirit and are no more conservative but are deviating from the Word of Truth. To be carnally minded is death, (Spiritual death). Because the carnal mind is enmity against God. So then they that are in the flesh cannot please God.

Modernism is taking over the world and also many churches at a rapid speed. If ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. For God is not the author of confusion, but of peace, as in all churches of the saints. Do you think the saints will allow or adopt modernism? The churches of the saints are pure and holy. Rom. 12:2, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God". That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey. Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

It becomes our duty as christians in this day and time, to earnestly contend for the faith which was once delivered unto the saints. Salvation cannot be attained by modernism, but must be worked out by obedience to the Words of Christ, through

His shed blood. Rev. 1:5, "Unto him that loved us, and washed us from our sins in his own blood". Acts 4:12, "For there is none other name under heaven given among men, whereby we must be saved". That is Jesus Christ of Nazareth, neither is there salvation in any other. Matt. 28:18, Jesus spake unto them, All power is given unto me in heaven and in earth. He commandeth His disciples, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Do the modernists believe, practice and teach All Things?

Mark 16:15-16, Jesus said unto the eleven disciples, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. How can the modernist say, "We need not to be baptized", just be initiated by some custom into church fellowship. Why say Lord, Lord, and do not the things I say? The prophecy of Isaiah is being fulfilled which saith, Hearing ye shall hear; and shall not understand: seeing ye see and shall not perceive. Lest at any time they should see and hear, and should understand with their hearts, and should be converted, and I should heal them. So we

realize and know that first is faith, then repentance, then baptism: and then walk in newness of life.

John 1:7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin". Rev. 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me". The invitation has gone out, come, for all things are now ready. Whosoever will, let him take of the water of life freely. Luke 13:24, "Strive to enter in at the strait gate: For many, I say unto you, will seek to enter in, and shall not be able. We have eaten and drunk in thy presence, and thou hast taught us. Ye begin to say, Lord, Lord, open unto us: He shall answer and say unto them, I know not whence ye are.

He that hath the key of David, he that openeth, and no man shutteth, and shutteth and no man openeth. Remember therefore from whence thou art fallen, repent, except ye repent of your deeds, lest I will judge every one of you according to your works. Behold I come quickly. Hold that fast which thou hast, that no man take thy crown. We are made to believe that conservatism has almost lost its prestige at this age and time, and modernism has crept in instead, through the cunning craftiness of men by the influence of satan.

Oh, that men everywhere would repent. The apostle Peter preached repentance, Acts 2:38, "Repent, and be baptized every one of you". Luke 13:3, "Except ye repent, ye shall all likewise perish". I Pet. 3:3, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel (for display)". That women adorn themselves in modest apparel, not in costly array, but which becometh women professing godliness. The same applies to men putting on of apparel, just for display or the fashion and custom of the world, or even lusting after things of the world. We cannot be in two different kingdoms at one and the same time.

May our lights be always burning,  
And our loins be gird about,  
Waiting for our Lord's returning,  
Longing for the welcome sound,  
Should He come night or morning,  
Early dawn or evening shade,  
Bid us triumph in thy saving grace.

Wm. N. Kinsley

Hartville, Ohio

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## MANSIONS IN HEAVEN

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also", John 14: 2-3. As I meditate upon this subject, it is very hard to

speak on something I have never seen. But Christ could speak upon it, for He knew and if we believe His Word we will know. Do we receive many heavenly inspirations from His Word?

His disciples had come from several different walks of life and it was hard for them to grasp things so high above this life. They understood some of Christ's power and greatness but expected an earthly kingdom. They had been through many deep experiences with their Lord and now expected something to happen and when it did not they were discouraged. Many forsook Him and went back to their homes but the twelve stayed with Him, being so near and dear to Him that they felt they had no other one to go to.

The twelve disciples had some wonderful teachings from Jesus. They had known of the transfiguration, had often been told of Christ's suffering and death, had experienced the power of God even before through their following of the law as a Jew, and now were fully convinced that Christ had something better for them sometime in the future.

Our text tells us that God has many mansions. For who? for you and for me. Jesus is helping in the preparation of them. Why prepare such a wonderful place? "That where I am, there ye may be also", for all who are true followers of the

Son of God, Who came to redeem us from sin. We hear various opinions about these mansions and how to inherit them. We know what Christ has told us about them and there is no need to speculate further concerning them. They are everlasting, greater than we deserve, no sin will be permitted there and what more do we need to know about them?

What makes them so valuable? God so loved us, that He gave His only begotten Son, that we might inherit them. God gave us so many blessings because He loved us. Without love they would be void and empty. Love is even essential to every home upon earth. True love in this world is great but the love of Heaven will far surpass it. We have so many reasons to love Jesus. True Love is manifest by service and concern for one another. However great mansion we may have, it is empty and uninviting without love and service. Heaven will be full of love and service for others.

Jesus is preparing our Home, will it be ready? Rather, will we be ready for it? Is there anything for us to do? Just the love and concern we receive, by following His Holy Word, impresses us of how wonderful it will be to be there. Father, Son and Holy Ghost are one and work together for the same purpose. God allows us to sin but tells us how to avoid it. Are we preparing for the wedding with Christ, through

the influence and wooing of the Holy Spirit? Christ will present the obedient and true unto God, as His glorious people.

How long can we enjoy those blessings? If we are faithful and sincere enough to receive His promise, it will be forever and ever. Free through the gift of God, as purchased through the cleansing blood of Christ. Is it important, is it worthwhile to live, strive and serve in such a manner that we are worthy to be called His children?

from sermon by Eld. W. H. Demuth.

### RECOMPENSE

As we study the Holy Bible we are convinced that God is the sole author of it. Through the power of God, the Holy Spirit moved the individual writers of both the Old and New Testaments. Their spiritual connection with God and one another is proven by the agreement and even fulfilling of part of the other, though much of it is many years apart in time.

Since God has placed many events in their order, far in advance of their actual happening, how can any one of God's family deny their Creator or any minute part of His Holy Word? Through His perfect wisdom, He has allowed us freedom of religion and holds the individual soul responsible for the way he or she conducts themselves in this life.

I have been much interested in God's Word from my early child-

hood days. Yet I committed some minor offences which are not approved according to the Bible. I find some of the faithful of old also were disobedient and God forgave them when they confessed their sins. I am thankful for such a privilege and I feel God will forgive me also.

God has placed much in His Holy Book to assure us of His love for the human family. He has also urged us to show our love toward one another in the church and even to all men. What condition must we get into spiritually when we do not have enough love to care for those who are in need and show christian hospitality toward one another? What will be the final condition of those who show no friendship toward others?

If we are without love, we are without God, for God is love. God has treated us so good that we should show every good that we are able to Him and His creation. This life is given to us to prepare the soul for eternity with God and our frail minds are not able to grasp its full value.

Even if God would withhold the rain, send storms and hail, and afflict us with various kinds of insects; still we would often be receiving many times what we deserve of His blessings. We read many times where God allowed chastisements to come upon His disobedient people and certainly humanity today has not taken the warning but rather

delight in being disobedient to His Holy Word.

James Blackwell  
Quinter, Kans.

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## NEWS ITEMS

### NOTICE

The part of the writings of Alexander Mack, Sr., that of Water Baptism, which recently appeared from issue to issue in The Bible Monitor; may be secure in book form from Daniel F. Wolf, r 3, Bx 1378, Modest, Calif., for 35 cents postpaid.

Editor

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### BRYAN, OHIO

The pleasant Ridge Congregation decided to have our fall Love-feast on Nov. 27.

Ruth St. John, Cor.

### CUMBERLAND, MD.

The Broadwater Congregation held our revival meeting, with Bro. Ammon Keller of Lebanon, Pa. as our evangelist. Bro. Keller did not shun to declare the whole gospel in the series of sermons delivered while here. They were truly Spirit filled messages and I feel each of us has been strengthened in that most Holy faith. We were glad for the good attendance throughout the meetings.

We were made to rejoice when six precious souls were taken into the church by baptism, one brother was reclaimed, and an aged couple of 85 and 86 saw the need to give their hearts to the Lord. There was much rejoicing in their behalf. On

Saturday, July 31, we had our Love-feast, after examination services, and seventy-eight surrounded the Lord's table. On Sunday a nice crowd enjoyed an all-day meeting. This brought to a close another series of efforts which will be recorded in heaven, either to each ones honor or dis-honor.

Ministering brethren present were: Ammon Keller, Harley Flory, George Dorsey, Paul Myers, Zenas Mellott, Addison Taylor, and several members from other congregations. We wish to thank all who visited with us in worship during these meetings and heartily invite you to come again and bring others also.

We solicit an interest in the prayers of the faithful everywhere, in behalf of the little church on Savage river.

Sister Viola Broadwater, cor.

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## OBITUARY

### ELD. E. W. PRATT

Eugene W. Pratt was born March 19, 1862, in Rutland County, Vt., and died June 8, 1954, at Yakima, Wash. He was married to Martha Anne Glick in Idaho on April 18, 1906. To this union were born two sons.

He was baptized into the Roanoke Church, La., serving as a deacon and later as a minister and elder. He lived with his family at Santee, prior to the organizing of the San Diego church. In later years, he and his

wife were members of the Dunkard Brethren church, until their death.

His wife preceded him in death at Wenatchee, Wash., on Nov. 23, 1938. Since 1946 he has made his home in Yakima, Wash. Besides his two sons, he is survived by five grand-children, two sisters and one brother.

Funeral services were held in Yakima in charge of Bro. Paul Byfield of Empire, Calif., assisted by Emory Smith of Yakima and Bro. Galen Harlacher of Newberg, Ore.

Bro. C. E. Inks.

## THE MORAL AND RELIGIOUS PICTURE

I have some figures this morning that I am going to pass on to you. They were compiled by the Youth for Christ office in Chicago. I know that they will cause you to gasp as you hear them. We generally speak of our country as a Christian nation. True? here is the picture, you draw your own conclusions:

Fifteen million sex magazines read monthly by one-third of the nation.

More barmaids than college girls.

Three times as many criminals as college students.

One million girls inspected with social diseases.

One hundred thousand girls entering white slavery each year.

One million babies born in illegitimacy yearly.

One in five marriages ending in divorce.

Approximately sixty suicides every day.

One murder every forty minutes.

One major crime every twenty-two seconds.

One hundred thousand unapprehended murderers walking the streets; and believe it or not seventeen years of age represents the largest criminal group.

That is the moral picture. How do these figures strike you? To me they are most disturbing. Without the mention of another thing, these figures should drive everyone who names the Lord Jesus Christ as Saviour to get down and search out his heart and find out why we have failed. Perhaps someone is saying, "That is pretty hard talk, laying the blame at our front door". I wonder? Those other figures I gave you painted a moral picture all right—let me give you the figures which will paint the religious picture:

Twenty-seven million under twenty-one received no religious training.

Ten thousand villages without churches.

Thirty thousand villages have no resident pastor and rural churches are dying at the rate of one thousand per year.

Only sixty-eight million people of our total population profess any kind of religious belief.

Only twenty-eight percent of the people ever attend church.

Morning church attendance eight percent of the population.

Evening church attendance two percent of the population.

And this next and final figure to me is absolutely appalling: seven hundred fifty dollars spent on worldly pleasures for each fifty cents spent on religion.

Sel. by Sister Sigler.

## HEARTFELT RELIGION (Cont'd)

### THE CALL OF GOD TO CHRIST'S PEOPLE TODAY

In the bedlam of voices and the screaming headlines of the capitals of the world, in the crying aloud to communize the world, to socialize the world, to militarize the world, to democratize the world, I hear also the voices of God: "Who shall evangelize the world? Whom shall I send and who will go for us? Who rises to become the messengers and evangelists to this generation?" In all humility let me say that the hope of God lies in those churches and among those servants of Christ who are unfettered with the dead weight of ceremonialism and who are free from the dry rot of liberalism. Apparently there are no others to lead the way: If we do not respond, no one responds; if we do not go, no one goes.

It does not seem to have occurred to the churches of today that, their duty and call are not to settle all the problems of the world as to point

the way of Him who alone can help us. No people yet, however dire their circumstances, has exhausted the ability and adequacy of our living for our Lord. But that power of salvation can be mediated to the people only through a flood of new spiritual life among the children of God, a reawakening within the churches themselves when the heart is aglow, the hardest problems become solvable; love awakened finds her own gracious channels. It is only when the churches suffer from cold and chill, formalism and indifference, that any problem which deals with human need becomes unsolvable. Our hope is in a revival of spiritual religion, a new breath which will pass over the valley of dry bones and make them live.

And with that coming of life, we must have preachers who are the prophets, whose words are like fire and like a hammer that breaketh the rock in pieces, Jer. 3:29. We must have preachers who, like John the Baptist, demand of the men of this generation not that they say within themselves, "We are of the scientific age, We are of western civilization, We are of the century of progress, We are of the atomic era" but that they bring forth spirits worthy of repentance. We must have men of God who care to go forth to preach not sociology but salvation, not economics but evangelism, not culture but conversion, not reformation but regeneration, not renovation

but revival, not revolution but redemption, not progress but pardon, not the new social order but the new birth, not a new organization but a new creation, not resuscitation but resurrection—men who are ambassadors not diplomats.

For this revival of soul-saving power the church may not be ready but the world is ready. To the churches a revival means humiliation, a bitter knowledge of unworthiness, an open and humiliating confession of sin on the part of ministers and people. It is not the easy and comfortable thing many think it to be, this reinstating the churches in the spiritual authority of binding and loosing. The power comes to search before it heals; it comes to condemn ministers and people for their unfaithful witness, for their selfish living, for their neglect of the cross, and to call them to daily renunciation, to an evangelistic passion and to a deep and daily consecration.

A revival says to the people nothing of power such as they have learned to love, or of ease or of success. It accuses them of sin; it tells them that they are weak; it calls them to awake, to renounce the world and to follow Christ.

Not until our churches are bowed down before God in prostration of need, in conscious dejection of unworthiness, will the revival come. Not until our people in passionate self-abasement plead for that revival

which comes through renunciation, will the revival come. Our entreaty to God in prayer for a spiritual renewal must deepen and spread until the sense of need becomes a burden, until the cry, "How long, O God how long" becomes an agony. This is the cry which God cannot deny. It is for that cry God intently listens. For until the need becomes vehement, the answer is not given. Not until "the kingdom of heaven suffereth violence", Matt. 11:12, does the divine response come.

#### THE METHOD OF EVANGELISM

If Bible-believing Christians are to be the world's evangelists, where shall we begin and how shall we proceed? We must begin where Jesus began and do as our Saviour did. It all starts with an awakened sense of the infinite worth of the individual. You must begin with the man next to you, with the congregation where you belong, in the neighborhood where you live, with the burning conviction that each man is a soul for which Christ died. How the modern Christian has been carried away by the totalitarian conception of society is simply amazing. Society is everything; the individual is nothing. What better tenet should one find for a fascist or a communist creed? But all this is contrary to the teaching of Jesus. The great thing Jesus did for us was to set forth the worth of the individual, the priceless gift of personality. He

worked upon the principle that society derives its life from the individuals who compose it. The individual man remains forever separate. He is incapable of fusion. The basic doctrine of evangelical Christianity is the infinite value which God places upon each soul. Social and economic justices are great themes, but to make them the Gospel undermines the personal in religion. In his enthusiasm to save the social order, the modern preacher overlooks the one lost man; and it is for one lost soul that Christ died.

### THE LOST SHEEP

The entire ministry of our Lord Jesus is an eloquent commentary upon the heart of God and the worth of a single man. With Christ it was the cry of the individual rather than the weight of the crowd that mattered—the one lost sheep, the one lost coin, the one prodigal boy, the woman by the well, the ruler by night, Zacchaeus in the tree, James and John by the lake, the thief on the cross.

This is one thing we so often do: while we are busy saving society in bloc, in toto, in mass, fashioning new measures, planning immense organizations, avidly following the progress of international conferences and developments, our eyes are blinded to the lost and dying all around us. Their spiritual condition does not move us. It is this lack of care that has chilled our

hearts and rendered pulseless our hands of appeal. Our spiritual heavens have turned to brass: our spiritual earth, to iron. Mute testimony to the dearth in our hearts are our unspoken testimonies, our unwept tears, our unsought lost, our unopened Bibles, our unburdened hearts. We stand immobile, stolid, transfixed, like an image without heart, soul, or compassion, while the tragedy of the ages in each lost human life is enacted before us.

The director of a funeral home once asked me to come and hold a service for a little child. The family were strangers in the city. At the home, I met the family with their few friends; then I looked at the little body we were to lay away. The child was three years old, with beautiful hair in golden curls wreathing her face. With her wee hands folded, she looked for all the world as if she were just asleep. I stood by the small open casket to bring my words of comfort, but it was too much for me. Our own little girl at that time was three years old, and the thought of the loss of so sweet and precious a child broke my heart, I could not go on, and after a prayer turned the service back to the director.

The young father and mother came forward to see the sweet little face for the last time. The mother fell on her knees, wringing her hands and crying piteously, "Oh,

mother's little darling. How can mother live without you? Oh, my precious little little girl". But the young father stood there with his arms folded, like an image. I could see no trace of care or of emotion on his face at all. I could hardly keep from crying aloud, "Say, fellow, why don't you cry? Is it nothing to you? Don't you care? At least you could bow down, place your arm around your sorrowing wife, and say a word of comfort".

That picture of the father standing with folded arms above his bereaved wife and his lost baby, without tears, without care or compassion, is a picture of the Christian churches. With the lost all about us, we see them perish without care, without compassion, without tears.

I believe in seeking the lost. I believe in winning the lost. I believe in visiting the lost. I believe it is God's great call to His people in every land, everywhere. I believe it is God's great charge to every teacher, professor, preacher and Christian.

Sel. from The Sword of the Lord  
by Sister Kenneth Carpenter.

## OF THE SUPPER OF THE LORD

SON. I thank thee, dear father, for all that thou hast related to me, and I cannot sufficiently express my wonder over the great abuse of baptism in our times; truly, a great darkness must have covered the na-

tions. But further, I must enquire of thee concerning the Lord's Supper, how it was instituted by Christ, how it should be observed now, and whether it is in the same state of decay as baptism?

FATHER. Yes, one may easily think so, for if a person is so far in error in one point, he will likely be in error in other points also, as thou mayest well perceive by comparing the institution of Christ with the present general practice. First, it is called a supper, which the Son of God has instituted for his beloved disciples as a memorial, and has commanded, that they should show forth his death on the cross by breaking the bread of communion, and by drinking the cup of the New Testament; and unite together in love as his members to become more faithful, to be steadfast in the true obedience of faith with him even under the cross, so that they may be enabled to partake with him of the great supper at the end of this world.

SON. May none others be permitted to partake of the Lord's supper, but such only, who are the true followers of the Lord Jesus, who keeps his commandments and help bear his cross?

FATHER. The true Father of the house, Jesus Christ, has commanded this only to his family and his servants, who have entered into his kingdom by true repentance, faith and baptism, and who keep all

the rules and ordinances of the house of God willingly, and in the obedience of faith. Just as God had commanded in the law, that whoever would eat the passover, must previously be circumcised, *Exod. 12:48*; so, whoever wishes to partake of the Lord's supper in a worthy manner must be separated from the body of Satan, the world, from all unrighteousness, and from all false sects and religions; he must adhere to Jesus the head, as a true member in faith and in love, and be ready, if it should be required according to the will of God, in an evangelical manner to yield up his body, and even his life for the sake of Jesus and his doctrine. But he that lives, knowingly in sin, and in disobedience to God, and will not follow Christ in denying himself of every evil thing of this world, according to the counsel of Jesus, *Luke 14:26, 27*—is still unworthy, and eateth and drinketh damnation to himself, not discerning the Lord's body from the body of sin. *I Cor. 11:20*.

SON. Why, father, how is it that it is called a supper, and yet it is generally taken in the morning, or at noon, and not in the evening?

FATHER. As I have told thee already of baptism, that great abuses and confusion have taken place concerning it; so it is also with the Lord's supper. Some observe it in the morning; others at noon, and with none of them it is a supper.

For where there is to be a supper or a dinner, there must be also something to eat. But people generally go to their supposed supper, and come away again hungry and dry. Some do not get even a bit of bread, and others not a drop of wine. Again others do get a bit of bread, and a little wine; but, as is the case with the greatest number of all denominations, when they do come to their Lord's table, as they call it, they come with great extravagance in dress, with pride, vain glory, etc.

SON. Is it then necessary to keep it in the evening, and must there be a real meal, or may it not as well without a meal, be taken in the morning or at noon?

FATHER. Observe well, how the true believers and lovers of the Lord Jesus always have their eye singly and strictly directed to their Lord and Master in all things; they wish to follow and obey him in all his commands, that he has given them, and shown them with his own example; and thus they learn in their simplicity to understand the mind of their Master, even in the very smallest matters. For first, it is called in the Scripture a supper; *I Cor. 11:20*, which believers observed at that time, and had learned of Paul the manner, as it is said in the same chap. v. 1. And Paul declares that he had received of the Lord that which also he delivered to the Corinthians, v. 23. We thus

see that they truly kept a supper, or evening meal; and even blind reason might see (if she would) and distinguish, that a supper cannot mean a dinner.

Even as early as the days of Paul Christians came together and had a supper. But Paul said, they did not eat the Lord's supper. I Cor. 11:20. But when believers met in union and love, and had a supper, and were attentive at the same time to the command of washing feet, which Jesus their Master had given them, John 13:14, 15; and likewise broke the bread and drank the cup of communion, and spoke of the sufferings and death of Christ, and praised his great love towards them; exhorted each other to bear the cross, and suffer patiently, to follow their Lord and Master, and be faithful in all his commands, to resist earnestly all sin, to love each other fervently, and to live together in peace, and union;—this alone could be called the Lord's supper, and in this manner they could truly rejoice in the Lord Jesus, and be comforted by his sufferings. And by such a supper, they would represent that they are of the family of Christ and members of his body. And then in the end of the world, they will keep with him that great supper, and enjoy eternal felicity.

Of this supper says Paul, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's

body." But where people eat a breakfast or dinner, who have not truly repented, who do not believe the Lord Jesus in his commandments, and are not baptized upon a true repentance and a true faith, and still love the world, the lust of the eye, the lust of the flesh, and the pride of life, living in envy, hatred, gluttonness and drunkenness and the like;—this is not the Lord's Supper, but a custom, which reason and the spirit of the world have introduced, and which has been established by the supposition of science falsely so-called, and by the vain philosophy of the learned, and by long continued practice of the simple men led by those, so that every body now thinks, he is going to the Lord's supper, though indeed such is not the fact.

SON. Are then open sinners not to be permitted to go to the Lord's supper?

#### OF EXCOMMUNICATION

FATHER. Such open sinners, though only one single work of the flesh of which Paul writes Gal. 5, becomes manifest in them, after having been admonished, and they have not repented or reformed thereupon, have no right to the Lord's supper, and do not belong at all to the kingdom of God, nor to the church of the Lord. For as they are excluded from the kingdom of God by their sins, they must also be excluded from the church of the Lord.

SON. Why, father, I thought,

every man was accountable for himself. What harm then would it do to me, if my fellow-member had done something bad, and I being pious, were to tell him in love that he should abstain from it, but he would not. Might I not still continue to associate with him in love, remain in fellowship with him, and leave him to give his account for himself?

FATHER. Hear and observe well! True, such an idea has a very charitable appearance; but it is only a feigned love, and not at all according to the manner of the love of God. For divine love must not be otherwise minded than God himself. Yea, it can not love in any other manner than God, who is eternal love, has commanded and ordained; it cannot believe otherwise than God, who is love, has commanded to believe. True divine love can and dare not dictate to the Spirit of God in mind, wisdom and counsel; but looks alone upon God, as her eternal origin. And the man in whom the love of God truly exists, looks upon God, and learns of God his nature and character.

Now, a true child of God, concerning excommunication, as above stated, has learned of his heavenly Father a distinction and separation between the clean and unclean, between light and darkness, between his own people and the Gentiles. This may be plainly seen in the Creation. When God made the

heavens and the earth, light and darkness, earth and water were all mixed together. Then God divided the light from darkness, and called the light day, and darkness night.

Again, when God planted a paradise, and created therein out of love many pleasant things, then he created also out of love man after his own image, and made him worthy to dwell in the paradise, and he was permitted to eat of the fruit of paradise, which God had commanded him. But as soon as man became disobedient to God, he became unclean, and as such could no longer remain in paradise. Yea, he had to leave it; until he was purified by Christ, the second Adam, he could not re-enter paradise. Thus Adam had to wait many hundred years until Christ, the promised seed of the woman, introduced him again into paradise. And with Adam, many saints rose again, after the resurrection of the Lord Jesus, and he conducted them into his kingdom, as we infer from Matt. 27:52. Here we may see, how sin and disobedience separate us from God and his kingdom.

Again God revealed to Abraham, as the father of the faithful, a distinction and separation in the circumcision; that his seed, which he conducted by a mighty hand from Egypt should be a people separate from the heathen, and he promised them a goodly land. To this people the Lord God in the wilderness, up-

on Mount Sinai, gave a peculiar law, by which they were to be kept entirely separate not only from the unclean heathens, but also from unclean beasts, fishes and birds. Therefore God said to them, Lev. 20-24—26, "I am the Lord your God, who have separated you from other people; you shall therefore, put a difference between clean beasts and unclean, and between unclean fowls and clean; and ye shall not make your souls abominable by beast, or fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be bold, unto me: for I, the Lord, am holy, and have severed you from other people, that ye should be mine." Observe here, how God revealed his mind and will in the separation of the clean from the unclean, the Lord's people from the heathens, who truly were also the creatures of God, but should have no part or communication with the people of God.

SON. Yes, beloved father, I have indeed understood of thee about the separation among the people of God in the Old Testament, under the Levitical priesthood, where such external ceremonies were taught. But since Christ, the eternal High priest fulfilled the law, and promised no earthly Canaan, but an everlasting kingdom, which is spiritual, as also all his laws are spiritual. How then must we understand separation in the New Testament, or is one neces-

sary? Of this I wish to be more fully informed.

FATHER. Hear, mark, and attend well to the discourses of the Lord Jesus and his apostles, for then thou wilt easily discover, how absolutely necessary a separation is in the New Covenant between believers and unbelievers. The Lord Jesus says Matt. 13:24, that the present world is a field sown with good and bad seed. The good seed is sown by the Lord Jesus through his Gospel, and these are the children of the kingdom, born from above by the word of truth. James 1:18. But the tares are the bad seed, sown and planted by the Devil through his false, cunning and lying word, agreeably to human ingenuity. Now the harvest of these is the end of the world. Then the Lord of the harvest will gather the good seed into his garners, but the bad tares he will burn with everlasting fire.

Now, take notice of what has been said above of the separation in the Old Testament, commanded by Moses. This was all said by the servant Moses as a testimony unto the Son, and concerning his economy. Heb. 3:5,6. For just as then, no one uncircumcised, no leprous or unclean person who became unclean by touching a corps was permitted to enter the temple; even so Jesus the Son of God, has built and established a temple, a church and household by his death on the cross, and by his Spirit. This temple or church in

holy writ is called the body of the Lord Jesus. Rom. 12:5; 1 Cor.. 12:27; Eph. 1:22, 23; 4:12; 5:30; Col. 1-18.

Into this body, temple or church, all the members of Jesus are planted and baptized, says Paul 1 Cor. 12:13. "For by one Spirit are we all baptized into one body." This body temple or church, which is all one and the same, is sanctified and cleansed by Christ, who is the head, "with the washing of water, by the word." Eph. 5:26. This body or church is separated from the world from sin, from all error, in a word from the whole house of old Adam, understand, according to the inward part in faith.

This church is called in holy writ "the chosen generation, the royal priesthood, the holy nation", etc. 1 Pet. 2:9. Now as this body according to Rom. 6:2, 4, is dead to sin, and buried by baptism into death, and raised again to a newness of life in Christ Jesus, and abideth and groweth in the same as a fruitful branch; yet this body or the church of Christ is still walking outwardly in this evil world, in a state of humiliation. Hence it happens by divine permission, that Satan goes tempting him with sins, with manifold errors, and with all kinds of bad and pernicious seed, to try him in his faith and love. Therefore the Lord Jesus and his apostles call upon the faithful to watch and pray, to wrestle and to strive.

Nevertheless, it will come to pass very easily with such a member, who has once died unto sin, and put on the Lord Jesus in newness of life, if he is not constantly engaged in watching and prayer, that he may again offend, perhaps, against his fellow-member, or even against the ways and statutes of the Lord. Concerning such then, the Lord Jesus, as the true head of his body, teaches, Matt. 18-15, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Behold, and see here, who has ordained separation and excommunication in the New Testament, namely the Lord Jesus, the true father of the house.

Now this is a separation of such sinners whose sins may be forgiven without their being disowned, namely, if they will hear. But if they will not hear, they are disowned, not on account of their sin, but for their pride and obstinacy; because they reject the counsel of God's Spirit, despise and grieve the whole church, while it would have been their duty

rather to die for their fellow-members, than to grieve them and despise their good counsel.

Of such frivolous persons, notice was taken already in the Law. Numb. 19:13, "Whosoever toucheth the dead body of a man, (which in itself is of no great consequence,) and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel, etc". Now, what in the Law was the water of separation, by which the unclean were made clean, that is in the New Testament the brotherly admonition.

Now if a member trespasses, and touches a dead work of sin, and despises brotherly admonition, his heart is already hardened by the deceitfulness of sin. Hence Paul exhorts the faithful, Heb. 3:13: "Take heed, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." That is, we are become partakers of a new life from Christ Jesus. Therefore, let us remain constant therein until the end, and by no means go away again from the true life in Christ, and from the living God, through the old life of sin.

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### FOXES CHRISTIAN MARTYRS

#### Persecutions in Bohemia

The Martyrdom of John Huss  
John Huss, who is celebrated as

the leader in an early attempt to reform the church in Bohemia, was born in the village of Hussenitz, about the year 1369. His parents were of the peasant class, but seem to have perceived his unusual powers of mind; providing him with teachers while at home, and sending him, as soon as he was old enough, to the university of Prague. Here Huss soon distinguished himself, and some years after graduation he was chosen rector of Bethlehem chapel, which had been built and endowed by some pious citizen of Prague, for the purpose of providing a place for popular preaching in the Bohemian tongue.

This appointment proved a singularly successful one; not only were many of Huss' hearers benefited, but the work had a deep influence on the already vigorous religious life of Huss himself, leading him to an earnest and independent study of the Scriptures. For a time his position did not affect his relations with the church of Rome, and for several years he continued to act in full accord with the arch-bishop. But Huss was too earnest a reformer to escape censure long; he entered into disputes with the priesthood, and soon the clergy of the city laid a complaint against him before the arch-bishop. He was deprived of his appointment of preacher, and forbidden to exercise any priestly office in Prague.

### INFLUENCE OF WYCLIFFE'S WRITINGS

The great English reformer and translator of the Scriptures, John Wycliffe, had by this time so kindled the light of reformation in England that it had begun to shine over many other parts of the world. Nowhere were his writings received with greater approval than in Prague, by John Huss, and his friend Jerome. The archbishop, becoming alarmed at the spread of the new doctrines, forbade their circulation, but this had no effect in lessening their popularity; indeed, it seemed rather to increase it. Soon, almost every student at the university was familiar with them, and many were warm upholders of Wycliffe's views.

The archbishop then sent to Rome and obtained a bull (or signed and sealed order) from the pope, authorizing him to prevent the reading of Wycliffe's books in Bohemia. By virtue of this bull, he arrested four doctors of divinity who had not delivered up some copies, and forbade them to preach. Against these proceedings, John Huss and some others protested, and entered an appeal from the sentences of the archbishop. The pope no sooner heard of this, than he commanded Huss to appear at the court of Rome, to answer accusations of heresy. From this appearance Huss desired to be excused, and so greatly was he liked in Bohemia, that king Wenceslaus, the queen, the nobility, and the univer-

sity interceded for him; therefore, for the time, he retired in safety to Hussenitz, his native village. While there he wrote a tract in which he argued that the pope had no right to forbid the reading of books protesting against abuses in the church. He also wrote in defence of Wycliffe's book on the Trinity; and boldly declared against the vices of the pope, the cardinals, and the clergy of those corrupt times.

But the grim spectre of persecution was now stretching forth its blood-stained hand over England, and was soon to grasp Germany and Bohemia. Huss and Jerome of Prague were selected as special victims for the wrath of Rome; but knowing well their danger, neither of these men would venture out of Prague. Strategy was therefore necessary in order to take them; and an opportunity for Huss' treacherous seizure soon came.

A general council was assembled at Constance, in Germany, for the purpose of settling a dispute between three persons, each of whom wanted to be pope. These were John, proposed by the Italians; Gregory, by the French; and Benedict, by the Spaniards.

John Huss was summoned to appear at this council; and to allay any suspicions he might have, they sent him a safe-conduct, signed by the emperor, giving him permission freely to go to, and return from the council. On receiving this order, he

told the persons who delivered it, "That he desired nothing better than to clear himself publicly of the charge of heresy; and that he was happy in now having an opportunity to do so at the council".

### HUSS STARTS FOR CONSTANCE

Accordingly Huss set out for Constance, accompanied by two Bohemian noblemen, who were his scholars, and who followed him merely through respect and affection. Before leaving Prague he caused some writings to be fixed upon the doors of the churches in the city, in which he announced that he went to the council to answer all charges that might be made against him. He also declared, in every city through which he passed, that he was going to vindicate himself at Constance, and invited all his adversaries to be present.

On his way he met with every mark of affection and reverence from the people. The streets, and even the roads, were thronged, and he was received into the towns, with great ceremony. In fact, he passed through Germany in kind of triumph. "I thought," said he, "I had been an outcast. I now see I have friends everywhere but at home."

When Huss reached Constance, he took lodgings in a quiet of the city. Soon after, Stephen Paletz, who was engaged by the clergy at Prague to manage the intended prosecution against him, arrived also.

Paletz was afterward joined by Michael de Cassis, on the part of the court of Rome. These two declared themselves his accusers, and drew up articles against him, which they presented to the pope, and the prelates of the council.

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### MY STRENGTH AND REFUGE PSALM 46

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The Lord of Hosts my refuge is,  
And I have naught to fear;  
He is my strength; when trouble  
comes.

I know my Lord is near.

Tho' storms may rage and mountains crash,

Be buried in the sea,  
I am immortal, and I know,  
My Lord will care for me.

The heathen rage, a mighty war,  
Goes on, and kingdoms fall;  
But tho' the earth lie desolate,  
Our God reigns over all.

He'll break the bow and cut the sword,

And make all strife to cease.  
Be still and know that He is God.  
Exalt the Lord of Peace.

Written by Ina L. Mellichamp.

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### HOME DEVOTIONS FOR OCT. 1954

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#### BOLDNESS

Memory verse, I John 4:17, "Here-  
in is our love made perfect, that  
we may have boldness in the

day of judgment: because as he is, so are we in this world".

Fri. 1—Acts 4:5-22.

Sat. 2—Num. 13:17-25.

Memory verse, Duet. 31:6, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee".

Sun. 3—Joshua 1:1-12.

Mon. 4—I Chron. 19:6-19.

Tues. 5—Num. 15:30-41.

Wed. 6—Eph. 3:1-21.

Thurs. 7—Acts 14:1-18.

Fri. 8—Psa. 91.

Sat. 9—Psa. 112.

Memory verse, Heb. 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Sun. 10—Mark 15:39-47.

Mon. 11—1 Chron. 22:6-19.

Tues. 12—1 Sam. 14:1-15.

Wed. 13—Psa. 56.

Thurs. 14—Isa. 12.

Fri. 15—Dan. 3:8-19.

Sat. 16—Dan. 6:4-24.

Memory verse, Psa. 31:24, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord".

Sun. 17—Acts 9:23-31.

Mon. 18—Ezra 10:1-9.

Tues. 19—Psa. 3.

Wed. 20—I Sam. 17:32-38.

Thurs. 21—I Sam. 17:38-55.

Fri. 22—Psa. 31:9-24.

Sat. 23—I Chron. 28:11-21.

Memory verse, Act 4:13, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus".

Sun. 24—Heb. 10:1-25.

Mon. 25—Deut. 30:1-11.

Tues. 26—Deut. 30:11-20.

Wed. 27—Josh. 10:15-28.

Thurs. 28—Josh. 11:1-11.

Fri. 29—Num. 14:1-11.

Sat. 30—Num. 14:12-26.

Memory verse, 2 Chron. 32:7, "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him."

Sun. 31—Acts 19:1-12.

## ADULT SUNDAY-SCHOOL LESSONS

Oct. 3—Bildad Thinks Job A Hypocrite. Job 8:1-22.

Oct. 10—Job Knows Not How to be Justified. Job 9:1-35.

Oct. 17—Job Trusts All in God's Hands. Job 10:1-22.

Oct. 24—Zophar Thinks Job Full of Falsehood. Job 11:1-20.

Oct. 31—God Controls All Things. Job 12:1-25.

Nov. 7—Job Knows He Will be Justified. Job 13:1-28.

Nov. 14—Job Believes in the Resurrection. Job 14:1-22.

Nov. 21--Thanksgiving--Give Glory  
and Praise unto the Lord. Isa.  
42:1-12.

Nov. 28--Eliphaz Bases His Judg-  
ment on Experience and Tra-  
dition. Job 15:1-35.

### PRIMARY SUNDAY SCHOOL LESSONS

Oct. 3--The Creation. Gen. 1:1-27;  
Psa. 104:1-7.

Oct. 10--Adam and Eve. Gen. 3:1-  
13; 20-24.

Oct. 17--Noah and the Ark. Gen.  
6:5-22; 7:1.

Oct. 24--The Rainbow. Gen. 8:1-  
22; 9:11-16.

Oct. 31--Abraham Leaves His  
Home. Gen. 12:1-7; 22:18;  
Heb. 11:8.

Nov. 7--A Young Man on a Trip.  
Gen. 28:1-22.

Nov. 14--God Cares for a Baby.  
Ex. 1:7-22; 2:1-10.

Nov. 21--A Boy Who Thanked  
God (Thanksgiving). Psa.  
23; 100; 150.

Nov. 28--God Cares for All Things.  
Joel 2:22; Psa. 50:10; Prov.  
30:24-28.

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# BIBLE MONITOR

Vol. XXXII

OCTOBER, 1, 1954

No. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## UNTO GLORY

2 Cor. 5:17-19, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new, and all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation".

We have been made to rejoice by the reports we have been receiving, of the number of new converts who have accepted our Lord and Savior during the recent revival meetings, throughout the brotherhood. We would bid each and every one of these God's speed, we would encourage you, we would sincerely urge you to faithfully continue in the most holy journey which you have started and we dedicate these scattered remarks, in this issue, to you.

It is a wonderful thought that you, who have been separated from God through sin have now been rec-

onciled unto Him through the blood of Jesus Christ. You are now a representative of the Heavenly Kingdom. You now have access directly to the throne of God by prayer, through the name of Jesus. You have started on that glorious way of an eternity, of endless joy and happiness, where you will be a joint-heir with Jesus.

Our text tells us that you are a new creature—old things are passed away. You now have new company and will have new friends. You will live by new principles and be guided by new rules with a promise of a new end. Definitely the person who has not accepted or tried to follow Christ has never experienced true living. True you will still have problems and trials, but you now have the Words of Jesus to comfort you and the guidance of the Holy Spirit to direct you.

Our text tells us now, all things are of God. God now rules and directs your life by His Holy Word. Dear one, will you read and meditate upon it often, that now His guide Book may be your counselor throughout life. You are now in a

kingdom where love abounds and rules, for God is love and His people are loving people with concern for one another. You must remember that His people, just as you, are still human and you will find some who do not wholly follow His Word and perhaps fail to show love in its entirety. If you find such forgive them and encourage them towards higher, nobler christian living, for while in this flesh we all make mistakes.

As you go on living and proclaiming the Gospel of Christ, you will find new joys, new hopes and new satisfactions which no doubt, you never realized could be found in this life. You will now be weaned from the world, with its evil methods and sinful practices, and live above it. The ways of the world are for the flesh, according to the desires and methods of the flesh; largely summed up in the thought, an eye for an eye and a tooth for a tooth. Someone has said, Do what you want to and get what you can before others get it, which is largely the way of this world.

Now however you will live in a kingdom for others, to serve rather than to be served. Those who have not grasped this way of living have never really and truly followed Jesus nor have experienced the eternal joys in Christian living. May each of us spend more time meditating upon and living according to Mat-

thew 5, 6 and 7 that we may be true examples of Christ.

## GLORIOUS GOSPEL

"If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them", 2 Cor. 4:3-4.

The real meaning of Gospel is God's message, which has been sent by God to His creatures here below. To us it is God's message of good tidings. We often do not appreciate enough the privilege we enjoy by having the Gospel so free to us. Its good tidings should certainly encourage us and draw us near unto God.

The New Testament contains the personal messages delivered unto us by Jesus. "The words that I speak unto you, they are spirit, and they are life", John 6:63. God is no respecter of persons but has sent His gospel unto every creature. All that is left for us is to accept and obey it. Nothing is more noble than to live and spread this glorious Gospel.

This Gospel is the only way of salvation, it is the only way of repentance and its joys will reach into eternity. We have the assurance that if we obey it He will never leave us. Many are trying to live and feed themselves upon other things. Many even try to feed their souls upon human ingenuities. Many are

making an utter failure of their souls welfare because they are trying to feed it a mixture of the Gospel and the desires of the world.

It becomes very enlightening as we continue to study this glorious Gospel, how it contains for all the solution of life's problems. It will lead us in the way of peace for more than all money, all organizations and all treaties. It will bring us peace upon earth and finally never ending peace in Heaven. We are assured of our home in heaven only by continually laboring, faithfully according to His Word.

His Word is not only good news to us but it is a glorious Gospel. A faithful life and the wonders of eternity will only reveal how glorious it is. It is so glorious that it eases, directs and beautifies each moment of our life. This life is so short and so full of sin and weaknesses that we can only realize a few of the glories of christian living on this side of the grave.

What are you doing with this glorious Gospel? What change has it made in your life? What change has it made in the light you reflect? Are we using this glorious Gospel to the best of our abilities? Has it enabled us to lay hold unto eternal life? "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God", Rom. 8:21.

Christ loves the church. He sacrifices more than we can grasp for His

people. He wants His people to be holy and without blemish. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish", Eph. 5:27. We can only come near His example through untiring submission unto this glorious Gospel. It is the power of God unto salvation, for each of us. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord", 1 Cor. 15:58.

from sermon by Elder  
Emmert Shelly

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## DOES GOD SEND MEN TO HELL?

Many learned men of nearly all ages have asked this question, baptized infidels and unbaptized infidels. So, by God's help we answer their question, No. God sends no man to hell. Nevertheless, millions of men go to hell, out of all nations, kindreds and tongues, of every generation since the Creation, but God does not send them there.

When God made Adam, He made him in His own image and likeness. Not a machine, but an intelligent being, the master of his own will. God told man not to eat of the forbidden fruit, but man being a free moral agent and not a machine, chose to eat of the fruit and in so doing

**BIBLE MONITOR**

Taneytown, Md., October 1, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

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lost favor of God. Now, who was to blame for this? God or Adam? I answer, man is condemned and God is clear. Yet God's great heart of infinite love still yearned over man, though he was a sinful and disobedient creature. God is Holy His throne is Holy and His law is Holy; therefore He cannot sin, neither can He tolerate sin in any form, no not even in an archangel.

This being the case, He could not admit man into heaven in his sinful state. Still God wanted to help man out of his trouble, not for His own benefit, for He is holy and happy but He wanted to make man happy. The only way that He could help him was to redeem him from eternal death; for God's law had decreed that, "The soul that sinneth, it shall die".

The only way that man could be helped was for someone, that was righteous in Himself, to satisfy God's law by shedding His blood for man and coming forth with life again. Thus reconciliation was brought back with God, for mankind who lost it in disobedience. This Son also brought the plan of salvation unto mankind, so each one could perform in perfect obedience to His Maker, throughout the ages to come.

Heaven was searched and the earth was searched and there was found no one who had sufficient merit to do this, to satisfy heaven's unerring law. Even an archangel or a seraphim could not do it. God's great heart of love for man, moved Him to give the best that He had in Heaven, to redeem mankind back from sin, so they could be happy with God again and live so throughout eternity. God gave His only begotten Son, that whosoever believeth in Him (By repenting of his sins and accepting Him as their Savior) should not perish, but have everlasting life, John 3:16.

Some people say, "I don't believe in Jesus, I would rather be a sinner than confine myself to Jesus' precepts in the Bible". So many live as they choose, for they choose their own way rather than God's way and their own way leads to hell. God has sent His Son, not only to show them the right way to heaven but to lead them there; but they insult and reject Him, in spite of all His mira-

cles, all His teachings, all His entreaties, all His tears and all His promises of future happiness. I say of them all, they climb but go down to hell.

Now, let any candid thinking man of the age, look square at the matter and see if he can lay this awful charge to the most High. Listen to another request of the Lord, "I have set before thee this day, life, and good, and death and evil. Choose ye this day whom you will serve". Deut. 30:15; Josh. 24:15.

Sister Viola Broadwater  
Rd. 5 Cumberland, Md.

### BURIED

Rom. 6:3-5, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. . . . that henceforth we should not serve sin". Let not sin reign in your mortal body, that ye should obey it in the lusts thereof. Thanks be to our God, that ye have obeyed from the heart that form of doctrine which was delivered you. How about some that set up their own way or form of doctrine?

Col. 2:12, "Buried with him in baptism, wherein also ye are risen

with him through the faith of the operation of God." Not the faith of sprinkling of a little water or pouring as adopted by some man. He hath quickened us together with Him, having forgiven you all trespasses. We can receive forgiveness, by strict obedience to our Lord and Saviour, and not of our own works. Ye were not redeemed with corruptible things, but with the precious blood of Christ, as a lamb without blemish and without spot. Seeing ye have purified your souls in obeying the truth. Who verily was fore-ordained before the foundation of the world, but manifested in these last times for you. We being born again by the Word of God, which liveth and abideth forever. But if we refuse to obey Him, His suffering and shed blood on Calvary is in vain to usward.

1 Cor. 15:3-4, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures. And that He was buried, and that he rose again the third day according to the scriptures". The word buried means: the placing or hiding of any object. An invisible state of existing. A rise from the dead is a coming forth, from an invisible to a visible state. Buried is the past tense and past participle of bury. The act of placing anything under to cover up by earth or water. As to bury seeds in the earth. Deposited in the earth, in a grave, sepulchre or

vault.

Luke 24:45-46, Then opened he (Jesus) their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day". John 11:25, Jesus saith unto Martha, I am the resurrection and the life. Acts 8:2, Devout men carried Stephen to his burial. Rom 5:12, 19, Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon men, for that all men have sinned. For as by one man's disobedience many were made sinners, so by the obedience of one (Jesus Christ), shall many be made righteous. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

God commendeth His love toward us, in that while we were yet sinners, Christ died for us. But we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death (Spiritual death), a separation from God. But the gift of God is eternal life through Jesus Christ our Lord. For the kingdom of God is not meat and drink: but righteousness, peace and joy in the Holy Ghost.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. Praise the Lord all ye Gentiles. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.  
Hymn

Our works on earth are works of love,  
To frame our minds for things above,  
And if we would on Christ depend,  
His blessed voice we must attend.  
Ye must be born again, again,  
Ye must prepare for Jesus and home.

Wm. N. Kinsley  
Hartville, Ohio.

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## NEWS ITEMS

### LOVEFEAST DATES

Walnut Grove, Md., Oct. 3  
Dallas Center, Ia., Oct. 9  
Mechanicsburg, Pa., Oct. 9  
Berean, Va., Oct. 16  
N. Lancaster, Pa., Oct. 17  
Englewood, Ohio, Oct. 23  
Waynesboro, Pa., Oct. 24  
South Fulton, Ill., Oct. 30  
Bethel, Pa., Oct. 31  
Shrewsbury, Pa., Nov. 7  
Quinter, Kans., Nov. 20  
Pleasant Ridge, O., Nov. 27

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### WAYNESBORO, PA.

The Waynesboro Congregation  
will hold their Lovefeast Sunday,

Oct. 24. Beginning Nov. 8, we expect to have a two-weeks revival meeting with Bro. Melvin Roesch as evangelist. All are cordially invited to attend these services.

Sister Mildred Demuth, cor.

#### TANEYTOWN, MD.

The Walnut Grove Congregation expect to begin a two-weeks revival Sept. 27, with Bro. Melvin Roesch as our evangelist. Sunday, Oct. 3, we will have all-day services, dinner served at noon, preaching at 2 p. m. and Communion services, 6 p. m.

Preaching services each evening during the following week, everyone welcome. We ask an interest in your prayers.

M. Ella Ecker, cor.

#### QUINTER, KANS.

The Lord willing, the Quinter congregation will begin a revival meeting on Nov. 7, with Bro. James Kegerreis as evangelist. The meetings will continue for two weeks and close with a Lovefeast on Nov. 20. We invite all who can to come and worship with us. May we all pray for the evangelist and for a spiritual meeting.

Elma Jamison, cor.

#### SNOWVILLE, VA.

On August 1st Bro. and Sister David Ebling came to Mt. Jackson Church and began a series of meetings which lasted for two weeks. Bro. Ebling preached 17 spirit fill-

ed sermons during this time which were well attended.

As the result of the revival 14 were added to the church. Ten by baptism and four were received on former baptism. Bro. Ebling labored hard and we feel sure much good has been accomplished. We trust he may be blessed with health and spiritual guidance that he may continue the good work in God's vineyard, for "The harvest truly is plenteous but the laborers are few".

We were glad for the presence of Bro. Lloyd Reed and family on the week-end of Aug. 1st. Eld. and Sister Paul R. Myers, Bro. Lester Senften and family and Sister Cevilla Myers from the Orion congregation were with us for a part of the meeting. We were very grateful for their presence.

On Saturday evening 37 members surrounded the Lord's table and enjoyed once more the fellowship together and of observing the ordinances that were instituted on that memorable night in the upper room. Bro. Ebling officiated.

We were also glad for the presence of Eld. and Sister A. G. Fahnestock and Sister Wells and family on Saturday and Sunday at the close of our meeting. Bro. Fahnestock preached the examination sermon and also brought the message Sunday morning.

We extend to all a welcome to come and worship with us at any time.

Inez Reed, cor.

## ENGLEWOOD, OHIO

The Englewood Church closed a revival meeting in charge of Bro. William Root of Great Bend, Kan., on Aug. 8. He gave us 18 spirit filled sermons for the purpose of strengthening the church and calling sinners to repentance.

The Gospel messages were especially helpful along doctrinal lines, showing the origin, foundation and practice of the church, and how the church is and must be different from the world. A few of the thoughts given are as follows:

The Master calls us to Him and into His service. There are open and closed doors, many hearts' doors are closed to Jesus, and the door of eternity will be closed to the disobedient. The present church age is a period of an open door to salvation. No one will be admitted to the marriage feast who does not obey Jesus and loyally serve his fellowmen.

The church is built on the sure foundation, and her members have the characteristics taught by Jesus in the beatitudes. If we are true to these teachings and our vows, we shall not be moved off of the true foundation. Church members are to be the light of the world. We must excommunicate and separate ourselves from disorderly members, apostate churches, and worldliness to be God's children.

There is a way that seemeth right unto a man, but the end thereof are

the ways of death. Conscience is not a safe guide. Those traveling the broad way are blinded in sin and can bear no fruit. We must be attached to the vine and abide in the vine to bear fruit.

Many blind leaders are in the world who deceive many. Salvation is by the whole Gospel and not by obedience to a part of it. We are saved by Gods grace, but it takes faith and works on our part, as a life of obedience is require by God.

Water baptism is a part of the plan of salvation. We get into Christ and the church through baptism. It is an act of obedience and a symbol of spiritual cleansing as taught by Christ and the apostles. It is by trine immersion, and for the remission of sins. A child of God in baptism dies to sin and becomes a new creature in Christ Jesus.

Jesus gave the church authority to make rules. All should obey these rules, be consistent and have uniformity which brings unity.

Jesus suffered much for us on the cross to bring us to salvation, now He is exalted to the right hand of God where he intercedes for us. Let us accept Him and not sell Him again as many do.

Sin reacts in various ways. It brings shame, degrades the life, and destroys the soul. The remedy is the blood of Jesus. We are either the children of God or the Devil. Our actions reveal whose child we are. Righteousness and love are fruits of

the children of God. Children of the devil are lovers of darkness and evil-doers. Whose children are we?

No one has the right to call God "Father" unless he has been adopted into His family. Christ is coming again, so we must be prepared. To be prepared we must deny riches, honor and the pleasures of this world. We must be patient, holy and faithful to the end.

We all have choices to make. On our decisions and choices depends our future state of joy and happiness. Every couple starting a home should choose to serve God as their first duty in life. We should use every opportunity to do good. No sacrifice we can make is as great as our Saviour made.

We are divinely appointed to salvation, affliction, physical death and eternal judgment. How we accept the first two appointments will determine how we will fare in the last one.

Christ is compassionate. He said, "Come unto Me all ye that labor and are heavy laden and I will give you rest." He healed the sick, fed the multitude, and said "Give ye them to eat". We too should be compassionate. Help the needy and feed the hungry souls all about us, the whole gospel.

We pray that the seed sown in the Englewood congregation may bring forth much fruit, and that the Lord will abundantly bless Bro. Root for

his labors, both here and elsewhere in the future.

Sylvia Surbey, Cor.

YORK, PA.

The Shrewsbury Dunkard Brethren held their regular quarterly council on July 26th. beginning at 7:30. Hymn No. 236 was chosen and Bro. Howard Myers read Acts 15:1-11 and led in prayer. Our Elder then took charge.

The minutes of last council was read, some unfinished business was taken care of all in a christian way. Song 496 was sung and D. K. Marks led in closing prayer.

On Aug. 8th. Bro. Edward Johnson from Wauseon, Ohio, came in our midst to hold a two-weeks revival. We feel our Brother is as Paul was, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth", Romans 1-16. He brought us eighteen full gospel sermons, which we feel has been strengthening to the church. As a result one soul was received in the church by christian baptism. There are others, we feel are counting the cost but Satan says, "not now, some other time." We have no promise of tomorrow. "Behold now is the day of salvation", II Cor. 6:2. Our meetings were fairly attended.

Sister Amanda Swartz was not able to be at any of the meetings because of illness but expressed herself that though she could not be with

us in person her spirit was there. We ask an interest in your prayers in her behalf.

I will leave a few notes which our Bro. brought to us.

Sun. morning: Psalms 85. "Wilt thou not revive us again", Psalms 85:6. Revive us to what God would have us to be. God would have us to do his biddings, to keep his sayings. He wants us to leave sin and follow him. Turn O Lord unto us that thy face may shine and we may be saved. Too many are taking time to read books, magazines and not the Bible. We must turn back to God, close our eyes to these worldly news and read the Bible and search the scriptures. If we could be used of God, God could use us. Let us follow him. Repent of our sins.

Sun. evening: The Church. Romans 12. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ", I Cor. 12:12. There are many different ways of worship but Jesus is coming only for one thing, that is to get His church. The church must have the blood of Jesus Christ not just a place of gathering or entertainment. The church is a body of willing workers, working for Jesus. His children are those who do the will of the father. "Not every one that sayeth Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my father which is in heaven", Matt. 7:

21. Man wants to be the head of the church, rather than to have God the head. We should each one find our place and the love of Jesus.

Mon: Bible the word of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness", 2 Tim. 3:16. Ye shall not add to or take away. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book", Rev. 22:18-19. Are we tossed to and fro by every wind of doctrine? We are to search the scriptures. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me," John 5:39. There were false prophets, there are false prophets today. God's word is here for a purpose. "Thy word is a lamp unto my feet, and a light unto my path". Psalms 119:105. We follow Jesus by reading God's word. How far are we following God? How much do we value it? Let us eat of the word of God and digest it that it may burn within us, as sin cannot live with the word of God.

Tues. Self righteousness. Luke 18:9, 14. We can show unto others our righteousness and power and

love of Jesus by our lives. Paul was not self righteous, Phil. 3:1, 9. He could count all things glory but he did not put rather gave God the praise. Let us put away this self righteousness. We are not perfect. Let us not boast of ourselves.

Wed. 2 Cor. 6:14, 18. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you", II Cor. 6:17. We should be a bright and a shining light, shining for Jesus. "Ye are the light of the world, a city that is set on a hill cannot be hid", Matt. 5:14. A true Christian cannot hide this light. Our duty here is to warn people of their sins.

Thurs. Prayer. Psalms 4:1, 8. Everyone can pray, it doesn't need to be a long prayer, a little prayer of only a few words will be heard of God. Too many offer too long a prayer. "Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation", Luke 20:47. When we pray do we believe the things we pray for? Too many prayers are only from the lips and not from the heart. Prayer will help us to keep our minds thinking of Jesus.

Fri. Sleeping spiritually. If we know the Lord we have no time for sleeping. One cannot, or does not go to sleep while about their work, but if one sits down will become sleepy and go to sleep. "For where your treasure is, there will your

heart be also", Luke 12:34. We will be awake and watching our treasure, so let us set our treasure on heaven and heavenly things and not go to sleep. It has been said, I am just as good as Mr. so and so in the church, but remember they are only picking out the weakest one in the church. Let us not sleep spiritually but keep awake and do our duty.

Sat. Home. Gen. 18:1, 19. What is home without the family altar? We should plant into the children's lives while they are still small. We can see how Abraham commanded his children. The Lord said, "For I know him, that he will command his children and his household after him, that they shall keep the ways of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him", Gen. 18:19.

Sun. morning. Gen. 2:15, 18; 3:1, 24. Satan is going to and fro on this earth, he is seeking, he is looking in your life where he can find the weakest point, there he will work. God had a hedge around Job, but it seemed there was a small opening and old Satan got in and tried Job but Job was steadfast and sure in Jesus Christ. Can we be steadfast as Job? If we overcome the first temptation it makes us stronger for the next. God is calling his children, Satan is also calling. When prayer is offered do our minds wander from God to some-

thing of this world? That is not the work of God but the work of Satan. We sometimes find Satan in the pulpits trying to tell people this is not necessary, that is not God talking, but Satan, "The devil, as a roaring lion, walketh about, seeking whom he may devour", 1 Peter 5:8. "There is no truth in him. He was a liar from the beginning and the father of it", John 8:44.

Sun. evening. Sin, James 4:1, 17. God destroyed this earth because of sin. He sent Jesus on this earth to destroy sin, but still sin is here. We can look all around us and see sin everywhere, sin on the streets, people and little children going around half naked. The sheep has gone astray. We have also gone astray. We too often let our eyes and minds go astray by looking and thinking of earthly things. We should not follow after sin. By one man, sin came into the world. Whether we are in the Church or out of the Church, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord", Rom. 6:23. We should not speak evil one of another. Sin is creeping in the so-called church today.

Mon. Numbers 21:4, 9; John 3:1, 15. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up", John 3:14. We have the privilege to come to Jesus. Moses told the children of Israel if they were bitten by

the fiery serpent they would die. So it is today, if people do not look upon Jesus they will die, there is no escape. If we look on Jesus he will lift us up. If we tell men of the love of Jesus that they should come to Jesus they turn their backs, choosing death and destruction. "Jesus came to seek and to save that which was lost", Luke 19:10.

Tues. Luke 15:3, 32. Christ receiveth sinners. Are we so eager to seek sinners as Jesus was? Jesus left the ninety and nine to seek the one that was lost, when he found it, he took it back to the fold and rejoiced. The coin was lost, was searched for and was found and she and her friends rejoiced. When one drifts away from God and the church, it takes more than you or I, it takes Jesus. "The prodigal son was dead, and is alive again; and was lost, and is found", Luke 16:32. There was great rejoicing. So it is now when one sinner comes home, to Jesus, there is great rejoicing in heaven.

Wed. God calling, Matt. 11:28-30. God calls only three times, first call is to repent, second call to service and third call is death. Too many times we find ourselves doing evil and repent only from the lips and not from the heart. We repent by saying we are sorry but tomorrow we do it again. That is not repentance. It must come from the heart. We must repent and be converted or we cannot enter the kingdom of

heaven. God is calling everyone to his service to work in his vineyard. What ever God says or does is right. You can turn down the call of repentance, you can turn down the call to service but the last call is sure. You will answer the last call which is death, that is coming to every one. Are you ready? We have no promise of tomorrow.

Thurs. Ecc. 12:1,14. "Remember now thy Creator in the days of thy youth." Ecc. 12:1. Many young folks can witness for Jesus better than many older ones. If you do not come to the Lord now the evil days may come upon you. Which way do you want to go, the way of Jesus or the way of evil. "Seek the Lord while he may be found, call upon him while he is near", Isa. 55:6.

Fri. Luke 14:15, 24. "Come; for all things are now ready", Luke 14:17. God says come all things are ready. Seems people are not hungering any more for the word of God. No matter how deep you are down in sin, God's blood is able to cleanse all sins. Many are brought in the church only by man and they have never repented or been converted. All people need to do now days is, fall down at your radio and you will be saved. That is not Jesus' way. Jesus says, "Except ye repent, ye shall all likewise perish", Luke 13:3. Perish means: "To lose life, to decay or die." The radio will not save you from your sins. It never

did, and it never will. You must come to Jesus. Come; for all things are ready. We can compell them to come by the lives we live and the Word of God.

Sat. "How long halt ye between two opinions?" I Kings 18:21. We have two things to meet, eternal life and good or death and evil. "I have set before thee this day life and good, and death and evil", Deut. 30:15. "Choose you this day whom ye will serve", Joshua 24:15. If every home would resolve in their heart, "As for me and my house we will serve the Lord", there would not be so much sin. Ruth chose the good part. She clave to her mother-in-law and would not return back to her people, and unto her gods. Whom will you choose? Jesus or Barabas? "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool", Isa. 1:18. We can exchange sin for peace and happiness. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness", 1 John 1:9. Live a new life.

Sun. morning. Prepare to meet thy God today, tomorrow may be too late. Ye do not know when the Lord cometh. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only", Matt. 24:36. Are we ready when he comes? As it was in the days of Noah so is it now. "Watch

ye and pray, lest ye enter into temptation", Mark 14:38. We lock our barns and graineries, but our hearts are left open to Satan. The five wise virgins entered in and the door was shut, the five foolish were not ready but began to prepare when it was too late. Are we prepared to meet the bridegroom when he comes, or are we going to wait until it is too late? Be sure your sins will find you out. We may hide our sins from man but we will not hide them from God. One thing sure, as sure as we are going to meet death, just that sure we are going to meet the judgment. "It is a fearful thing to fall into the hands of a living God", Heb. 10:31.

Sun. evening. Eternity, Rev. 22: 1, 21. When Jesus comes he is going to take the righteous, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still", Rev. 22: 11. How many are ready to give up this filth? We must realize that God's word is true. Just as sure as there is a heaven there is a hell. Where do you want to spend eternity?

Shella Stump, Cor.  
R. R. 6, York, Pa.

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### WRITINGS OF ALEXANDER MACK, SR.

Beginning on page 14 of the Sept. 15 issue of the Bible Monitor, we began a serial re-print of the com-

plete works of the founder of our faith. The part on Baptism, which was printed beginning with the July 1st issue, will be omitted. It will be profitable for everyone, particularly the young people to note the similarity to our present faith and practice.

Editor.

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### A CONVERSATION BETWEEN A FATHER AND SON

(Continued from last issue)

SON. If now a person may be excluded from the Lord's body and church, yea, even from the everlasting kingdom of God for a small sin, (which could easily be forgiven, if he would hear;) how will it be, if a member commits a wilful, known sin, a lie *and* the like yea even contends against the statutes and Laws of the Lord?

FATHER. Attend well in all cases to the mind of the Spirit of God. He is the best counselor, who has foreseen every thing, and therefore has ordained every thing very wisely. God has commanded in the law, Num. 15:27, 30, "If any soul, or a whole congregation sin through ignorance, then he shall bring unto the Lord a sin-offering, and the sin shall be forgiven him. But the soul that doth aught presumptuously against the Lord's commands and ordinances, for such there is no sacrifice, but such a soul shall be cut off; his iniquity shall be upon him,

for he despised the word of the Lord, and let slip his commandments."

Yea, if a whole congregation or city should thus sin, and serve other gods, that is, do such things, which the Lord their God has forbidden them, the whole city shall be utterly destroyed. Deut. 13:12. Now behold, how this, according to the Spirit in the New Testament, must be observed in the Lord's church, so that the gates of hell, which are sin, may not prevail against it. Now every member in the body of the Lord knows full well, that he is buried by baptism into death, Rom. 6:4, and that he should walk in newness of life. He has also been required at his baptism to renounce all sin, the Devil and his own (corrupt) will, and that he must obediently follow the Lord Jesus under all crosses, and constantly in all his commandments, even unto death.

Now the works of the flesh are indeed manifest, according to the testimony, Gal. 5:19. They are "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, discord, heresies, envyings, murders, drunkenness, revellings and such like". To all such the kingdom of God is utterly denied by the Holy Spirit; that is, in case if any one of these evil works should become manifest in a member.

Now, if in the body of the Lord, any member should actually mani-

fest such a work, so that the church is enabled to discern it clearly, then such a member must necessarily be separated from the church according to 1 Cor. 5:13, until he shall be purified again by a true repentance and reformation, in order that the whole body or church may not be leavened or contaminated thereby. How evil and corrupt must such a member have become, if he would justify himself in doing the works of the flesh.

SON. I seem to understand the mind of God in this. But what is meant by discord, I cannot rightly apprehend, and therefore I would like to know?

### OF DISSENSIONS (OR SCHISMS)

FATHER. This is such a spirit meeting those, who are not yet sufficient enlightened in the ways of the Lord, like the serpent meeting Eve in Paradise, saying, "ye shall not surely die; for your eyes shall be opened, and ye shall be as gods, knowing good and evil", if ye will eat of the forbidden fruit. This in part so happened, for as soon as they had eaten thereof, their eyes were opened, and they knew, that they were naked.

Hence, Paul says to the Corinthians, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ". 2 Cor. 11:

3. As long therefore as a faithful member of Jesus continues in this conflict, "bringing into captivity every thought to the obedience of Christ, and casting down imaginations, and every high thing that exalteth itself against the knowledge of God", 2 Cor. 10:5—so long the fleshly spirit of discord cannot bring the soul into captivity; but the member walketh in simplicity, in obedience of faith, in peace and union with his fellow members. What he does not understand, he leaves willingly, simply and peacefully to them, and humbly submits himself unto these his fellow-members, according to the advice of Peter, 1 Pet. 5:5.

But as soon as this spirit, i. e. the spirit of discord, obtains the mastery over those that know him not, they inwardly and gradually are separated from the peace and love toward their fellow-members; they take offence now against one, and then against another, and lose by degrees the true power of faith. To them even the religious meetings of their fellow-members, which should be to their edification, become burdensome. If this is observed, and they are questioned on the subject in love, it seems to be more easy for them to listen to vain, trifling conversation, than to the affectionate address of their fellow-members, who notice and discern their coldness.

Now if they will not hear the loving admonitions of their brethren,

but rather give ear to that false and deceitful spirit, who transforms himself into an angel of light, and causes such members to think themselves very wise and discreet, so that they look with scrutinizing eyes upon all faults of their fellow-members, stumble and are offended at them, commencing to censure them and the whole church. Such a spirit labors constantly to the end, to bring about by these members a total rending apart of all members in the church, to abolish all order, and to rule by his own authority; and he frequently succeeds to find some adherents. This is called by the Spirit of God "seditions and heresies".

Such is a manifest work of the flesh not belonging to the kingdom of God, nor to the church of the Lord, but to the kingdom and house of old Adam, which is all division, and therefore cannot stand, but must fall. Disunion has been at all times the beginning of every evil, and wherever it exists, there no earthly house and family, much less a divine economy, can prosper.

Hence true believers must avoid such a spirit in themselves, and also put in avoidance outwardly such persons, who in this or any other manner cause offence and division, as also Paul admonishes, Rom. 16:17. They are works of the flesh, proceeding from a carnal mind, even though such a carnal person would appear in a voluntary, angelic humility. Col. 2:18. Paul also calls

such "heretics," who are to be rejected. Tit. 3:10.

QUERY. *What kind of men are qualified to conduct the office of excommunications?*

SON. What was said of the spirit of discord, and of those, who are to be avoided, I have well understood. But, dear father, I beg you to tell me, what kind of men they must be, who are to conduct and execute such office of excommunication. For we all are liable to faults, and have come short of the glory of God, and James says, "If any man offend not in word, ahe same is a perfect man." Now since we all have come short, who then shall avoid others on account of their own sin ,or that of others?

FATHER. It is indeed well that thou inquirest of me concerning every thing, so that thou mayest not remain ignorant in any thing, for ignorance is a great disadvantage to the soul. Therefore take notice carefully. First there is no promise of salvation to any man but the believer. "Whosoever believes in the Son of God shall have eternal life; but they that believe not, will remain under wrath of God, or it abideth on them."

Now observe the nature and quality of faith as pronounced by Jesus, the Son of God. Mark 16:17. Here the Lord Jesus says to his disciples, "And these signs shall follow them that believe in my name, i. e., in his Doctrine, word and commandments.

"They shall cast out devils"; first out of themselves, and then also out of others who believe in him, and by their word are converted. "They shall speak with new tongues, and take up serpents, and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover". To such believers eternal life is promised, and to such believers it is commanded by Christ, to exclude from their communion all sinful, offensive and self-loving spirits; and what they bind on earth, that will most certainly be bound in heaven, and what they shall loose on earth, shall be loosed also in heaven.

Such believers carry into effect the statutes and ordinances of the house of their King, and walk under many tribulations in great cheerfulness of faith according to the rule of their Lord and Master, though they are rejected of men as evil doers. And though such believing members of Jesus should be overtaken by a fault or sin, they do it not designedly, and are truly sorry for it in their heart. They are such who mourn over their frailty. And if they are reminded of it by their fellow-members, they hear it very willingly, when they are told of their fault. They are such of whom John says, "My little children, if any man sin, we have an advocate with the father, Jesus Christ the righteous." 1 John 2:1.

Such stand by faith in a continual war and combat against sin, and

constantly mortify the sinful members, which are of the earth; they would even rather be excluded from the church of the Lord, than sin, and will not resist, when they are rebuked. Such believers then can assist with a good conscience in excommunicating and withdrawing from their most beloved fellow-members, when they do commit sin, and will not hear any more the reproof of love, because they have already banished and rejected the mind of the Spirit.

Such believers, in assurance of faith can say with John, 1 John 4: 6. "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error." Thus, with a very good conscience, can they separate from their communion such a member, that will not receive correction or reproof in love. For if a member transgresses, and will not hear; then it is a sin unto death, for which we are not commanded to pray, 1 John 5:16.

There we may see the great difference in sin; for there might be two persons committing the same sin, and the one may be lost, while the other finds grace, as thou canst see in the case of the two malefactors, who were crucified with Jesus. The one entered with Jesus into Paradise, because he acknowledged his sins, and believed in the Lord Jesus. The same may be the case in

a church, where two members sin alike. The one hears, is sorry for his sins, and all is forgiven to him. The other, not able to bear correction in love, becomes hardened in pride and self-love, and will be lost. There is a great difference in sins, therefore David said, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile". Psalms 32:2.

These are the upright souls, who mourn, when they have been overtaken in committing a fault, but hear most willingly the loving admonitions of their fellow members. Of such alone James speaks, "for in many things we offend all." James 3:2. And Paul says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Rom. 8:1, 4. Such cannot sin unto condemnation, for they are born of God, and the Divine seed preserves them. 1 John 3:9.

These are of the blessed seed of the woman, who are in daily warfare against sin, as the seed of the Devil; and there is between them and the seed of the serpent, continual enmity. They must still feel its bruises in their heels, although its head, that is, its dominion, is trod down and broken. Hence the faithful, as long as they live in the state of humiliation, are called the church militant; but they shall overcome through the blood of the Lamb. Rev. 12:11.

SON. I have now understood a little of the difference in sins, as also of avoidance and its causes. But I have heard some, who are in avoidance, to say, they were quite at ease, and did not feel any ban. Again, of others I heard, that the ban (avoidance) had no power and effect, because those, who were in that state, did not feel it, but would say, they were in good spirits.

FATHER. Observe also in this again the mind of God, and thou shalt easily see, how such poor souls, who know not themselves nor their God, are deceived by the subtlety of the serpent. For behold, when at first they repent for their sins, and believe the doctrine of Jesus, they enter by faith into the church and the divine ordinances, and by faith themselves assist for a time in carrying out the ban, believing that what the church of the Lord will bind on earth, "shall also be bound in heaven".

But since such poor souls will not contend for the faith according to the advice of the apostle, Jude 3: but depart again from it, and in their minds give heed to seducing spirits, whom they take for good angels, as Paul clearly writes, 1 Tim. 4:1; and give ear to such spirits, who promise them nothing but good, and preach to them nothing but liberty, etc., as Peter wrote to the believers, 2 Pet. 2:18, 19.

Now when these poor souls have apostacized from the faith, their con-

science becoming seared as with an hot iron on account of their departing from the faith, they do not feel the anathema until the day of revelation. Such can even proudly say to the church of the Lord, "ye may excommunicate me as you please, but I shall still find grace before God." Those others, however, who are excommunicated for their sins, but do not depart from the faith,—such feel the power of the ban well, and therefore repent, and are restored again by faith.

Consider then the great blindness of those, who still find fault with a church, because such, as become apostates from their faith, as stated above, say, that they felt no ban, and could even contend against the church of the Lord. For remember, God himself carries out such a ban with the greater part of mankind. All unregenerated men are under the wrath of God, waiting on them with everlasting condemnation, unless they repent truly, and by faith in Jesus are born again to live according to the will of God.

Now if we look upon these men, we see, they are merry and cheerful, and have even a hope of salvation, which hope however is planted into them by a false Gospel. They are such of whom Jesus says, Matt. 24:38, 39; "For as in the days, that were before the flood, they were eating and drinking etc., in a word, they were rejoicing until the flood came and took them all away." They

cared nothing for Noah's preaching, and his building the ark, but mocked him and did not believe.

Even so will it be with mankind in the days of the coming of the Son of Man. They will not believe their condition to be so bad, because they have no feeling in them of the divine ban that rests already upon them, for unbelief has hardened their hearts. Even as Lot's wife, who became as a hard pillar of salt, so likewise the poor souls, who once departed from sinful Sodom, and on their way look back again, they will become such pillars of salt, not believing any more the gospel.

The apostle Peter says, "For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment, delivered unto them." 2 Pet. 2:21. Therefore the Lord Jesus calls upon his followers with a powerful voice: "Remember Lot's Wife!" Luke 17:32.

Again, if we consider the angels who have sinned, and whom God has excommunicated, "and cast down to hell in chains of darkness, to be reserved unto judgment", 2 Pet. 2:4, we shall observe how these cast out angels act. Why, they contend even against the good angels, as we see in the epistle of Jude verse 9, and Rev. 12:7. Remember even the combat our Lord Jesus himself had with Satan. Matt. 4.

Here now such poor, blind men

might say to God, that his ban had no effect. But if those angels which God rejected are still permitted to contend against the good angels, then be not surprised, if those excommunicated persons, who have departed from the faith, and are adherents of those fallen spirits, can contend yet against the faithful, and make them much trouble, but only to augment their own condemnation, and to try the faithful to the promoting of their salvation.

Therefore be not concerned about what people say, for in most cases their testimony is false, and contrary to the mind of God. And though one would receive such human testimony of all men, be it ever so bright, much greater. 1 John 5:9. "For God has borne witness of his Son", and whosoever believes in the Son, has that divine witness in himself, which is more certain, than the testimony of all men, be it ever so bright. Let this suffice about the foundation and cause of excommunication and of those who contend against the church of God.

**SON.** In case a church would establish such an order of excommunication within itself, would the civil government allow it?

**FATHER.** Mark well, that such good order is not at all opposed to the civil government, but on the contrary, conducive to the same. And believers are also taught by Paul, Rom. 13:1-7, that every soul shall be subject for the Lord's sake,

to human regulations, made by those in authority, and to render them all their dues, tribute, custom, fear and honor: for all governments are ordained of God to punish evil doers, and protect the good; i. e. if they will fulfill their office according to the will of God.

And governments should indeed rejoice, if they had many, yea, no other than such subjects, that would truly walk in the fear of God, and not suffer in their communion any public transgressors, and in such fear of God render to their rulers their dues, and also to the Lord their God, what is due to him. And the Lord has foretold of such a time when Kings shall be the tender nurses of the church of the Lord. Isa. 60:16.

To Be Continued.

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### FOXES CHRISTIAN MARTYRS

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Huss is Arrested by Order of the Council

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Now his enemies began to show their hands. In spite of the safe-conduct to and from Constance which he had received, he was arrested and thrown into a dungeon. While he was thus confined, the council passed resolutions condemning Wycliffe and his doctrines, and even went so far in the malice as to direct that the body of the English reformer, who had been some time dead, should be dug up and burned.

While this was going on, the friends of Huss were not idle. The nobility of Bohemia and Poland used all their interest for him; and their efforts at least prevented his being condemned unheard, as had first been proposed by the commissioners appointed to try him. Before his trial took place, his enemies employed a Franciscan friar to go and treacherously ask advice of the prisoner, and then testify against him. This man cunningly came to Huss one day, in the disguise of a student, and with seeming sincerity requested to be taught his doctrines. But Huss suspected him, and told him that his manners wore a great semblance of simplicity, but that his questions discovered a depth and design beyond the reach of any ignorant person. He afterward found this pretended scholar to be Didace, one of the most learned monks of Lombardy.

At length Huss was brought before the council, when the articles against him were read: they were upwards of forty in number, and chiefly extracted from his writings. On his examination being finished, he was taken from the court, and a resolution was passed by the council to burn him as a heretic, unless he retracted. He was then locked up in a dark and filthy cell, and in the day-time was so laden with fetters on his legs that he could hardly move, while at night he was fastened by his hands to a great iron ring,

which was riveted into the wall.

After he had remained for some days in this wretched state, many of the nobles and people of Bohemia sent a petition to the council begging for his release; but no attention was paid to it.

Finally four bishops and two lawyers were sent to the prison to persuade Huss to make a recantation. But he called God to witness that he was not conscious of having preached, or written, anything against the faith of his orthodox church. The deputies then desired him to remember the great wisdom and authority of the council: to which Huss replied, "Let them send to me the meanest member of that council, and if he can convince me by argument from the word of God, I will acknowledge that I have been in the wrong". As Huss would not yield to the council without argument, the deputies left him, greatly astonished at his firmness.

#### Huss is Condemned to Death

Huss was at length brought for the last time before his accusers. After a long examination he was called on to recant. This he refused to do, without the least hesitation. The bishop of Lodi then preached a sermon, the text of which was, "Let the body of sin be destroyed" and applied it as justifying the destruction of heretics. After the close of the sermon judgment was pronounced. The council condemned Huss as being "obstinate and incor-

rigible", and fixed as his punishment "That he should be degraded from the priesthood, his books publicly burned, and himself delivered to the civil power for execution."

Huss received the sentence without showing the least fear; and at the close of it, kneeled down with his eyes lifted toward heaven, and, with all a martyr's heroism exclaimed: "May thy infinite mercy, O God pardon this injustice of my enemies".

Those appointed for the purpose by the council now stripped him of his priestly garments, degraded him, and put a paper mitre on his head, on which devils were painted with this inscription: "A ringleader of heretics". This mockery was borne by the martyr with a resignation and dignity that triumphed over the ignominious garb he was compelled to wear.

The ceremony of degradation being over, the bishops delivered the prisoner to the emperor, who committed him to the care of the duke of Bavaria. His books were burned at the gate of the church; and he himself was led outside the city of Constance to the place of execution. When he had come there he fell on his knees, looked steadfastly toward heaven, and said, "Into thy hand, O Lord, do I commit my spirit."

When the fagots had been piled around Huss, the duke of Bavaria begged the doomed man, for the last time, to repent. "No", firmly replied

the martyr, "I have never preached any false doctrine; and that which I have taught with my lips, I will now seal with my blood".

It is told of this heroic martyr that, when the fagots were lighted, he sang a hymn, with so loud and cheerful a voice that he was heard through all the crackling of the wood, and the noise of the multitude. At length his voice was interrupted by the flames, which soon put an end to his life. This took place in July, 1415; the event was soon to be followed by another no less dreadful.

### SPLINTERS FROM THE CROSS

Little Headaches, little heartaches,  
Little griefs of every day,  
Little trials and vexations,  
How they throng around our way!  
One great Cross immense and heavy,  
So it seems to our weak will,  
Might be borne with resignation,  
But these many small ones kill.  
Yet all life is formed of small things,  
Little leaves make up the trees,  
Many tiny drops of water blending  
Make the mighty seas.  
Let us not then by impatience  
Mar the beauty of the whole.  
But for love of Jesus bear all  
In the silence of our Soul.  
Asking Him for grace sufficient  
To sustain us through each loss,  
And to treasure each small offering  
As a splinter from His Cross.

Sel. Sister Martha I. Harman

### THE WASTED YEARS

#### A Penitential Psalm

Forgive us, O Lord, the Wasted years,

The vagrant doubts, the futile fears;

Forgive us the squandered days of our youth,

When we oft times wandered from light and truth;

Forgive us the wrong turns that we took,

Ignoring all warnings of bell and book;

How clearly we understand them now,

As in penitence we humbly bow.

Forgive us, O Lord, those dark drear days,

When we may have sometimes questioned thy ways;

Forgive us those times when life ran high,

And we sometimes forget all men must die;

What infinite patience Thou must have had,

To wait for the good amidst so much bad;

Forgive us, O Lord, for we bitter rue,

All the times when we turned our backs on you.

author unknown

sel. by Sister Sigler

## FEAR

It is unwise to travel on pleasure or business trips without some fear. There is danger in every crook and turn of the road. Fear yields cautiousness, which brings safety. So it is in a christian's life, to fear God and keep all His commandments for this is the duty of man. "For if the righteous scarcely be saved, where shall the ungodly and the sinner appear", 1 Pet. 4:18.

Bro. C. M. Kintner  
Converse, Ind.

It is best to be friends in this life, to those we would be friends to, through all eternity.

Fuller

To be temperate in all things and not to be too much addicted to any one thing, is one of the principal rules in life. 1 Cor. 9:25; Tit. 1:7-8.

## TRUE FRIENDSHIP

In poverty and other misfortunes in life, true friends are a sure refuge. The good Samaritan demonstrated it by his good deed to the one in need. I am my brother's keeper.

## A QUESTION OF BREAD AND WATER

One can hardly read the great words of Jesus to the woman of

Samaria about the living water, or those equally great words in the synagogue at Capernaum about the bread that cometh down from heaven, without thinking of a great question asked by a great prophet many years before: "Why do ye spend your money for that which is not bread, and your labor for that which satisfieth not?" Did you ever meet a man wise enough to answer that?

We must eat and drink, if we are to live, of course. Industry is a Christian virtue. As long as we live in physical necessities. But is not the energy, given to these things, out of all proportion to their value? Is it not a terrible pity that so much of our life blood should be spent for such mean ends? Why this pereptual chase after that which, when we have it, yields but a small and fleeting pleasure, while we perish with soul thirst?

Or is it, possibly, even worse than this that our souls are not crying out for the living water? Are we living wholly in the world of carnal things, so that these are what give us our highest satisfaction? If, indeed, we have no appetite for spiritual food and drink, if we do not know that we are perishing, our state is sad indeed. Might that comfortable feeling be but the stupor of approaching spiritual starvation?

Sel. by Sister Sigler

# BIBLE MONITOR

Vol. XXXII

OCTOBER 15, 1954

No. 20

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## FAITH OR HERITAGE

The Jews took great pride in the fact that they were descendants of Abraham. Because of their ancestry they were considered as Jews, God's chosen people and all other people were considered as Gentiles or heathens. This was one reason why they did not accept Christ when He came, because He brought a new Law and new ways of worshipping; even that He talked and ate with Gentiles and later on even the apostles accepted Gentiles into the kingdom. We even have some such people today who because their parents believed in a certain religion or lived with a certain class of people, they will not believe another way even when they see it is the way the Bible teaches or they will not associate with another group or class of people.

"I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness: there shall be weep-

ing and gnashing of teeth", Matt. 8: 11-12. "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God", Luke 13:29. Here we see that entrance into the Kingdom does not depend upon heritage or race or wealth but upon faith and obedience.

We read how the early christian church rejoiced over their experiences and they were especially enlightened that the Gentiles also had faith and even received the power of the Holy Ghost. "They rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles", Acts 14:27. "They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost", Acts 10:45. This was one special occasion when God poured out the Holy Spirit to the Gentiles, that the early Christian church might realize, that God was also blessing the Gentiles for their faith in Him and that they too were

to be received into the Kingdom of God.

Christ had already told His followers in John 10:16, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd". Paul tried earnestly to teach his brethren the wonderful teachings of Jesus for a time, but when they made fun of his teaching and even threatened to abuse him, for his belief, he decided to let them suffer in their ignorance and go to those who would believe. "And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles", Acts 18:4.

From this time Paul labored hard and covered great distances, to go to those who would hear and believe the teachings of Christ. At many places he was abused, misunderstood and made fun of but he was willing to suffer all for Christ, and he rejoiced greatly when a few here and there were willing to believe and practice the commands of Jesus. Christ revealed to Ananias some of the great work He had for Paul, Acts 9:15, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel".

"Even as Abraham believed God,

and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham, and the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham", Gal. 3:6-9. God created man and put him upon the earth that He might be worshipped and that man might do His will. We cannot please anyone without faith in them or their cause. God is pleased with our faith in Him and particularly when our faith is shown to Him by our obedience to the things He commanded us through His Son and His faithful Apostles. How thankful we should be, that we who were not a people, spiritually speaking, can now be the people of God. Are we showing our thankfulness unto God?

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### PRAYER

Luke 18:10-14, in these few verses we have the parable of the Publican and the Pharisee. The Pharisee was thankful that he was not as sinful as other men are and boasted of how much he did for God. The Publican acknowledged that he was a sinner and asked God to be merciful unto him. The Publican was justified for his prayer, rather than that of the Pharisee,

because God looketh on the heart and not only upon the words we say. We should pray from a pure heart, and acknowledgement comes before boasting.

I might refer to a multitude of scriptures in the New Testament on prayer. We are sinful, humble and dependent creatures and therefore need to pray often. We cannot expect to receive unless we ask. True, God knows our desires but He wants us to show our dependence upon Him by our submission to Him and to His will.

Prayer is talking to God, this is a wonderful privilege we have through our Savior, Jesus Christ. The value of a prayer depends so much upon the right attitude of our heart. A prayer from an impure heart or with the wrong purpose in view, may be a stench unto God and not a sweet smelling savior. What is my purpose in prayer? Is it a desire to speak to God? Do we pray our prayers or do we just say them? A prayed prayer must come from the depth of our heart or mind.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints", Eph. 6:18. The Pharisees were condemned for praying to be seen of men and for trying to tell God how good they were. If we attempt to judge a prayer, we must be very careful; because the prayer was to God and not unto us and God

knows the heart of the one praying.

Do we pray in faith, believing or do we pray half-heartedly and perhaps just because we think we ought to pray? We should pray to thank God. We should pray to praise God. We should pray to God because we feel we owe Him so much. We should pray to God in humble submission unto His will. As examples of Christ's children we should be humble, praying people, because we realize how much we are dependent to God. When sorrows come, when things go wrong, when sick, downcast or despondent; prayer will revive and strengthen us.

Prayer makes us feel that God is near. Perhaps many times others might help us with our problems or our duties but we cannot always get them to hear or come. God will always hear and will always answer us; but perhaps not in our way or at our time because he knows what we need and when and where we need it. The more we pray the better we will know and understand God. Prayer supplies so much of our every physical, mental and spiritual need.

From a sermon by  
Eld. W. S. Reed, Waukee, Iowa.

## **DUNKARD BRETHREN CHURCH**

A few of the basic foundations of our church are that God is our Maker, creating the heavens and the earth, all living things on the earth

**BIBLE MONITOR**

Taneytown, Md., October 15, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Howard J. Surbey, R. 2, Taneytown, Md., Editor.

Send all subscriptions and communications to the Editor.

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and finally man; that man disobeyed the commandments of God and therefore was separated from having direct communication with God or is privileged to go to the Heaven that God prepared for him; that Jesus Christ is the Son of God and was sent to earth, in the form of man, that He might teach man God's will and shed His blood that man's sins may be forgiven and he might have the opportunity to go to Heaven; that the Holy Spirit is also a part of the God-head and works in the minds of men to help them to understand God's Word.

We consider the King James Version of The Holy Bible as our foundation and history book of God workings with men. The first part of the Bible is the Old Testament

and gives an account of God's dealings with men before Jesus Christ came to earth. The second part of the Bible is the New Testament, that which gives the dealing of God with humanity since Jesus Christ came to the earth and will be the law until the earth is destroyed.

The Dunkard Brethren Church is an out-growth of the religious reformation in Europe. It was founded in 1708 on what they understood to be the commandments of the New Testament. At the present most of the members are in the United States, at least of our denomination. A number of groups have grown out of this same source, some large and some small, but our practice is very similiar to that originally started. Our congregations are divided into four districts in the United States.

Our main officers are Elders, Ministers and Deacons, whose duty is to supervise the work of the church, both at home and throughout the brotherhood. These officers are to teach, practice and enforce the commandments, we believe the New Testament teaches. We have local councils, district councils and a general council, where all questions and problems are discussed and decided upon. Each congregation has a presiding Elder, who is its highest official.

Our church-house are strictly for teaching from the Bible and to wor-

ship and praise God. We worship with group singing. Our ministers and officers receive only free-will gifts to help support them. We try to cover the whole Bible in our Sunday-school over a period of years.

All who believe in the Bible and are willing to accept its teachings can become members if they promise to quit the sins of the world. After we believe in Jesus Christ and ask forgiveness for our sins, we get into the church by Christian Baptism, which we believe the New Testament teaches is triune immersion. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you", Matt. 28: 19. John 3:1-7 tells us about this baptism or being born again by water, not into the earth but into God's Kingdom.

The most sacred service of our church is the Communion service. We try to carry it out and regularly practice it just as Jesus taught it, to His followers, as we read about in John 13. We have a preaching service for us to think about ourselves as God sees us, then feetwashing service, the Lord's Supper and finally: each one taking of the communion bread, which represents Jesus' body; and also the unfermented grape-juice which represents Jesus' blood.

We believe in dressing plain and simple and not adorning our bodies with unnecessary things. We have a prescribed order of dress, for all members, as has been decided upon by our general councils. Romans 12:1-2 tells us, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God". We believe Jesus' commandments are for those who believe in Him, have accepted Him and try to do what He said.

We believe in loving one another and in fact all men. We do not believe in fighting or going to law to get advantage of someone else. What differences may come up from time to time, we believe should be settled by agreement between one another or if necessary that the church might decide it for us. We believe that God put us here to have clean, healthy living so we could work for Him. We believe that each person must decide for himself what he will do in his life and that each one will be responsible for what he does.

from school essay by,

Douglas Leatherman  
Littlestown, Pa.

## DEATH

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Leaves have their time to fall and  
 Flowers to wither at the north-  
 wind's breath, and stars to  
 set—but all,  
 Thou hast all seasons for this own,  
 O Death.

Day is for mortal care.  
 Eve, for glad meetings round the  
 joyous hearth.  
 Night, for the dreams of sleep, the  
 voice of prayer.  
 But all for thee, thou mightiest of  
 the earth.

The banquet hath its hour—  
 It's feverish hour, of mirth and song  
 and wine.  
 There comes a day of grief's over-  
 whelming power.  
 A time for softer tears but all are  
 thine.

Youth and the opening rose—  
 May look like things too glorious  
 for decay,  
 And smile at thee, but thou are not  
 of those,  
 That wait the ripened bloom to seize  
 their prey.

Leaves have their time to fall,  
 And flowers to wither at the north  
 winds breath,  
 And stars to set—but all,  
 Thou hast all seasons for thine own,  
 O Death.

We know when moons shall  
 wane,

When summer birds from far shall  
 cross the sea,

When autumn's hue shall tinge the  
 golden grain,

But who shall teach us when to look  
 for thee?

Is it when spring's first gale  
 Come forth to whisper where the  
 violets lie?

Is it when roses in our path grow  
 pale?

They have one season—all are ours  
 to die.

Thou art where billows foam,  
 Thou art where music melts upon  
 the air,

Thou art around us in our peaceful  
 home.

Ere the world calls us forth—and  
 thou art there.

Thou art where friend meets  
 friend.

Beneath the shadow of the elm to  
 rest.

Thou art where foe meets foe, and  
 trumpets rend.

The skies and swords beat down the  
 princely crest.

Leaves have their time to fall,  
 And flowers to wither at the north-  
 wind's breath,

And stars to set—but all,  
 Thou hast all seasons for thine own,  
 O Death.

Joseph H. Myers  
 Glen Rock, Pa.

## DIVINE PRIORITY

Matt. 6:33, "Seek ye first the kingdom of God, and his righteousness". Rom. 13:14, "Put ye on the Lord Jesus Christ, and make not provisions for the flesh, to fulfill the lusts thereof". Salvation should be first.

Luke 11:10, For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. For where your treasure is, there will your heart be also. But rather seek ye the kingdom of God. Fear not, little flock: for it is your Father's good pleasure to give you the kingdom. And that servant, which knew the Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. So it is needful that we take heed to divine priority, lest we suffer due punishment. To do that which is our duty to do. Be ye therefore ready also, for the Son of man cometh at an hour when ye think not. Let your loins be girded about, and your light burning. Psal. 32:9, "Be ye not as the horse, or as the mule, which have no understanding".

Priority means to be preferred, before, in time, the greater in importance. Deut. 4:29, "If from thence thou shalt seek the Lord thy God, thou shalt find him, If thou seek him with all thy heart, and with thy soul". This was given

Israel, God's chosen people, as a command and should of been prior to things they did. This still holds today with our use of our time.

Mark 12:29-30. Jesus said that the first of all commands is: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength. This is the first commandment and the second is like; Thou shalt love thy neighbor as thyself. There is none other commandment greater than these". We wonder how many so-called Christians observe these commandments? If they did there would be no war and also no divorces, broken up home, crimes as: robbery, fraud, cheating, and trickery. My, how different things would be if everyone had the love of God in their hearts.

2 Chron. 15, If ye seek the Lord, he will be found, but if ye forsake him, he will forsake you. It would be good for us in this day if we would seek the Lord more, through His Holy Word. It should be uppermost in our life and prior to many other things. 2 Tim. 2:15, Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. For God hath not given us the spirit of fear, but of power, and of love and of a sound mind. Perfect love casteth out fear.

Be thou not ashamed of the testimony of our Lord. Be thou strong

in the grace that is in Christ Jesus. Endure hardness as a good soldier of Jesus Christ. The Lord is good unto them that wait on him, and to the soul who seeketh him. Isa. 55:6. "Seek ye the Lord while he may be found, call ye upon him while he is near". Incline your ear and come unto me: hear and your soul shall live. Let the wicked forsake his ways, and the unrighteous his thoughts, and let him return to the Lord, and he will have mercy upon him, for he will abundantly pardon. A wise man will turn from the errors of his ways and seek the Lord.

It is good for men to have hope, and wait for the salvation of the Lord. Love worketh no ill to his neighbor. Love is the fulfilling of the law. Faith and love are the basic fundamentals of the Christian religion. Without faith it is impossible to please God, and it is prior to works. For faith without works is dead, and works without faith and love availeth nothing. 1 Cor. 13, Though I speak with the tongues of men, and of Angels, and have not charity I am become as sounding brass or a tinkling cymbal. This is coming fast in the so-called churches. Musical instruments and cymbals make a noise to fulfil the lust of the flesh. The Holy Spirit will finally leave. Such things may draw men in but they receive not food for the soul after entering.

Eph. 4:30, Grieve not the Holy Spirit of God, whereby ye were

sealed unto the day of redemption. We may miss the day of redemption by heeding unto satan. That ye put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts, and be renewed in your mind. Put on the new man, which after God is created in righteousness and true holiness. Though I have the gift of prophecy and understand all mysteries and all knowledge: and though I have all faith, and have not charity I am nothing. And though I bestow all my goods to feed the poor and have not charity it profiteth me nothing.

The great king Solomon, with all his wisdom, wealth, splendor and magnificent kingdom was lead away in sin. At his last days he exclaimed; vanity, all is vanity. It was needful for him to repent just as any poor man. Man is liable to be led astray by the evils of the world, and in order to get back, in favor and fellowship, we must repent.

1 Cor. 15:1-2, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, If ye keep in memory what I preached unto you, unless ye believe in vain". I keep under my body and bring it unto subjection: lest that by any means, when I have preached to others the gospel, I myself should be a castaway. For I delivered unto you first of all that

which I also received, how that Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day, according to the scriptures. Some people think they must have a college education to understand the scriptures and receive the power of the Holy Spirit.

When the apostle Paul was converted, he changed his course in life. I Cor. 2:2, For I determined not to know anything among you, save Jesus Christ and him crucified. This should be the first, uppermost and prior in all christians, the most important, even before a worldly education. I came not with excellency of speech, or of wisdom declaring unto you the testimony of God. So without the death of our Savior and His blood, there would be no redemption for the poor sinner.

We should humble ourselves under His mighty hand, Jas. 4:6, "God resisteth the proud, but giveth grace unto the humble". These six things doth the Lord hate: the first is a proud look. What does this signify to us? What would you term as a humble look? Do you think you can dress in all the changeable fashions of the world and yet have a humble look? The followers of the meek and lowly Lamb of God, are termed as sheep. Do sheep change their looks or appearance? Sheep are not ashamed of others and are the most peaceable of God's animals.

But the unconverted man is try-

ing to outdo others. What for? to be seen of men. Matt. 23:5, The scribes and Pharisees desire to sit in Moses' seat. They did such things to be seen of men. But we are told, except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven. We see ministers of the Gospel, dressed in all the latest fashions of the world, trying to preach the simplicity of the Gospel of Christ. Is this consistency?

John 1:29, 36, John seeth Jesus coming unto him, and saith Behold the Lamb of God, which taketh away the sin of the world. Do you think he was dressed, to be seen of men? Are we following the Lord Jesus or are we following the world? It is needful that we take heed to our way of living and doing. For we only go once, along the way of this short life. Heb. 9:27, "It is appointed unto men once to die, but after this the judgment". Since by man came death, by man came also the resurrection. For as in Adam all die, even so in Christ shall all be made alive.

God has set things in order. He holds the priorities in his hands. Do we His image bear? Are you washed in the blood of the Lamb? In the soul cleansing blood of the Lamb? 2 Pet. 1:4, "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature". Is

it possible he hath forgotten that he was purged from his old sins? Give diligence to make your calling and election sure. Jesus should be first in our life. For by the law is the knowledge of sin. If we have the knowledge of sin, our conscience condemns. It behooves us to repent that the blood of Christ can be applied.

There to my heart was the blood applied.

O precious fountain that saves from sin,

What can make me whole again?

Nothing but the blood of Jesus.

No other fount I know, nothing but the blood of Jesus.

Oh, precious is the flow, that makes me white as snow.

Repentance comes prior to forgiveness of sin. What shall we do? Acts 2:38, The Apostle filled of the Holy Spirit said, unto them, Repent and believe the Gospel. Luke 13:35, "Except ye repent, ye shall all likewise perish". Acts 16:31, Sir's what must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved. Rev. 1:5, Jesus Christ, who is the faithful witness, who loved us and washed us from our sins in His own blood. This Jesus is the first and the last, whose Spirit shall guide us safe home.

Wm. N. Kinsley

Hartville, Ohio

## NEWS ITEMS

### CERES, CALIFORNIA

The Pleasant Home congregation met in quarterly council Friday, Sept. 3. Eld. Clyde Shultz opened the meeting with the reading of 1 Pet. 4. After prayer Eld. Hayes Reed took charge of the meeting.

New church officers were chosen and also delegates for District Meeting. We are having the District Meeting in California this year, beginning on Thursday evening of Thanksgiving week. We would appreciate if all that can, will come to our District Meeting. It gives us encouragement when we see others that are serving the Lord and that are interested in the work of the church.

A committee was chosen to locate a place for Conference in 1955. We are happy to have it in California and we are looking forward to meeting many members from the entire brotherhood. I would like to encourage everyone to start now making plans to attend next year, if the Lord permits.

Doris Byfield, Cor.

### QUINTER, KANS.

The Lord willing the Quinter Congregation will begin a revival meeting Nov. 7, with Bro. James Kegerreis as evangelist. The meetings will continue for two weeks and close with a Lovefeast Nov. 20. We invite all who can, to come and worship with us. May we all pray for

the Evangelist and for a spiritual meeting.

Elma Jamison, Cor.

### McCLAVE, COLO.

The Cloverleaf Congregation held their revival meetings beginning Aug. 8, and continuing for two weeks. Bro. Millard Haldeman from Quinter, Kans. was with us and gave us very good messages and admonitions. These have been an inspiration to us, as well as a means of bringing more souls into the church, as three were baptized.

On Saturday, Aug. 21, we engaged in our Communion service with thirty-three partaking of the sacred emblems. We appreciated having visiting Brethren and Sisters with us. May the Lord bless them all. Pray for us that we all may grow stronger in the Lord's service.

Rozella Kasza, Cor.

### SAVAGE, MD.

The Broadwater congregation met for Council, Saturday evening, Sept. 18, opening hymn no. 540, after which Bro. George Dorsey read a passage of scripture and Bro. Howard Broadwater lead in prayer. Our Elder, Addison Taylor, then took charge of the business. All old business was taken care of and officers were chosen for the coming year. Bro. Lester Bittinger lead in closing prayer and we sang no. 401 and were dismissed in God's fear.

Sister Viola Broadwater, Cor.

### ASTORIA, ILL.

We, the South Fulton Congregation, plan to hold our fall Lovefeast Oct. 30, the Lord willing. Services Saturday afternoon at 2 P. M., Communion at 7:30. All-day services on Sunday, dinner served at the church.

We ask an interest in your prayers that each heart may be cleansed. We welcome anyone who can be with us in these services.

Sister Martha I. Harman, cor.

### MECHANICSBURG, PA.

We have just closed a two-weeks meeting, held by Eld. W. S. Reed from Dallas Center, Iowa. He preached sixteen very scriptural sermons. The attendance was good and two were willing to stand for Christ. It seemed the Holy Spirit was felt by all who came from far and near to hear the full Gospel preached. May God bless all for their coming and helping our services. May the God of peace and glory be with us all is my prayer.

Harry L. Junkins, cor.

### GOSHEN, IND.

The Goshen congregation will hold their Lovefeast on Saturday Nov. 6. Services begin at 2 P. M. in the afternoon and the Communion at 7 P. M. All who can are welcome to come and enjoy this, another feast of spiritual blessings, with us.

Sister Maurine Carpenter Cor.

### SWALLOW FALLS, MD.

On Saturday, August 15th, 13 members of the Swallow Falls Congregation met in council. Bro. Ammon Keller opened the meeting by scripture reading and prayer. Our presiding Elder, Ray S. Shank, then took charge of the meeting. All matters were disposed of in a christian manner. The report of the annual church visit was encouraging.

August 13 we began our revival with Bro. Keller as evangelist. The meetings were well attended, even though we had hard rains sometimes at the service hour. Bro. Keller did not shun to declare the gospel of Christ, and as an immediate result, five precious souls were willing to step aside from the world and join the ranks of the meek and lowly Jesus by Christian baptism. We solicit prayers in their behalf, as well as for those of us who are older in His service, here at Swallow Falls. May we all willingly press forward in His work for the prize which Paul speaks of in Phil. 3:14, to be faithful unto death and thereby obtain the crown of life that fadeth not away. Rev. 2:10.

On Saturday afternoon we met for our annual Lovefeast service. The visiting ministers brought the messages of the afternoon. During intermission baptism was administered: In the evening 46 surrounded the Lord's tables with Bro. Keller officiating. Visiting ministers

present were: Ray S. Shank, George Dorsey, Ammon Keller, Benjamin Rinehold, and Earl Strayer, also a number of members from various congregations far and near. Also during the meeting we were happy to have Bro. and Sister Paul Myers, Greentown, Ohio, and Bro. and Sister David Ebling, Bethel, Pa., visit with us in our services. We heartily invited all who can to visit with us whenever possible.

During the revival the brethren visited in a number of homes. It is to be regretted that more homes could not be visited, but time and necessary work due to the rainy weather prevented.

On Sunday morning we met for Sunday School after which Bro. Keller brought his farewell message. Dinner was served, we again met in the afternoon and the visiting brethren brought us the messages.

Hence another revival has gone down in history. It is our prayer that we all be stronger and more courageous in the Lord's work, and that He will bless Bro. Keller as he goes to other fields of labor.

Ruth M. Snyder, Cor.

### WAUSEON, OHIO

The West Fulton Church near Wauseon, Ohio has just closed an evangelistic meeting with Eld. Ammon Keller of Lebanon, Penna. as our evangelist. Our meetings started Sept. 12 with an all day meeting, our Harvest Meeting being in the

afternoon; brethren Paul Blocker of West Milton, Ohio; Harley Flory of Defiance, Ohio, and Vern Hostetler of Montpelier, Ohio, were speakers in the afternoon on the Harvest Meeting Subjects.

A very good attendance, and interest were shown during our meetings. Bro. Keller preached the Word with power, and did not fail to stand on the truth of the Gospel for a basis of his sermons.

On Sept. 25 another all day service was enjoyed, which was the beginning of our lovefeast service, that was later held in the evening with nearly 80 surrounding the communion tables; Bro. Keller officiated.

We were also glad to have visiting brethren with us at these services, Bro. Harley Flory brought the morning message, Bro. Ben. Klepinger of the Englewood Church brought us the afternoon message, with Bro. Keller closing. On Sat. afternoon we were glad that we could assemble at the baptismal waters where four precious souls were baptized, and added to the Church.

Sunday morning Sept. 26 when the closing day of these meetings, Bro. Keller again bringing us a message, on the subject of "Fear Not." a very large crowd being present, and in the afternoon Bro. Keller departed for his home.

We were indeed glad to have with us the visiting members from our neighbor churches, from Engle-

wood; Goshen; and Pleasant Ridge. Also we enjoyed having Bro. Keller's family, and others from his home Church in our presence for the close of the meetings. We sincerely pray that the Lord may bless Bro. Keller and family in their service for the Lord.

Sarah Roesch, Cor.

## A CONVERSATION BETWEEN A FATHER AND SON

(Continued from last issue)

### OF TAKING OATHS.

SON, Will magistrates be satisfied, if we take no oath according to the doctrine of Christ?

FATHER. If true believers agreeably to the doctrine of Christ, affirm with yea, what is yea, and deny with nay, what is nay—this is far better than many oaths, which mostly are sworn, and not regarded after all. And indeed a government can be much more at ease, and more sure of the truth with such citizens, who tell them the truth in the fear of God with yea and nay, and who abide by the truth, than with others, who swear oaths, and still deserve not to be believed and trusted.

### OF EXAMINATION

SON. Dear father, I thank thee for all thy instruction, and perceive clearly, that in order to have a sure ground in divine things, we must look upon God, as he has always revealed himself in his word, and remain steadfast in faith, and the heart

will be established with grace. But I would still ask thee something more, which I have also heard, and of which I desire also correct information, namely, this: why are men not examined previously, before they are baptized and received into the church, instead of being baptized first, and then afterwards excommunicated by the church? By this, it is said, people are given to understand, that such have not the spirit of examination, which undoubtedly is necessary to qualify one for baptism.

FATHER. Dear son, hear and observe well, that mankind do not yet apprehend and understand the mind and character of God, and consequently judge and reject a thing only according to human opinions, without understanding it. But I will inform thee also in this matter, so plainly, that thou wilt be able to comprehend. For in the first place, the believers must not be otherwise minded in the household of God, than what God has always himself required of those therein; neither dare they imagine themselves wiser than God, though they should be accounted by the world as fools; they have still to abide by the divine wisdom.

Hence Paul says, "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God." 1 Cor. 3:18, 19. Now

since believers are to look in all things along upon God, they justly look to him also with regard to the trying of men. In this however we can see and learn of God nothing else but that when he intended to try or prove a person or nation, he gave such person or nation his laws and commandments, and under these laws and commandments men were properly tried. That this has been the method of divine wisdom always, and that it is still so, see Sirach 4:19; ch. 6:22.

That this is even so, observe that even Adam had to be tried, not outside of Paradise, but in it, according to the will of God, to see whether he would eat of the fruit which God had forbidden him, or not. Secondly, Noah was to be tried in his faith by building a ark, and entering into it. Again, Abraham, the father of all the faithful, was severely tried, when God commanded him to go out from his own country, and from his own kindred. But the most severe trial came upon him after he had already received the covenant of circumcision, when he was to sacrifice his son Isaac. Gen. 12:1; 22:1.

Further, we see that God tried well the whole seed of Abraham in Egypt, and also after being delivered by a mighty hand, God began to try and prove them in the wilderness, even after they had already received the promise of God of the hold land, that it might be made manifest,

what was in their hearts, whether they would keep God's commandments or not. See Deut. 8:2. In this wilderness of temptation, most all of them were laid in the dust, on account of their unbelief, for God had no pleasure in them, though they had been already baptized unto Moses in the cloud and in the sea, and had all eaten of the same meat, yea of the food of angels, as it is called in the book of wisdom, ch. 16:20. Yes, they all drank of the same spiritual drink of that spiritual rock that followed them, which was Christ. 1 Cor. 10:3, 4. These, therefore, did not hold out in their trial, when God for his goodness and favors shown to them required obedience to his commandments, ordinances and laws.

Now see and observe the mind of God in the new covenant. In the first place, we read of no trial and temptation of the Son of God himself before his baptism. But as soon as he was baptized by John in Jordan, and the voice from heaven had been heard, "This is my beloved Son in whom I am well pleased", Matt. 3:16, 17, then temptations began; then was he tempted of the Devil; afterwards he was tempted of the Scribes and Pharisees thus had he to learn obedience, Heb. 5:8. Yea he became obedient unto death, even the death of the cross, Phil. 2:8.

In the same manner now as the Lord Jesus, the Son of God, was led and tried by his heavenly Father,

so likewise Jesus tries his followers. Therefore the kingdom of heaven is compared to a net, by which good and bad fishes are caught, but the bad are cast away, Matt. 13:47, 48. For the Lord Jesus calleth a great many, and many became his disciples by faith and baptism, John 4:1. But by the cross they are tried, and made his chosen ones by and in his doctrine. The Lord Jesus never did try men without his doctrine and gospel, and all that came to him and believed on him, he received as disciples. But he said to them, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free". John 8:31, 32.

Again says Jesus to his apostles, "If ye abide in me, as the branches do in the vine, ye shall bring forth much fruit; but if ye will not abide in me, ye will be cast forth as a withered branch, John 15:4, 6. Such, and no other mind must govern the church of Christ, that when a man does repent, publicly renouncing the Devil, the world and all sins, and is willing to submit to the doctrine of Jesus, the Lord, and though it might be presumed, that he would not remain constant, but while we know nothing evil of him at present, such a man, making a public profession, could not be excluded from the church; but by his following Jesus, afterwards he would be tried when it would become manifest, whether he would reject the doctrine

of Jesus, which is the true test, as wisdom testifies. Sir. 6:22.

Divine wisdom invites all men to come to her, even the simple and foolish. Prov. 9:1, 4. It excludes no man, who obeys the invitation, forsakes the way of foolishness, and enters upon the way of wisdom. Then a man is tried in the household of God, when he must commit his feet to the fetters, and his neck to the yoke. Sir. 6:25. If then he does not remain faithful, the fault is only in him. And this is the divine mind, that after man has entered into connection with his God, he should be tried and proved by the commandments of God.

Otherwise we might also accuse God himself often in the Old Testament, for not proving men, whom he had accepted in his promises, and who did not prove constant. Yea, we might also accuse the Lord Jesus, that he chose and received disciples, who did not remain faithful to him, and we might ask why did he not make only such his disciples, who would continue steadfast? For it is written, that "many of his disciples went back, and walked with him no more.", John 6:66.

Thus, too, we might blame all the apostles, inasmuch as we read in their writings, that they made many disciples by the preaching of the gospel, and that many of them at all times and in different ways apostatized again.

Consider a simple comparison.

Suppose two persons love each other, so that they desire to enter into a state of matrimony with each other; now when will they be able best to prove each other?—Before marriage they are yet free from the burden of housekeeping; the woman is yet free from the obedience towards the man; the man is still free from the cares and infirmities of the woman: they yet know nothing but to love.

But as soon as they enter publicly into the matrimonial connection, and go to house-keeping, then the proper trial commences. Then the wife may not have a familiar intercourse with any other man; she must be subject to her own husband. Then the husband will discover the weakness of the wife, and so forth. Then the passionate love will subside, and a divine love is required, if they wish to live in peace together. Then a love is necessary which is to remain constant until death. Then they must partake equally of joy and grief, sweet and bitter, and not leave each other until death separates them. This is the state of matrimony among believers, which represents the Lord Jesus and his church. Eph. 5:32.

Worldly men however, when they wish to get married, and are yet free, are very inconstant, profess love now to one, and then to another and are full of fickleness. They are apt to find fault with married people, and imagine, if they should

marry once, they would do much better. But upon their actual entrance into that state, they have to learn yet the first lessons of a married life, and often get divorced again, because they have not love and patience sufficient to holdout in the trial.

Now mark well, how it comes to pass in like manner in a spiritual sense. How many souls have not been awakened, and have abandoned the great whore; have come out of gross, outward Babylon, and fallen in love in various degrees with the doctrine of Christ? One takes a passage out of the New Testament here and another there, which they love and embrace they pretend also great love toward each other, call one and another brother and sister, and can thus walk together in such love. But they are not united or baptized by one spirit into one body. 1 Cor. 12:13. Hence they have and grant liberty to each one to attach himself to whatever body he pleases, and in whatever manner.

Thus one holds to one opinion, the other to another; one is led by this spirit, the other by that; still they can remain in that species of love, which comes before marriage. Then the saying is among them, Love covers all, and condemns none. This is true, the unconfined love in courtship covers all, for there are no sacred ties yet to bind the soul to Christ and his church, to walk according to his statutes, where no

blind, passionate love finds a place, but such a love, which hates all that is evil, wicked and sinful, provided it be not false, Rom. 13:9.

Behold such freelovers may undertake to judge and condemn those that have entered into covenant with Christ, and are united to him; these endeavor to edify, admonish and rebuke one another, and if it so happens, that one among themselves is affected by a strange spirit, and is in love with it, and the church considers him as an adulterer, and if he will not repent, the church must exclude or disown him. Then such a one will readily go back to that society of free lovers, where he may enjoy his unbridled love with all the false spirits, yet without the house and church of the Lord.

This, then, is called a great liberty of the spirit, and indeed it is. But where? Why, out of the house of God, out of his church and kingdom. For in the kingdom of God no disorder or false liberty exists, but it is all order and union. All the angels and spirits in heaven must subject their will to the will of their God; for if they would do otherwise, they could not exist in his kingdom. So soon as the angels went contrary to the will of God, they were cast down to hell, and delivered into chains of darkness, to be reserved unto judgment. 2 Pet. 2:4.

Behold, this is the true nature of the love of God. And all believers must be thus minded, even as also

their Lord and Master teaches them, and in this he has said "If one of the members of thy body offend thee, pluck it out and cast it from thee", Matt. 18. This commandment Jesus gave particularly to his church, which is his body, that all sinful and offensive members should be cut off, in order that the whole body may be preserved from destruction.

Such love was already required in the Law of God. "If thy friend, who is as thine own soul, entice thee secretly to serve other gods not commanded by God, thou shalt not hearken unto him neither shall thine eye pity him", Deut. 13:6. See, of this love all those free lovers know nothing as long as they do not enter with Christ into his covenant, in his doctrine and ordinances. Still they are in great conceit, that they possess and profess a remarkably impartial love; they are also looked upon by inexperienced souls as men walking in a great and divine love and in true faith.

But it will yet become manifest, that it was only a false, pretended love, well painted and varnished with fine speeches and pompous words, by which many innocent souls are deceived. Therefore says the Scripture, "Let love be without dissimulation!" Rom. 12:9. "Now the end of the commandment is Charity out of a pure heart, and of a good conscience, and of faith unfeigned. From which some having swerved have turned aside unto vain

jangling", 1 Tim. 1:5, 6. Thus we see that there may be a feigned faith, and also a feigned love.

### OF LOVE

SON. But whereby do we prove and distinguish true and false love, a true and a feigned faith?

FATHER. True faith, which is genuine and has the promise of eternal life, must be a scriptural faith, as the Lord Jesus says, "He that believeth on me as the Scripture hath said, out of his body shall flow rivers of living water." John 7:38. And a scriptural faith will also produce a true love according to Scripture. "For this is the love of God, that we keep his commandments." 1 John 5:3. And the Lord Jesus speaks of true love, "If ye love me, ye will keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me, and if a man love me, he will keep my words", John 14:21, 23.

By this scriptural love Christ's disciples shall also be known. John 13:34, 35. For as Christ was born according to Scripture, and also crucified and raised again according to Scripture, 1 Cor. 15:3, 4, so he taught all that are his, a scriptural faith, and promised them according to Scripture, an everlasting life. But a feigned faith and a feigned love are not founded on Scripture, but only on human conceit. There one believes, because he has learned so from some learned scribe; another, because he has been convinc-

ed by this or that book. A third one will be guided only by his own opinion and selfwill, whereas the Scripture says expressly, that there is but "One Lord, one faith, one baptism." Eph. 4:5.

Should there be ten persons, who stand yet in a feigned faith, and they were all examined according to Scripture, it would appear, that every one would have a peculiar faith of his own, and that not one was altogether according to Scripture. For there is only one true and unfeigned faith, and all those who possess that true faith, according to Scripture, are also all of one mind and as to the rules and practice of faith.

#### OF FAITH

SON. But I have heard it asserted, that all sects appeal to Scripture, and hence one could not maintain his faith by Scripture?

FATHER. Whosoever says this, because all sects appeal to Scripture, that therefore a true believer should not do the same, such must necessarily be a miserably ignorant person. For it is to a believer a strong support of his faith to know that all sects acknowledge the holy scripture as divine, and appeal to it, though they do not believe in it (scripturally). For there is a great difference between appealing to the Scriptures and believing on them. This we can perceive by the words of the Lord Jesus, when he said to the Jews, "For had ye believed

Moses, ye would have believed me; for he wrote of me", John 5:46. The Jews 'tis true, all appealed to Moses, but in his writings they did not believe.

Thus all sects appeal not only to Scripture but to Jesus himself. But as they believe in Jesus, so they believe in the Scripture. Can a true believer then be so stupid or blind as to think or say, "Because all sects appeal to a crucified Savior, therefore I may not appeal to him." That would indeed please the Devil very much.

But no! true believers have learned of their Lord and Master more and better wisdom. For when the Devil in his temptation of the Lord Jesus appealed to the Scriptures, Jesus answered in faith from the Scripture, and appealed thereunto, Matt. 4:6, 7. For though the Devil and all false spirits appeal to the Scripture, still they believe it not. Thou wilt discover, that these very men, who want to mislead a believer by saying, that all sects appeal to the Scripture, yet always will appeal to that authority themselves.

Hence the believing children of God look only to their heavenly Father, and believe and follow him in his revealed word, because they are assured in believing that God and his express word are altogether one, otherwise a believer would have to omit much, if he would not do in faith, what the wicked and infidels

do in their unbelief.

He would not be allowed to pray, to sing, to labor, eat and sleep and the like, because to the wicked it is all sin and an abomination before God. But unto believers and those that are pure, all things are pure: while unto unbelievers nothing is pure, Tit. 1:15. Therefore learn well to distinguish in all things according to Scripture, that thou mayest not get into confusion, as it is the case, alas! with many souls at this time, who are greatly confused when they see the ungodly wicked performing acts of worship, such as praying, singing, holding meetings, baptizing, going to sacrament and the like.

Then unenlightened reason may think, "If the wicked do this, then it is of no account, and I will omit it altogether", and thus such people are confounded so much, that at last they know no more what to think or believe. Thus they will be led to make or invent a way, which the Scripture did not teach, and to imagine when on this way, that they have risen higher than the apostles, and hence receive no counsel any more from the apostolic writings. Already have I known and heard in my time many such persons, but have also noticed, that the end of their way has produced a deep ruin; for soon, very soon, they fell so low, that at last they believed nothing at all, but fell back to the world and to the broad road. May God in mercy

preserve all simple believers in Christ, that they may not desire to mount so high, but to condescend to those of low estate and humble mind, Rom. 12:16.

And Paul says to his son Timothy, "Because thou hast known the Holy Scriptures from a child, they are able to make thee wise unto salvation through faith, which is in Christ Jesus. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works", 2 Tim. 3:15-17.

SON. Can or may we believe in all things the testimony of the Holy Scripture, and is a believer bound to believe and obey that Scripture, or does the Spirit of God leave him other ways sometimes, of which the external letter of the Scriptures knows nothing?

FATHER. It is not necessary to tell a believer, that he shall and must believe and obey the Scriptures. For no man can be a believer without the Holy Ghost, who is to bring forth faith. Now the Scripture is only an external testimony of those things, which have been taught and commanded by the Holy Ghost in former times, and by whom also were pronounced the promises and threatenings. If therefore a person, being truly sorry and repentant of his sins, through grace obtains the Holy Spirit from God,

the Father of all spirits, it is that same Spirit of faith, who worked many hundred years ago in Peter, Paul and John. And though the Holy Spirit was given to the apostles in a greater measure, for the spread of the gospel, yet he is that same Holy Spirit in all believers. Now whatsoever Paul, Peter and John have then written, ordained and commanded, all believers then were agreed to, so far as they are sound in the faith.

Now since there is but one God, and but one Spirit, this same one Holy Spirit can will nothing else but what his will was many hundred years ago, namely, our sanctification. And again, what the Holy Spirit has ordained for believers to observe, that is externally written and recorded, and with this agree all believers, because the Holy Spirit teaches us inwardly just the same, as the Scripture teaches outwardly.

But whenever men come upon the Scriptures with their own wisdom and carnal minds, they have not within themselves the spirit of faith; hence they cannot believe the external testimony of the Scriptures, nor exercise the obedience of faith. And indeed it is not written for them; the commandments contained therein, do not concern them. Even as if a King gave his subjects written laws, with great promises to those who should obey them, and also great threats against those who should not observe them. Now

there might other men, who are not the King's subjects, read those laws, and talk about them a great deal. But since they are not, nor wish to become subjects, they do not regard his threats, nor believe his promises, nor bow themselves under his laws, statutes and commandments.

Just so it is with the Holy Scripture of the New Testament, whosoever reads it, may see what Jesus, the King of kings has promised to all men, who truly repent, believe in him and are willing to follow him obediently in all his commandments. They can likewise see and read in holy writ, what the Lord Jesus has threatened to all impenitent sinners, who will not repent, and who will not believe his gospel, nor are they willing that Jesus with his commandments, which he has left to us in writing, through his Spirit, should reign over them.

A man may read indeed outwardly the Scriptures; he may talk and write about them, but if he has not the spirit of faith in him, he will concern himself but little about their commandments, nor be much terrified by the threats contained therein. The reason is plain, his inward ears are not yet opened.

Therefore the Lord Jesus said unto the people, who heard himself preach: "He that hath ears to hear, let him hear." Matt. 11:15, 13:43. And in the Revelation of St. John the Spirit of God calleth upon all

and each of the seven churches. "He that hath an ear let him hear, what the Spirit saith unto the churches", Rev. 2:7.

Thus when a person reads externally the Holy Scripture and is a believer, whose inward ears are opened, he hears what the Lord Jesus in his doctrine enjoins; he hears what the apostles require in their writings, and by this inward hearing he is urged on to observe a true obedience also outwardly; he reads externally the Scripture in faith, and hears the internal word of life, which gives him power and strength to follow Jesus. But where faith is wanting, a man may indeed outwardly hear and read, and say, "It is a dead letter, which I cannot obey, because I am not internally convinced, of what is outwardly written." But he knows not, that he is wanting faith, and the true love of God. John 14:15.

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### WRITE A POEM

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Rom. 10:4

Write a poem!—Oh, how can I!  
When God gives me not the  
thought,

But I can live my life for Jesus  
And do His work as He has taught.

I can walk His path before me,  
I can live for Him each day,  
I can travel on with Jesus,  
All along the narrow way.

Jesus Christ is my end of living,  
No matter what friend or foe may do  
All these earthly things entangle,  
But Jesus' love will carry me  
through.

When I stand before the mirror,  
My face, all scarred, I see,  
But when I look to Jesus  
He makes these scars all flee.

May I look to Him and, never,  
Lose my footing on His way,  
He will take me on to glory,  
If I look to Him each day.

No. I cannot write a poem,  
But I can do the best I can  
I can point folks up to Jesus  
And to love their fellow man.

Zora Montgomery

Box 57 Union, Ohio.

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O for a thousand tongues to sing  
My dear Redeemer's praise,  
The glories of my Lord and King,  
The triumphs of His grace,  
My gracious master and my Lord,  
Assist me to proclaim Thee  
To spread through all the earth  
abroad

The honours of Thy name,  
Jesus: the name that charms our  
fears,

That bids our sorrows cease;  
It is music in the sinner's ears,

It is life, and health and peace.  
 He has the power to cancel sin  
 He sets the prisoner free,  
 His blood can make the foulest  
 clean  
 His blood availeth for me.

### ADULT SUNDAY-SCHOOL LESSONS

Nov. 7—Job Knows He Will be Justified. Job 13:1-28.  
 Nov. 14—Job Believes in the Resurrection. Job 14:1-22.  
 Nov. 21—Thanksgiving-Give Glory and Praise unto the Lord. Isa. 42:1-12.  
 Nov. 28—Eliphaz Bases His Judgment on Experience and Tradition. Job 15:1-35.  
 Dec. 5—Job Knows He is Being Tried. Job 16:1-22, 17:1-16.  
 Dec. 12—Bildad Condemned Job With Oriental Proverbs. Job 18:1-21.  
 Dec. 19 — Christmas — A Sure Foundation. Isa. 7:10-16, 28:14-21.  
 Dec. 26—Job Has Faith In God For Eternity. Job 19:1-29.

### PRIMARY SUNDAY SCHOOL LESSONS

Nov. 7—A Young Man on a Trip. Gen. 28:1-22.  
 Nov. 14—God Cares for a Baby. Ex. 1:7-22; 2:1-10.  
 Nov. 21—A Boy Who Thanked God (Thanksgiving). Ps. 23; 100; 150.

Nov. 28—God Cares for All Things. Joel 2:22; Ps. 50:10; Prov. 30:24-28.  
 Dec. 5—Mary and Joseph on a Trip. Luke 2:1-7.  
 Dec. 12—The Shepherds and Baby Jesus. Luke 2:8-20.  
 Dec. 19—The Visit of the Wise. Matt. 2:1-12.  
 Dec. 26—(Review. The Christmas Stories Retold. 1 John 4:7-11.

### HOME DEVOTIONS FOR NOV. 1954

#### GIVING THANKS

Memory verse, Ps. 100:4, "Enter into his gates with thanksgiving, and into his courts with praise, be thankful until him, and bless his name."  
 Mon. 1—Ps. 119:57-64.  
 Tues. 2—Ps. 68:19-35.  
 Wed. 3—Luke 17:11-19.  
 Thurs. 4—I Tim. 1:9-20.  
 Fri. 5—Eph. 5:6-21.  
 Sat. 6—II Cor. 9:6-15.  
 Memory verse, I Thess. 5:18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."  
 Sun. 7—Ezra 3:8-13.  
 Mon. 8—Acts 28:  
 Tues. 9—I Cor. 15:50-58.  
 Wed. 10—Ps. 26.  
 Thurs. 11—Dan. 6:10-23.  
 Fri. 12—69:30-36.  
 Memory verse, Col. 3:16. "Let the word of Christ dwell in you richly in all wisdom; teaching

and admonishing one another  
in psalms and hymns and spir-  
itual songs, singing with grace  
in your hearts to the Lord".

Sun. 14—John 6:5-14.

Mon. 15—Heb. 13:9-18.

Tues. 16—Psa. 147:1-12.

Wed. 17—Isa. 51:1-6.

Thurs. 18—Jonah 2:

Fri. 19—Amos 4:4-13.

Sat. 20—Col. 1:1-13.

Memory verse, Phil. 4:6, "Be care-  
ful for nothing; but in every  
thing by prayer and supplica-  
tion with thanksgiving let your  
requests be made known unto  
God".

Sun. 21—Rom. 14:1-12.

Mon. 22—Jer. 30:18-24.

Tues. 23—Gen. 8:15-22.

Wed. 24—Luke 2:25-41.

Thurs. 25—Deut. 1:1-15.

Fri. 26—Acts 17:33-44.

Sat. 27—Lev. 7:11-21.

Memory verse, I Chron. 16:8, "Give  
thanks unto the Lord, 'call up-  
on his name, make known his  
deeds among the people.'"

Sun. 28—II Cor. 4:8-18.

Mon. 29—Psa. 50.

Tues. 30—I Tim. 4.

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# BIBLE MONITOR

Vol. XXXII

NOVEMBER 1, 1954

No 21

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## RIGHTEOUSNESS

"For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, but be ye doers of the word, and not hearers only, deceiving your own selves", Jas. 1:20-22. Righteousness means, according to God's will or conformity of heart and life to the Divine law.

Man has many ideas and different opinions of what is right and good. Christ has told us that even He will not judge us at the last day but that His written commandments will judge us. Therefore it becomes the duty of each and every one to know and obey these laws or commandments if we wish to be accepted of Him. The same is true in this natural life and even more so in the eternal way because God is a just Judge; here we are guilty or not according to the laws of the land, not what some Policeman or Judge thinks. If we are not treated according to the laws of the land we can appeal our case and another Officer will

consider our guilt according to what the law of the land reads.

"Let us walk honestly, as in the day; not in rioting and drunkenness not in chambering and wantonness, not in strife and envying, put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof", Rom. 13:13-14. Multitudes wish to put on the ways and receive the promises of Christ but they hope to make provision for the flesh and its lusts in obeying God's Will and such cannot be done. God has sent us the law and it has no exceptions or excuses. Now it is day and not night when we can hide things from the recording angel.

Man cannot live in wrath, envy and the pernicious ways of satan and still do what is right in the sight of Almighty God. True we are living in a sinful world and with our sinful natures but God has engrafted His Word into us and we should live and produce fruit by it and not by our old sinful natures. Perhaps many thousands of individuals regularly, read or hear God's Word, but how many of them try, earnestly and

sincerely, to carry out His Holy Will?

God's law even requires us to live righteously with those who are outside of His kingdom and perhaps do not even try to obey it. "Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man", Col. 4:5-6. Human nature is so apt to follow others and do and say what they do. Do we follow human nature or God's Will? True we have many problems and perhaps unjust conditions to meet but the Holy Spirit will lead us if we only are willing to follow.

The substance of God's promise to Abraham, and all His people, was, "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life", Luke 1:74-75. This is still true and what more could we wish for; however some effort, some denial of self, is required on our part if we are going to do so. Our enemies even satan himself, may harass and perplex us but they can only go as far as God will allow them.

God's promise and reward will eventually be the conqueror and the ruling decree at all times. "Say ye to the righteous that it shall be well with him: for they shall eat the fruit

of their doings. Woe unto the wicked, it shall be ill with him: for the reward of his hands shall be given him", Isa. 3:10-11. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure", Isa. 35:15-16. God's divine decree has never changed one least bit, His new law only fulfills the old. He must still be served by His people and they must still obey His commandments minutely. Why try to fool ourselves, why try to deceive God, why not openly and with a free heart, serve our Lord with gladness?

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## HELL

Many are teaching there is no hell, but the opinion of man cannot be accepted as authority on this great question. It is of too serious consequence and upon it too much depends.

God's Word gives us a very good description of this place. First, a furnace of fire, Matt. 13:42, "And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth". Second, it is everlasting, Matt. 25:46, "And these shall go away into everlasting punishment; but the righteous into life

eternal". Third, the fire is unquenchable, Mark 9:43, "And if thy hand offend thee cut it off: it is better for thee to enter into life maimed, then having two hands to go into hell, into the fire that never shall be quenched. Rev. 14:11, "And the smoke of their torment ascendeth up for ever and ever; and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."

In hell there will be no friends to welcome us there, we will not be wanted. The inmates of this place will be the devil and his angels, Matt. 25:41, "Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." Rev. 21:8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Yes, the hypocrites will be there. We so often hear of those who will not attend church because there are a few hypocrites in the church; they cannot spend a few short years here in this life in the church with them, but will spend eternity with them in hell. Matt. 24:51, "And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth". Psalms 9:17, "The wicked shall be turned

into hell, and all the nations that forget God".

The description of hell is given as plain as the description of Heaven, and just as sure as there is a Heaven there is also a hell. May we look beyond this life and see what God hath promised His faithful children.

Christ is the only antidote for sin. Heaven is the only anesthesia for sin. Rev. 2:14, "God shall wipe all tears from their eyes; and there shall be no more death neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Sister Virgie Bashor  
Bryan, Ohio.

## WHAT IS SUNDAY TO US?

Many years ago a Frenchman, after visiting in America for many weeks, was asked why America was great. He answered, "Because when Sunday comes there is a hushed stillness from the Atlantic to the Pacific, and the churches are crowded with anxious worshippers." How things have changed! since that day and as far as observing the Lord's Day is concerned, for the worse I'm afraid.

The Sabbath has an ancient origin. In fact, it is as old as the world is itself. When God has finished He rested on the seventh day, thus ordaining it as the sabbath, or a day of rest.

The normal reaction of young

**BIBLE MONITOR**

Taneytown, Md., November 1, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

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folks today when told Sunday is a day of rest. Rest, what do I need rest for? but we need some time to be quiet and think. In a sense a day of rest is our day of power, when we become refreshed physically; spiritually and mentally; and thus become better able to meet the problems of the day's ahead. Rest is not only the teaching of God: it is absolutely a law of physical nature: whatever work is necessary for the welfare of the people is certainly all right.

Our hospitals, fire stations, power plants and other essential organizations must serve the public. But it is an open violation of God's Fourth Commandment to operate a business on Sunday purely for commercial purposes. Those business, by being

in operation on the Lord's Day require their employees to violate this commandment. In this way the employees are denied the privilege of keeping the day holy.

Jesus set the example for us to follow, to worship and study on the Lord's Day "and, as his custom was, he went unto the synagogue on the Sabbath Day, and stood up for to read", Luke 4:16. Not only are we to rest, but we are to pause to express our thanks to God in worship.

It is possible for churches even to violate this Commandment. There are some churches, which have a service on Saturday shortly after midnight, in order to make worship more convenient for those who spend Saturday evening in places of amusement and want to sleep late on Sunday morning or use all the Lord's Day for their own pleasures. If we are not going to dedicate the day to the Lord, it might be a good idea not to call it the Lord's Day.

Those who worship the God's of pleasure and profit now direct the manner in which many of us observe the Lord's Day. But, it should be a day of rest, worship, christian education, service to others in the name of Christ; and joyous christian fellowship. Everyone needs the Lord's Day, to live a well-balanced life, we simply cannot manage life aright without it. Therefore as an end of being and doing our best, we ought

to remember the Lord's Day to keep it Holy.

Sister Viola Broadwater.

## THE BIBLE SPEAKS ON THE CHURCH

### A. It's Beginning.

1. Planned by Christ, "I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it", Matt. 16:18.

2. Foundation, "For other foundation can no man lay than that is laid, which is Jesus Christ", 1 Cor. 3:11.

3. Founded on Pentecost at Jerusalem "When the day of Pentecost was fully come, they were all with one accord in one place and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And with many other words did he testify and exhort, saying. Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls", Acts 2:1-2, 40-41.

4. Members called Christians, "And the disciples were called Christians first in Antioch. Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf", Acts 11:26; 1 Pet. 4:16.

### B. Organization of the Church.

1. Christ the head, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all". Eph. 1:22-23.

2. Diversity of Leadership, "And he gave some apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ", Eph. 4:11-12.

3. Unity of Fellowship, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ and every one members one of another", Rom. 12:4-5.

3. Membership, "Jesus answered, Verily verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God", John 3-5.

Called to be saints, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the names of Jesus Christ our Lord both theirs and ours", 1 Cor. 1-2.

Called to good works, "Wherefore rebuke them sharply that they may be sound in the faith: not giving heed to Jewish fables, and commandments of men, that turn from the truth, Tit. 1:13-14; See Tit. 2:13-14.

4. Preacher-evangelists, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe", 1 Cor. 1:21. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry", 2 Tim. 4:5.

5. Elders, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine", 1 Tim. 5:17. "The elders which are among you I exhort... feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock", 1 Pet. 5:1-3.

6. Deacons, "Likewise must the deacons be grave, not doubletongued not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience, and let these also first be proved; then let them use the office of a deacon, being found blameless", 1 Tim. 3:8-10.

#### C. Purpose of the Church.

1. To continue the ministry of Christ, "For the Son of man is come to seek and to save that which was lost", Luke 19:10.

2. To reconcile men to God, "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;

and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God", 2 Cor. 5:19-20.

D. Practices of the Church.

1. Rites, "Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned", Mark 16:15-16. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead", Col. 2:12.

Feet-washing, Lord's Supper, Communion, "And as they were eating, Jesus took bread, and blessed it, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins," Mat. 26:26-28. Read John 13. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:42.

Marriage, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge", Heb. 13:4.

2. Christian practices, "And beside this giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge tem-

perance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity", 2 Pet. 1:5-7.

Purity, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, but be ye doers of the word, and not hearers only, deceiving your own selves", Jas. 1: 21-22.

Fellowship, "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching", Heb. 10:24-25.

3. Governed by the Word of God, "For the word of God is quick, and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart", Heb. 4: 12.

D. Christ's Plan For the Church.

1. Perfection, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish", Eph. 5:25-27.

2. Unity, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are", John 17:11.

Sel. by Eld. Melvin C. Roesch.

## FOXES' CHRISTIAN MARTYRS

Jerome of Prague

Jerome, the friend of John Huss and his fellow-martyr in the cause of the Reformation in Bohemia, was educated at the University of Prague.

Having completed his studies, he travelled over a great part of Europe, and visited many of the seats of learning, particularly the universities of Paris, Heidelberg, Cologne and Oxford. At the latter place he became familiar with the writings of Wycliffe, and translated them into his own language. On his return to Prague, he openly professed the doctrines of Wycliffe, and finding that Huss had already introduced them in Bohemia, he became his assistant in the work of reformation.

After Huss had been seized and put in prison at Constance, Jerome went there secretly to try and aid him in escaping. But finding that he could render his friends no service, and being himself in danger, he left Constance, and went to the town of Iberling, a short distance away. While there, Jerome wrote to the emperor, and declared his readiness to appear before the council, if a safe-conduct were granted him; but

this request was refused. He then had notices posted up in all the public places at Constance, particularly on the doors of the cardinal's houses. In these he testified his willingness to appear at Constance in defence of his character and doctrine, both of which, he said, had been much abused. He further declared, that if any error should be proved against him, he would retract it; desiring only that the faith of the council might be given him as security for his personal safety.

Receiving no answer to these papers, he sent out on his return to Bohemia, taking the precaution to carry with him a certificate, signed by several of the Bohemian nobility then at Constance, testifying that he had used every prudent means in his power to get a hearing. But he was stopped on his way, at Hirsaw, by the duke of Sultzbach, who shut him up in his castle. The duke hoped, by performing a service so acceptable to the council, to win their favor; and in this, as the event proved, he was not disappointed.

Jerome is put in the Stocks.

The council immediately sent its thanks to the duke for having made Jerome prisoner, and requested him to send his captive, without delay, to Constance. Jerome was, therefore, loaded with irons like a dangerous criminal and hurried to the council-chamber. After an examination he was taken to a dungeon and his legs put in the stocks, from which

he hung head downward until life was almost gone. At last, to preserve him for further punishment, his persecutors released him from his dreadful position and shut him up in a dungeon.

Jerome remained in prison until the martyrdom of his friend Huss; after which he was again brought before the council and threatened with the same punishment if he refused to retract all he had said or written against the church of Rome. Terrified at the awful fate of Huss, Jerome, in a moment of weakness, forgot his resolution confessed that Huss merited his fate, and admitted that both Wycliffe and himself had been heretics. In consequence of this he was treated more kindly for a time.

Jerome is Brought to Trial and Condemned.

But Jerome's enemies suspected his sincerity, and required of him that he should publicly deny, in the strongest terms, all the heresies of which he had been accused. He was brought before the council for this purpose when, to the astonishment of all, he took back all he had confessed to, and asked permission to plead his own cause. This was refused and he was accused of being a derider of the papal dignity, an opposer of the pope, an enemy to the Cardinals, and a hater of the Christian religion. To these charges Jerome answered with amazing eloquence and strength of argument;

but for all this he was sent back to his prison.

Once again Jerome was brought before the council, and once more his appeals for justice rang out with such persuasive force as should have melted the hardest of hearts; but it was of no avail, cruelty and intolerance won the day, and he received the same sentence that had been pronounced upon his martyred friend and fellow-countryman, John Huss. For two days his execution was delayed, it being supposed he would recant. The cardinal of Florence used his utmost endeavors to bring him over; but all was in vain—Jerome had resolved to confirm his doctrine by his blood.

On his way to the place of burning he appeared of cheerful countenance, and on arriving there, knelt down and prayed. He then approached the stake with calmness, and when the executioner went behind him to set fire to the fagots, he cried, "Come here, and kindle it before my eyes; for had I been afraid of it, I had not been here".

We are told that Jerome was a man of "goodly presence" and in the full vigor of life at the time of his burning. Until the last, when he was hidden from men's sight by flame and smoke, he appeared to them unshaken in spirit, and of a good courage.

## EVENING REFLECTIONS

The busy day has passed along,  
And brought me nearer to the close  
My mind, preserved from willful  
wrong,

This evening feels a sweet repose.

Repose in that Almighty Power,  
Whose mercies great, and tender  
love,

Have follow'd to the present hour,  
And rais'd my mind to things above.

What shall I render to the Lord,  
For all his benefits to me?

My heart and mind, with one accord  
Bow down in sweet tranquility.

With thanks to Him whose love  
divine

Inclines my soul to secret prayer;  
Oh, May my will conform to thine,  
That I this peace may always share.

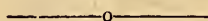
For what is all the golden ore,  
To this pure conscious peace of  
mind?

This heavenly treasure's far before  
The joys that wordly men can find.

I would not change this happy  
state,

For all the glories earth can give:  
I wish that all, both small and great,  
Would taste and feel, obey and live.

J. H. Myers  
r 2 Glen Rock, Pa.



Get even with your foes by talk-  
ing to God about them.

## OUR LORD

If the Christ who died, had stopped  
 at the Cross,  
 His work had been incomplete;  
 If the Christ who was buried had  
 stayed in the tomb,  
 He had only known defeat.

But the way of the Cross never stopped  
 at the Cross  
 And the way of the Tomb leads on,  
 To victorious grace; in the Heavenly place  
 Where the risen Lord has gone.

## CLIMBING

There never was a hill so steep,  
 But by patient trying;  
 We can always reach the top  
 If we keep on climbing.

But on life's uphill journey,  
 It takes a faithful heart;  
 To keep on climbing upward  
 And not stay where you start.

If we all realized when we're in  
 the right,  
 We could afford to keep our temp-  
 ers,  
 And when we're in the wrong we  
 can't afford to lose them.

If people at large, toss their  
 wishbones into the discard  
 They give their jawbones a rest and  
 rely on their backbones,  
 Then paradise is nearer.

## COSMETICS

This was given in answer to an

inquirer of one concerning her  
 beauty

With my lips I speak—truth  
 voice—prayer  
 eyes—pity  
 hands—charity  
 figure—uprightness  
 heart—love

## WHAT ARE YOU?

Are you an active member,  
 The kind that would be missed,  
 Or are you just contented  
 That your name is on the list?

Do you attend the meetings,  
 An mingle with the flock,  
 Or do you stay at home  
 And criticize and knock?

Do you take an active part,  
 To help the work along,  
 Or are you satisfied to be,  
 The kind that just belongs?

Do you ever visit  
 A member who is sick,  
 Or leave the work to just a few,  
 And criticize the clique?

There's quite a program scheduled,  
 So come to meetings often,  
 Which I'm sure you've heard about,  
 And will appreciate it if you, too,

Will come and help us out,  
 And help with hand and heart,  
 Don't be just a member  
 But take an active part.

Think this over, Youth,  
 You know right from wrong,  
 Are you an active member,  
 Or do you just belong?

"I'd rather see a sermon  
Than hear one any day,  
I'd rather one would walk with me  
Than merely tell the way.

"The eye's a better pupil,  
And more willing than the ear,  
Fine counsel is confusing,  
But example's always clear.

"The best of all the preachers  
Are the men who live their creeds,  
For to see good put in action  
Is what everybody needs.

"I can watch your hands in action,  
But your tongues too fast may run,  
I can soon learn to do it  
If you let me see it done.

"The lectures you deliver  
May be very wise and true,  
But I'd rather get my lesson  
By observing what you do.

"I may not be understanding  
Of the high advice you give,  
But there's no misunderstanding  
How you act . . . and how you live!"

### USED FOR GOD

Shamgar had an ox-goad;  
David had a sling,  
Samson had a jaw-bone  
Rahab had some string  
Dorcas had a needle  
Moses had a rod  
Mary had some ointment  
All was used for God.

### WHAT ONE DOLLAR WILL DO

If spent for a lunch lasts five  
hours; a hanky, five weeks; a cap,

five months; an auto, five years;  
water power or railroad project,  
may last for five generations. But  
one dollar spent in service for God  
lasts throughout Eternity.

### LITTLE MISSIONARY

If you cannot cross the ocean,  
And the heathen lands explore;  
You can find the heathen nearer,  
You can help them at your door.

If you cannot speak like angels  
If you cannot preach like Paul  
You can tell the love of Jesus,  
You can say, "He died for all."

### SAVING

Fifteen muscles make a smile,  
I heard my father say;  
And it takes sixty for a frown,  
Then frowning doesn't pay.

I'll smile and use the forty-five,  
To say things kind and true;  
With all those extra muscles saved,  
What great things I can do.

### MY LORD AND ME

My life is in the weaving,  
Between my Lord and me;  
I may not choose the colors,  
He weaveth steadily.

Oftime He weaveth sorrow,  
And I, in foolish pride—  
Forget He sees the upper  
But I the underside.

### WISH OR DO

Do you wish the world were better?

Let me tell you what to do!  
 Set your watch upon your actions,  
 Keep them always straight and true;  
 Rid your mind of selfish motives,  
 Let your thought be high and clear,  
 You can make a little Eden  
 Of the sphere you occupy.  
 Do you wish the world were wiser?  
 Well suppose you make a start  
 By accumulating wisdom  
 In the thought book of your heart,  
 Do not waste one page on folly,  
 Live to learn and learn to live;  
 If you want to give men knowledge  
 You must get it, ere' to give,  
 Do you wish the world were  
 happy?

Then remember day by day  
 Just to scatter seeds of kindness,  
 As you pass along the way  
 For the pleasures of the many  
 May be oftentimes to certain one  
 As the hand that sown good seed  
 Has lifted up some weary soul.

### **ARE YOU A BUILDER**

I watched them tearing a building  
 down,  
 A gang of men in a busy town.  
 With a ho-heave-ho and a lusty yell  
 They swung a beam, and the side-  
 wall fell,  
 I asked the foreman; "are these men  
 skilled,  
 As the men you'd hire if you had to  
 build?"  
 He gave a laugh and said "No, in-  
 deed!"  
 Just common labor is all I need,  
 I can easily wreck in a day or two

What builders have taken a year to  
 do.

And I thought to myself as I went  
 my way,  
 Which of these rules have I tried  
 to play—  
 Am I a builder who works with  
 care,  
 Measuring life by the rule and  
 square?  
 Am I shaping my deeds to a well-  
 made plan,  
 Patiently doing the best I can?  
 Or am I a wrecker, who walks the  
 town  
 Content with the labor of tearing  
 down.

Sel. by C. M. Kintner

### **LIFE**

Life is a gift to be used every day;  
 Not to be smothered and hidden  
 away  
 It isn't a thing to be stored in the  
 chest  
 Where you gather your treasures  
 and keep-sakes best.  
 It isn't a joy to be shipped now and  
 then;  
 And promptly put back into a dark  
 place again  
 Life is a gift that the humblest may  
 boast of  
 And one that the humblest may well  
 make the most of.  
 Get out and live it each hour of the  
 day;  
 Wear it and use it as much as you

may

Don't keep it in niches and corners  
and grooves

You'll find in service it's beauty im-  
proves.

Author—Edgar Guest

Sel. by G. S. Blosser.

### HARVEST HYMN

Another harvest time has come,  
And we, beneath a summer's sun,  
Are gathering in the grain;  
How copiously the earth does yield  
Her increase is each farmer's field,  
Our bodies to sustain.

Supplied still with this precious food  
By God, the Giver of all good,  
Who well deserves our praise.  
In sunshine and 'mid gentle show-  
ers,

It drew through all the summer  
hours,  
Until the harvest days.

But not these natural gifts alone,  
Does God design that we should own

Upon this earthly clod;  
But living bread to feed the soul,  
And all the vital powers control,  
Of every child of God.

Sel. by Treva Brumbaugh.

### A CONVERSATION BE- TWEEN A FATHER AND SON

(Continued from last issue)

#### OF THE EXTERNAL AND INTERNAL WORD

SON. But I have been told by many, that Christians stood in the new covenant, and had the law of God written in their hearts, and consequently it was not necessary for them to obey and follow the external Scripture?

FATHER. I am glad that thou hast started this question. Now attend well to the pure mind of God, and thou wilt easily see, that such sayings contain some truth, which however is very much mixed with lies. For when the Lord God formerly manifested to his people his Law by Moses, he wrote it upon two tables of stone, and gave them to Moses, who was to put them into the ark of the covenant. Deut. 10: 1, 5; Heb. 9:4. They were to make a copy of the laws and place them upon the posts of their houses. Deut. 6:6, 9. It is said, "that the words of the commandments should be in their hearts; of which they should talk to their children, bind them for a sign upon their hands, and write them upon the posts of their houses and gates."

That external copy now was to be nothing else, much less any thing to the contrary, but a faithful transcript of that which God himself

had written on the tables of stone, and which were laid up in the Holy of holies, hidden within the ark of the covenant, so that the external and internal Laws were of the same import. Now what the ark of the covenant was in the Holy of holies, in which the tables of the Law were kept, that is now in the new covenant, every believer's heart, in which also most surely will be found the tables of the Law of his God, with the law written on their hearts, not by the hand of man, but by the Holy Ghost.

And this law, which is internally written by the Spirit of God, is altogether one and the same with that externally written in the New Testament, which has proceeded entirely from the internal, and is an express image of that internal living word of God. But where a person proudly says, that the law of his God is in his heart, while he still opposes the commandments, statutes and laws, which the Son of God and his apostles have instituted, and whereof the Scriptures externally testify, then we may safely believe, that such a person is yet carnal, and that the law, which he says is in his heart, has been written there by the spirit of error and falsehood.

Again, herein is a clear token of the law of God, and of the law of the deceiving spirit. For all in whose hearts the law of God is written, are all united in the one faith, in the one baptism and in the one Spirit ac-

cording to Jesus Christ. For it is the perfect will of the true Lawgiver, that his own should all be one, even as the Father and the Son are one. John 17:21. But the law, which the spirit of error, by his false gospel writes in the heart, is of such a kind, that it is in the first place quite uncertain concerning divine testimonies, Psalm 5:10. In the second place, it separates men from the commandments and ordinances of God, and divides them into a multitude of different confessions and opinions.

I have observed this in many, who said, they were a free people, they needed not subject themselves to the Scripture of the New Testament in the letter; for the law of God was written in their hearts. But likewise have I seen and known, that not two of them were agreed concerning the beginning of a Christian life, or the principles of the doctrine of Christ according to Scripture, but that as many were the men that had such a haughty disposition, so many were the laws, which they had, and I was often led to think, what a curious spirit that must be, who would write such different laws into the hearts of men.

Of this the Lord God complained already through the prophet Jeremiah, that the people of Israel were led astray by false prophets, forsook the only law of God, and the only altar of the Lord, and in their false liberty made for themselves other

gods and altars, according to their own notion. Jer. 11:13. The same is the case with people in our times, who boast of great liberty, without obeying the divine counsel and commandments according to Holy Scripture. Truly, it may be said, "As many men, as many spirits, and as many laws."

But however great the spiritual pretensions are, it still continues to be Babylon, confusion and discord. Yet such builders will not desist from their intentions, though they see themselves, that the Lord has confused their language. Yea they see how so many learned and wise people have built in this manner, contrary to the order of the Lord Jesus, and have been brought to shame, and become fools; still new builders began again and again to prosecute this building of confusion. Things become more and more confused and abominable, and if they shall not soon cease, there will be a last "men of corrupt minds, reprobate concerning the faith. Yet at last their folly shall be manifest unto all men, as theirs also was". 2 Tim 3:8, 9.

Now here you may see and know of the true and false law, how both may be written into the hearts of men. The false law will be written by the spirit of error into the heart of the unbelieving; the true law of life is written by the Holy Spirit of truth into the children of the New Covenant, in the true believers, and is altogether one and consistent with

what Christ externally commanded, and with what the apostles have written.

SON. I have now sufficiently understood what you have said, and find it very useful and necessary to be well instructed in many things, since in these times we need good discerning eyesight, to know and distinguish the true and false. Now I must ask something yet; I have read in the Acts of the apostles ch. 15:29, that the apostles at Jerusalem have forbidden the believers from the Gentiles to eat blood, and things strangled. Is this to be observed still?

#### OF THINGS STRANGLED AND OF BLOOD

FATHER. Mark well! Since blood in the Old Testament was appointed for atonement, God, as soon as he permitted Noah and his sons to eat flesh, said to them, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. 9:4. Again, by Moses, God commanded his people thus: "Moreover ye shall eat no manner of blood, whether it be of fowl, or of beast, in any of your dwellings. Whatsoever soul it be, that eateth any manner of blood, even that soul shall be cut off from his people." Lev. 7:26, 27.

This God expressed still more clearly, when he said, "And whatsoever man there be of the house of Israel, or of the strangers, that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth

blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, "No soul of you shall eat blood." Lev. 17:10-12.

Here thou seest, why God has forbidden his people in the Old Testament to eat blood. Since then in the time of the apostles, those who had come to the faith from the Jews, had already learned from the Law, not to eat blood, the believers from the Gentiles, however, knowing nothing of this, it pleased the Holy Ghost to command by the apostles those necessary things, namely, to abstain from blood, as well as from fornication. Acts 15:29.

And since, to the Christians, the blood of the Son of God is their atonement, they should certainly eat no blood, because it is forbidden both in the Old and New Testament. The primitive Christians said to the Heathens thus: "We are not as brutal as the beasts, when we eat the flesh of animals, that we should also eat their blood, and long after it." They have even laid the ban upon such, as should eat blood, as may be seen in Godfrey Arnold's "Portraiture of the Primitive Christian."

SON. But it has been said, because the Lord Jesus declares,

"There is nothing from without a man, that entering into him, can defile him." Mark 7:15. And the apostle says, "Whatsoever is sold in the shambles, that eat." 1 Cor. 10:25.

FATHER. Men who say this, do not understand the unity of the Spirit, but as they stand in disunion, they think, the Scripture and the Spirit of God were as discordant as they are, just as if that which was forbidden in one place, was allowed again in another place. For if Christ had meant the forbidden things, we might go to drinking to excess, which however is a great sin.

Again, if Paul had meant to buy all without distinction, whatsoever is sold in the shambles, and to eat it, than remember, that there are many things still in the shambles, which cannot be eaten, and as little as Paul would mean other things, besides what was natural food, and which can be eaten, so little he meant to buy and eat blood. Thus it is a settled point, that the eating of blood, and things strangled, as well as fornication, are forbidden to all true Christians by the Holy Ghost, through the apostles.

#### OF MATRIMONY

SON. Do tell me also, how the case stands with regard to matrimony under the new covenant, whether believers are permitted to marry, or how is that matter to be regarded?

FATHER. The Lord God himself instituted matrimony in Paradise,

as the Lord Jesus said to the Pharisees, "Have ye not read, that he who made them in the beginning, made them male and female, and that they should be no more twain, but one flesh." Behold such union of two persons, who are one in the fear of God and the faith in God, is ordained and blessed by God himself, as may be seen in the case of Abraham, Isaac, Jacob, and the saints of the Old Testament.

But how the marriage-relation should be conducted in unison, has been expressed in part already in the Law. First the people of Israel were forbidden to marry any other except of the seed of Abraham. Deut. 7:3. And when God was about to give them his Law, he told them by Moses, "Be ready against the third day; come not at (near) your wives!" Exod. 19: 15. Again, God commanded in the Law, "If she (a woman) bear a maid-child, then she shall be unclean two weeks, as in her separation, and she shall continue in the blood of her purifying three-score and six days." Lev. 12:5. And during this time they had to abstain entirely. And if a woman had her ordinary sickness, abstinence was strictly commanded. Lev. 20:18.

From all these commandments of God, it is clear, that marriage should be conducted in purity and abstinence, and not in concupiscence like the heathens do, who know nothing of God. Thus we can easily see,

that God would have his people to live pure and chaste in matrimony. Now under the New Testament, matrimony should not be less, but rather more sacredly observed.

And of unmarried persons, says the apostle Paul, "it would be good for them if they abide even as he", i. e. as Paul himself. For if the single state be conducted in purity of the spirit and of the flesh, in the true faith in Jesus, and kept in true humility, it maybe deemed better and higher, and more in accordance with the pattern of the Lord Jesus. But if a single person marries, he commits no sin, provided it be done in the Lord Jesus that is, in true faith in Jesus Christ, and in union according to the doctrine and commandments of Christ. This is to be "One flesh even as Christ and his church are one body." Eph. 5:30.

For no man can be one flesh with Christ, or of his bones, in any other way than by receiving the word, which was Jesus himself and what he taught, in faith, and following him in obedience. The words, "He is flesh of his flesh, and bones of his bones", cannot be understood of the corruptible flesh of the believer, for the flesh of Christ is incorruptible. Thus also must the true marriage consist in true union, that they may not only be one flesh according to the outward flesh and corruptible part, but much more according to the inward part, in the will of their God must they be one flesh, and have one

faith in Christ Jesus.

In no other manner has matrimony been instituted and blessed, than has been stated according to Holy Writ. But where there are people, who marry for the lust of the eye, the lust of the flesh, or for the sake of riches, and do not look upon the unity of faith in Christ, such matrimony is under the curse, and is justly to be rejected by true believers, it is also not legitimate in the house or church of the Lord, and always has been punished by God, as may be seen, when the children of God turned away from God, and became carnal, and saw the daughters of men, that they were fair, and took to them wives as they pleased, then a flood came and destroyed them all.

The Scripture represents those as children of God, who were the descendants of Seth, who was a son of Adam, begotten after his image Gen. 5:3. But the children of men were descendants of Cain, whom the Lord had cursed for the murdering of his brother. These two generations were not to be mixed; but they would not obey God, and so they all perished. From the family of Seth, a seed was preserved, namely, Noah and his sons. But the Devil soon brought Ham, one of the sons of Noah, under the curse, for even his father Noah cursed him. Gen. 9:25.

From the family of Ham, God chose no one, but from the family of Shem, the son of Noah. From

him descended Abraham, the father of all the faithful. Now Abraham understood the mind of God, and when he wished to get a wife for his son Isaac he told his eldest servant, "that he should not take a wife unto to his son of the daughters of the Canaanites, or of the family of Ham, but that he should go to his father's house, and there get a wife for him." Of the same mind was Isaac, who commanded his son Jacob, when he blessed him, and said unto him, "Thou shalt not take a wife of the daughters of Canaan, but go to thy mother's father, and take thee a wife from thence".

But Esau, also a son of Isaac, was a wild man, and hateful to God, because he did not regard the mind of God in marrying, but followed his own lust and pleasure. He took two wives, not of his kindred, but of the Hittites, and this caused much grief to Isaac and Rebecca. We see also in the wise king Solomon, when overcome by his love and lust towards strange women, and marrying contrary to the law, how he thereby fell under the displeasure of God, and finally his kingdom was torn apart. Further we see, when afterwards the Jews were converted, and built again the temple in the time of Nehemiah, how they had to separate themselves from all strange wives, whom they had taken, some of whom were even with child, as we may read in the book of Ezra, ch. 10.

SON. But if people marry with-

out faith, and one part should be converted and come to the faith, may he who is converted still remain with the unbelieving partner?

FATHER. Among the first Christians this must have happened frequently, that one of the parties became faithful, while the other did not. Paul therefore teaches, "If the unbelieving party be pleased to dwell with the believing one, this should not leave the other. But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases." I Cor. 7:12, 15. And it is well to take notice, what Paul says in the foregoing verses concerning the marriage of believers, namely, that the Lord commands, "Let not the wife depart from her husband: but and if she depart, let her remain unmarried. But to the rest speak I, not the Lord, that a believer should not depart from the unbelieving part, if the latter be pleased to dwell with the former."

By this we are to understand, that the unbelieving part must not be like a wolf or other brute, for there are some people, who are as dogs, lions or other wild beasts, who scold and chide continually, and try to oppose and destroy violently all that is good. But if he, the unbelieving part, should break out into shameful and adulterous acts. So that the believing part should be only to serve as a cloak to hide the other's shame, then and in that case

a believer should not be bound to remain with such a vicious person.

### OF ADULTERY.

SON. But among married people should one be seduced by the Devil to commit adultery, and the innocent party would be willing to remain with the guilty, may this be permitted?

FATHER. In the first place, it is commanded in the Law, to kill the adulterers for there were none such to remain among the people of God. But if a man had set his wife at liberty by a letter of divorcement, she was no adulteress, though she married another man. Yet if that second husband died, the first was not allowed to take her again to be his wife, for she had become unclean, and such is an abomination before the Lord. Deut. 24:3, 4.

Now it is easily to be conceived, if the woman became unclean, because she was set free by her first husband by a law of permission, how much more will she become unclean, if she should fall into adultery; and much less then may a believer, whose body should be holy, connect himself again with an adulterous whorish body, which certainly is a great abomination in the sight of God, and can be no means be permitted in the church of the Lord; for by this the whole church would be defiled. But if it be, that such a man or woman would truly repent, then such might indeed continue to live with the innocent party;

but to cohabit together, would be unclean, according to the pure mind of God.

"He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery." Matt. 18:8, 9.

#### OF AVOIDANCE (BAN.)

SON. But if among believers one party, either husband or wife, sins so as to be put in avoidance by the church, is the other party also to avoid and have no communication with the party put in avoidance?

FATHER. Take notice again of the mind of God. He had commanded in the Old Testament, "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers:—thou shalt not consent unto him, nor hearken unto him: neither shall thine eye pity him, neither shall thou spare, neither shalt thou conceal him:—thy hand shall be first upon him to put him to death, and afterward, the hand of all the people", Deut. 13:6, 8, 9.

Now see here, how all the friends

could not help him, who was to be put to death according to the Law. This already prefigured the avoidance in the church of the Lord according to the New Testament. Here the Lord Jesus said, "If thy brother shall trespass against thee (by which husband and wife, children and parents, if they are included in the covenant of God, are understood,) and if he shall neglect to hear thee and the church, let him be unto thee as an heathen man and a publican." Matt. 18:17. (And more especially the apostle speaks of such, "with whom we are not to keep company, and not even to eat with them." I Cor. 5:9—11.)

This is indeed an avoidance not only of spiritual, but also of carnal connection, and it is no more than proper, that those should be first in avoiding such, who are nearest connected with him, as above stated, if they do not wish to be defiled. This is yet strongly prefigured in Deut. 17:7, namely, if one had transgressed, so that he must suffer death, "the hands of the witnesses shall be first upon the transgressor, and then the hands of all the people." And when Israel had sinned with the Golden Calf, the Levites had according to the word of the Lord first to slay from gate to gate throughout the camp every man his brother, companion and neighbor, and then the blessing was restored upon them by Moses. Exod. 32:27—29.

Thus in Christendom it is most necessary to renounce all, even the very best, for the Lord's sake. The doctrine of Jesus has the same tendency of self-denial. It is, however, an easy matter for many that are unlightened to assist in putting in avoidance one, where it costs them no self-denial. But when it comes to themselves, that they are to deny themselves, or their dearest friends, husband, wife or children, then alas is their natural love often much stronger than their love to God, and such souls may thereby be brought to ruin. Hence what the Lord Jesus says, stands fast, namely, this, "Whosoever loveth any thing more than me, is not worthy of me."

#### OF OUTWARD WORSHIP.

SON. Thou hast told me now of many things; but I hear of many (who say) that such things are not at all necessary to be attended to, because believers are made to sit together in heavenly places, and are to converse about heavenly things alone, and have no more need to be perplexed in such things.

FATHER. Indeed, I have seen myself enough of such men, who talk, teach, and write in this way. But they err greatly, and they are wanting of that humble mind, which is very willing to submit to the divine counsel and ordinances, and to learn to be faithful in small things. There is a time for humiliation, and a time for exaltation. The Lord Jesus first appeared in the world humbly

and lowly, in a voluntary submission to the will of his Father. At another time he will appear in great power and glory, as an exalted Christ.

All those souls now, who desire to be with him in his exaltation, must also first receive him as an humble Christ, must confess him before men in all his commandments, and not be ashamed to become little in little commandments, so that they, also, finally, in due time may be exalted. Otherwise it will be impossible for them to become exalted. Thus the church of the Lord in this world has always been small and despised. Indeed it was ever considered as the filth of the earth by the unbelieving world.

Hence such men err very much in their thoughts, who pretend that it is needless for believers to be baptized with elementary water; that they needed not to drink the earthly wine of communion to shew forth the death of Jesus, but say that they drink spiritual wine, and that they were baptized with spiritual water, and make other like high pretensions against the clear testimony of the Holy Scriptures. It is therefore very good to look wholly and alone to the express words of the Lord Jesus, and to his own perfect example, and to follow that only in obedience with faith and simplicity, and bringing every thought into subjection to the Lord Jesus. We shall not be likely then to be led astray by these high talking people.

## OF THE EXCUSES OF UNBELIEVERS

SON. But I have also heard many, who appeal to holy men such as Tauler, Thomas a Kempis and others, who have written such fine spiritual books, and mentioned nothing of the observance of the outward doctrine of Jesus.

FATHER. Such men, who appeal to human testimony, give us to understand that they are in want of the divine testimony of Jesus. Hence St. John says, "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he has testified of his Son. He that believeth on the Son of God has the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." 1 John 5:9, 10. Such testimony is necessary to salvation, and all the saints have had it.

But, alas! It is very dangerous to appeal to such a testimony of men, who still remain under the obviously seductive power of Babylon, and commonly all those who do appeal to these very men, do not agree with them. For who indeed would or could agree with such as still continued to be in monasteries, and under the popish doctrine, and who perhaps for fear of man, would not confess what they knew to be the truth. But such an appeal to holy men is just as inconsistent as the whole world professing Christ and

his apostles, and still not agreeing with them at all in doctrine and practice.

Such poor souls therefore are to be pitied, who wish to ground their faith upon such a blind (slender) foundation, which in times of tribulation will always fail. But the Son of God has taught, that "who-soever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock." Matt. 7:24. Again says the Savior, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." John 5:24. Again, "Whosoever believeth on me will never die." These are sure testimonies to him that believeth.

But oh! how wretched is it to appeal to men's testimonies, and to look to men, whom we deem holy and wise, thinking and saying, yes, if these had taught and believed that this was according to Scripture, then we would believe it. But on the contrary, the apostle Paul says, "Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Gal. 1:3. Behold, this then is the only gospel, to which Moses and the prophets have pointed in order that we should listen to it; for it has been revealed to us by Christ and his apostles.

This gospel cannot be altered or injured by any holiness of angels, much less by that of men, or even by the power and dominion of the whole world. To add any thing to it, or take away from it, would bring upon us the great displeasure of God. For it stands as firm as the mountain of God, and Christ says, when referring to it as a stone, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Matt. 21:44.

#### OF THE REWARD OF THE BELIEVERS

SON. Since thou hast told me a great deal of the doctrine of Jesus Christ, and that it was necessary for us to walk according to it under all crosses and tribulations,—what then has a man to expect, if he denies himself, follows Christ, and perseveres therein under every trial and affliction, even unto the end?

FATHER. There are such blessings and glories to be obtained through Christ, and of such great dignity, that they cannot be expressed by any human tongue, nor can it be described what God has prepared for those who love him. Yet I will tell thee so much as the Spirit of God has expressed in Holy Writ. The Son of God himself testifies, "Whosoever believeth in me, shall have eternal life." John 3:15. This is already a great expresson of eternal glory.

And this is not such a life, as kings and great monarchs have in

this world, which is scarcely a hand's breadth, and full of frailty, illness, fear, disquietude, danger of death, etc., and at last will come entirely to an end. But it is such a life of joy which is not any more subject to death, but remains forever and ever. There no sickness, no pain, no fear, no want nor distress, no war nor dispute, no weeping nor complaint will be found any more, for just as the life will be everlasting, so joy will also be eternal. As God says by the prophet, "Everlasting joy will be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

Yes, there will proceed "out of the throne of God and of the Lamb, a pure river of life, and on either side thereof will be the tree of life", bearing the most delicious fruit. Rev. 22:1, 2. In this life of joy, the city of God will be manifested. Rev. 21: The streets of the city will be of pure gold and precious stones and there in the streets of the city will the faithful sing their gladsome Hallelujahs. They will have crowns on their heads, and palms in their hands. Rev. 7. They will sing and make melody, yea, even shout for joy, and the Lamb will lead them unto living fountains of water, and feed them with immortal food.

Yes, it will make their joy still greater, when they shall behold the Lord Jesus in his great glory and majesty, with his many myraids of

myriads of angels and saints, surrounding his throne, and singing with great and holy fervor and joy, Hallelujah, so much so that heaven and earth shall be filled with the sound, and even the liberated creatures shall be induced to cry out, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Rev. 5:13.

More than all, will this be their highest delight, to behold the Lord Jesus in his glorified humanity. Indeed they will wonder, why so few men did love and obey such an all-powerful and glorious Lord. Yes, believers will then wonder why they themselves, while in this world, were not more willing, to give body, life and all they had, out of love to this heavenly King and his holy doctrine.

They will know then, that the Lord Jesus out of love of them forsook those glories and came into this world of affliction, yea died even out of love for them, in order that they might obtain this great salvation. And this view of his love will still more move them to praise, honor and thank him to all eternity.

Then what a life of jubilee,  
Will there in their period be,  
To the thousands whose happy  
home,  
Is before, and near to God's  
throne.

With rays of glory surrounded,  
With the seraphic host joined

In the heavenly song, thrice holy,  
Are the THREE unit'd in testimony.

To Be Continued.

## NEWS ITEMS

### LOVEFEAST DATES

Goshen, Ind.—Nov. 6.

Shrewsbury, Pa.—Nov. 7.

Quinter, Kans.—Nov. 20.

Pleasant Ridge, O.—Nov. 27.

### LITITZ, PA.

The Northern Lancaster County congregation plans to start a two-weeks series of meeting on Monday evening Nov. 8, with Bro. Herbert Parker as evangelist. A hearty invitation is extended to all who can attend these meetings.

Susanna B. Johns, cor.

## TWO PENITENT PRAYERS

Last night my little son  
Confessed to me, some childish  
wrong,  
And kneeling at my knee, he prayed  
With tears: Dear God! Make me a  
man,  
Like Daddy, wise and strong,  
I'm sure You can.  
Then, while he slept  
I knelt beside his bed,  
Confessed my sins and prayed  
Oh! God:—Make me a child,  
Like my child here,  
Pure, Guileless, Trusting Thee,  
With Faith sincere.

# BIBLE MONITOR

Hostettler Vern r3 jan55

Vol. XXXII

NOVEMBER 15, 1954

No. 22

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THANKSGIVING

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus", Phil. 4:6. We can be too over-anxious about the things of this life and not depend upon and trust in, our God enough. We are so weak of ourselves and so dependent upon Him that we should thank Him at all times.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time", 1 Pet. 5:7. The more we depend upon God the more thankful we will be to Him. Our dependence upon Him will naturally bring forth our praise and appreciation of Him. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving", 1 Tim. 4:4.

The peace of God is so great and so comforting that it is past our human understanding. It is so won-

derful and so lasting that our comprehension cannot reach it. Through our reconciliation unto God, by our Lord and Savior Jesus Christ, we can enjoy the blessings of God. Christ has told us of the things which please God. He has told us how to serve and obey Him. He has even given us an example of how to live in the love of God.

"In everything by prayer and supplication with thanksgiving" how much is left for us to do with our wisdom, our strength and our ability? Everything comes from our God, everything depends upon Him and we must thank Him for everything.

"By prayer", prayer recognizes Him as our God. Prayer humbles ourselves in His sight and under His care. Prayer shows our appreciation unto Him. Prayer comes from the heart and is not just an abundance of words. Unless prayer comes from the heart and is our sincere desire it will be only words and not prayer.

"And Supplication", supplication is an earnest prayer. In fact the Greek word used here is translated

prayer more often than it is translated supplication. Every prayer should be an earnest prayer but sometimes one will be just a little more earnest and a little more zealous, that a particular request may be answered.

Can we expect any prayer or any supplication to be heard by Almighty God unless it is started out with thanksgiving? Even the natural child or the natural individual, whom we have helped, is considered very rude if he or she does not thank us for the little thing which we have done. God knows what we need and what we want even before we ask it, and He also knows how many, many things He has already given us. If we cannot offer a few words of thanks for what we already have do we deserve any more?

Can we offer thanksgiving unless it come sincerely from our inner being? Thanksgiving is not just a few or even a multitude of words. True thanksgiving is our sincere desire. "We accept it always, and in all places, most noble Felix, with all thankfulness", Acts 24:3. If you remember or will take the time to look up the circumstances upon which the lawyer made the above statement to a ruler at Jerusalem, you will no doubt conclude that this was only a multitude of words. We question whether "with all thankfulness" came from very deep in this lawyer's soul. This is not the attitude of thankfulness which we

should use in being thankful unto God.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving", Col. 2:6-7. What do these verses tell you? Can we be truly thankful and yet willingly disobedient unto God's Word? God in His wisdom, has known what is good and needful for us. He has not given us one commandment or ordinance which is not needful for a full life. We cannot render true thanksgiving unto Him without obeying His commandments. We cannot be truly thankful without Love in our heart, because God is love. Our prayers and supplications will not be heard, unless we are humble and obedient children and they will not be heard unless we are thankful.

## THANKSGIVING

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ", Eph. 5:20. We are coming to the season of the year of thanksgiving. When our fore-fathers came to America, they gave thanks for the blessings they had received. Year after year they gathered together to worship God and give thanks for the blessings of the year. The number increased and finally Governors and Presidents appointed a day for thanksgiving.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you", 1 Thess. 5:18. Giving thanks is a command. David, who was a man after God's own heart, felt the need of praising God and giving thanks. "I will bless the Lord at all times: his praise shall continually be in my mouth", Psalms 34:1. David realized that God blessed him continually and he knew that it was his duty to thank God.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name", Psalm 100:4. David experienced many trials and troubles in his life. He said I will bless the Lord at all times and God increased his blessings. David commanded his people everywhere to give thanks to God always. They loved to give thanks for their earthly blessings and their spiritual blessings. Truly God is good to Israel even to such as are of a clean heart, Psalm 73:7. David died in blessings, peace and prosperity.

Jesus gave thanks to God for His temporal and spiritual blessings. "And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people and they had a few small fishes: and he blessed, and commanded to set them also before them", Mark 8:6-7. Jesus gave thanks to God in the presence of

many thousands of people for this food.

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes even so, Father; for so it seemed good in thy sight", Matthew 11:25-26. Jesus had preached to all classes of men, but the meek and humble accepted Him and became His followers. Jesus gave thanks to God for the bread and the cup in the upper room. "Thanks be unto God for his unspeakable gift", 2 Cor. 9:15. These are the words of the apostle Paul, the unspeakable gift was Jesus, born of a virgin in Bethlehem of Judea. When He had grown to manhood, He taught and preached the way to enter into the kingdom of Heaven.

Paul, who was first called Saul, did not believe on Jesus and His gospel when he first heard of Jesus. He began to destroy and kill the work and the followers of Jesus. Saul went out through Jerusalem and unto other cities persecuting the disciples of Jesus. On the way to Damascus to persecute the believers in Jesus, a light shone upon Saul at noon-day, so bright that he was stricken blind. Saul fell to the earth and heard a voice, "Saul, Saul, why persecutest thou Me? Saul answered, "Who art thou Lord". The Lord said, "I am Jesus whom thou persecutest". Saul said, "Lord what wilt

## BIBLE MONITOR

Taneytown, Md., November 15, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

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thou have me to do?" The command was arise and go into the city and it will be told thee that thou must do. He went into the city and was there for three days without food, Acts 9:9.

The next verses tell of, the Lord's message to Ananias, to go to the house where Saul was. "For behold he prayeth". No doubt he was praying for forgiveness of his mistreatment of the followers of Jesus, and that he might know Jesus as a friend, a helper, a teacher of the kingdom of heaven. Ananias came in answer to his prayer. Saul received his sight, was baptized and learned of the power and the plan of salvation. "And straightway he preached Christ in the synagogues, that He is the Son of God", Acts 9:20. Jesus was his best friend, the

unspeakable gift that came from Heaven.

"We are bound to thank God always for you, brethren as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth", 2 Thess. 1:3. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light", Col. 1:12. "And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful", Col. 3:15. "In everything give thanks: for this is the will of God in Christ Jesus concerning you", 1 Thess. 5:18. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ", Eph. 5:20.

Thanksgiving day is a day set apart to give thanks to God for our food, raiment, shelter, life, health, rain, sunshine, harvests, the coming of Jesus, the plan of salvation, the Bible, the Church, the Holy Spirit, religious freedom and everything we possess. Unthankfulness, "Because that when they knew God, they glorified him not as God, neither were they thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools", Rom. 1:21-22. Neglecting to give thanks unto God, in the name of Jesus, brings sorrow and punishment.

When the children of Israel were

near the land of Caanan, God told Moses to teach them to be thankful, so they would remember Him when they reaped their harvests. After they lived in the land for a while, they failed to give thanks. As they became disobedient, they were punished, some by death and others were carried off to a far country. We are to thank God daily for His blessings. Nature is always praising God and they are continually praising and thanking God in heaven, Rev. 7:11-17.

D. K. Marks r3, York Pa.

## THANKSGIVING

As we are nearing another Thanksgiving, most everyone wants to offer thanks unto God, for all His mercies during the past seed-time and harvest and to invoke His favor upon the days ahead. We are sure that having done this we will all be able to enter more joyfully into what other interests the day may hold for us.

There are but few of us who do not have some personal reasons to be thankful. Many can look back upon some day or hour in which God has been merciful and good. Even those who have had misfortunes, sorrow and grief; can still be thankful that in those experiences, they were given spiritual strength and guidance to see them through.

"It is a good thing to give thanks unto the Lord", Ps. 92:1, because God's goodness to us demands praise

for it is right, acceptable to God, beneficial to ourselves and stimulating unto others. The grace of expressive gratitude should permeate our whole nature and be seen in every faculty every word, every act, and every desire. When thanksgiving is truly spiritual, it pervades the whole man. "Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving", Col. 2:7.

"O give thanks unto the Lord: call upon his name, make known his deeds among the people", Ps. 105:1. We should be thankful for the wonderful privileges we have in a free country. Many restraints which we do not like may be irksome, but we are still the most free of all peoples of the earth. We should be grateful, not merely because we have this greater freedom, but we should be most thankful for the spiritual freedom we have in Christ Jesus. We should not be impressed so much with the misfortunes of others, due to their ignorance of Christ but that we have the privilege of introducing them to Him. Having the most wonderful thing in the universe to share with others, should lift our hearts to profound praise.

Ours is a privilege of a worldwide ministry. It is wonderful to have a great heritage: it is still more wonderful to preserve that heritage and pass it on to succeeding generations. It is a good thing to give

thanks unto the Lord and to sing praises unto His Holy name.

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation, let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker, for he is our God; and we are the people of his pasture, and the sheep of his hand", Psa. 95:1-7.

Sister Viola Broadwater  
Cumberland, Md.

## PRIDE

Where does pride come from? Isa. 14: 12, 14 "How art thou fallen from heaven, O Lucifer, son of the morning, how are thou cut down to the ground. . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. . . I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell". Rev. 12: 9, "The great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the world: he was cast out into the earth and his angels were cast out with him."

Job 1:7, "The Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, from going to and fro in the earth, and from walking up and down in it". Ez. 28:17, Thine heart was lifted up, because of thy beauty, thou hast corrupted thy wisdom. Woe to the inhabitants of the earth and of the sea: for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time. Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee.

2 Pet. 2:4, For if God spared not the angels that sinned, but cast them down to hell. Pride and self-exaltation led to Lucifer's downfall. Pride goeth before destruction, and a haughty spirit before a fall. All sin is a manifestation of selfishness in some form. For the devil sinneth from the beginning. Luke 10:18, And Jesus said unto his disciples, I beheld Satan as lightning fall from heaven. So he lost his first estate through pride and was cast out of heaven, and is going about to deceive the nations.

Isa. 2:12, For the day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up and he shall be brought low. The lofty looks of man shall be humbled, and haughtiness of men shall be bowed down, and the Lord alone shall be exalted. Prov. 6:17, A proud look doth

displease the Lord. Every way of man is right in his own eyes. Those that walk in pride. He is able to abase. Prov. 16:19, "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud".

Isa. 2:11-12, "The lofty looks of man shall be humbled, and the naughtiness of men shall be bowed down. For the day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low". 1 Tim. 6:3-4, If any man consent not to wholesome words, even to the doctrine which is according to godliness: He is proud, knowing nothing but strife of words, of corrupt minds destitute of the truth. God resisteth the proud and giveth grace to the humble. For everyone that is proud in heart is an abomination to the Lord. So pride goeth before destruction.

The word pride meaning: An undue degree of importance, self esteem boastful, presumptuous, a lofty mind and disposition to have an exalted opinion, to feel exalted in self achievements. Repent ye and humble yourselves therefore under the mighty hand of God, that ye may be exalted in due time. Luke 1:48-52, For he hath regarded the low estate of his handmaiden. For he that is mighty hath done to me great things; and Holy is his name. He hath showed strength

with his arm. He hath scattered that proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. Woe to the crown of pride.

Dan. 5:20, Nebuchadnezzar was deposed of his throne, when his heart was lifted up and his mind hardened in pride. They took his glory from him and his heart was made like the beasts, and his body was wet with the dew of heaven, till he knew that the most high God ruleth in the kingdom of men, and that he appointeth whomsoever he will. Those that walk in pride he is able to abase.

The Lord forgetteth not the cry of the humble and thou son, O Belshazzar, hast not humbled thine heart, thou who knewest all this: but hast lifted up thyself against the Lord of heaven. All the inhabitants of the earth are reputed as nothing: and He doeth according to His will, and none can stay His hand. Isa. 55:7, Let the wicked forsake his way, and the uprighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, for he will abundantly pardon.

Woe unto you scribes, Pharisees, hypocrites, who for a pretense make long prayers, therefore ye shall receive the greater damnation. Ye have omitted the weightier matters of: faith, mercy and judgment, these ought ye to

have done and not leave the other undone. Gal. 6:3, "If a man think himself to be something, he deceiveth himself. The pride of thine heart hath deceived thee. Pride is the extreme reverse or opposite of humbleness. Let this mind be in you, which was in Christ Jesus, who made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men. He humbled himself and became obedient unto death, even the death of the cross.

1 Pet. 2:21-24, For all they that live godly in Christ Jesus shall suffer persecution. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth who when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously: who his own self bear our sins in his own body on the tree by whose stripes ye were healed. Was He not unselfish and humble? For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls. For not he that commendeth himself is approved but whom the Lord commendeth. For he that glorieth, let him glory in the Lord. Humble yourselves therefore under the mighty hand of God that he may exalt you in due time.

Thou art worthy O Lord, to receive glory and honour and power, for thou hast created all things, for thy pleasure they are and were created. For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, tongue, people and nation. Behold he cometh with clouds, and every eye shall see him, and they also which pierced him. I am Alpha and Omega, the beginning and the end, saith the Lord which was, which is, and which is to come, the Almighty. He who has all power in heaven and on earth at His command, the Lord Jesus Christ. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein. He that hath an ear, let him hear what the Spirit saith unto the churches.

Lo, He comes with clouds descending,

Every eye shall then behold Him,  
Those who set at naught, and sold Him,

Pierced, and nailed Him to the Cross.

They the true Messiah shall see,  
And the Holy Angels with Him.

Jas. 4:6,10, Humble yourselves in the sight of the Lord, and he shall lift you up. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. For by grace are ye saved through faith. Ye rejoice in your boasting: all such rejoicing is evil. Purify your hearts ye double-minded, for what is your life?

It is even as a vapor, that appeareth for a little while, and then vanisheth away.

I Pet. 1:24, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away." Jas. 1:9-10, "Let the brother of low degree rejoice in that he is exalted: but the rich in that he is made low; because as the flower of the grass he shall pass away". The grace of the fashion of it perisheth: so shall the rich man fade away in his ways. Pride has a far, wide and deep effect. It is keeping more people from heaven and eternal bliss than any one other thing. It is so closely related with works of: envy, jealousy, covetousness, high-minded, boastful and honour seeking. Satan is trying to conquer the world. I John 5:4-5, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, he that believeth that Jesus is the Son of God".

#### Hymn

O ye young, ye gay, ye proud  
You must die and wear the shroud  
Time will rob you of your bloom  
Death will drag you to the tomb  
The white throne will soon appear  
All the world must then draw near  
Saints shall wear the starry crown  
Then you will cry and want to be  
Happy in Eternity.

Jesus overcame Satan, the Devil,

and the world; even death, hell and the grave. And is seated at the right hand of the Father and is become the author of eternal salvation. Jesus Christ glorified not Himself to be made an high priest. Though He were a Son, yet learned He obedience by the things He suffered: and being made perfect he became the author of eternal salvation unto all them that obey Him.

He that overcometh the same shall be clothed in white raiment, overcome what? Self and pride that is within. Rom. 8, The carnal mind is enmity against God. So then they that are in the flesh cannot please God. To him that overcometh will I grant to sit with me in my throne. We as individuals have a duty to perform while here in this life, to overcome evil of pride and selfishness. Jude 1:6, God will destroy those who believe not. Satan makes some believe, that if they are once saved they will always be saved whatsoever they do. The New Testament does not teach that, for even Paul zealously stayed in the path of humility, lest he be a castaway. To the only wise God our Saviour, the Lord Jesus Christ be glory and majesty, dominion and power, now and forever.

Wm. N. Kinsley Hartville, Ohio

#### DIVINE PROVIDENCE

The glorious sun is set in the west, the night dews fall and the air which was sultry, now becomes

cool. The flowers fold up their colored leaves; they fold themselves up and hang their heads on the slender stalks.

The little chickens are gathered under the wing of the hen and are at rest, the hen herself is at rest also. The little birds have ceased their warbling, they are asleep on the boughs of the trees; each one with his head behind his wing.

There is now no hum of bees around the hive, nor among the sweet flowers; they have done their days work and they lie close in their waxen cells. The sheep and lambs rest upon their soft fleeces, and their loud bleating is no longer heard in the fields.

There is now no sound of a number of voices, or of children at their play, nor is there the noise of busy trampling feet or of people hurrying to and fro. The Smith's hammer is not heard upon the anvil, nor the harsh saw of the carpenter.

All men are stretched upon their quiet beds, and the child sleeps upon the breast of its mother. Darkness is spread over the skies, and darkness is upon the ground; every eye is shut and every hand is still.

Who takes care of all people when they are asleep, when they cannot defend themselves nor see if danger approaches? There is an eye that never sleeps; there is an eye that sees in the dark night, as well as in the bright sunshine. When there is no light of the sun, nor of the moon,

when there is no lamp in the house, nor any little star twinkling through the thick clouds; that Eye sees everywhere, in all places, and watches continually over all the families of the earth.

The Eye that sleeps not is God's. His hand is always stretched out over us to keep us from harm. He made sleep to refresh us when we are weary; He made night that we might sleep in quiet. As the mother moves softly about the house, with her finger on her lips and stills every little noise, that her sleeping infant may not be disturbed. As she draws the curtains around its bed and shuts out the light from its tender eyes, so God draws the curtains of darkness around us. So He causes all things to be hushed and still, that His large family may sleep in peace.

When the darkness is passed away and the rays of the morning sun, striking through your eyelids, begin the day, with praising God and feeling grateful to Him, who has taken care of you through the night. Flowers, when you open again, spread your leaves and your sweet smell to His praise. Birds, when you awake with the morning light, warble your thanks in the trees and among the green bushes. Let His praises be in our hearts when we lie down at night, and let gratitude and love fill our souls when we awake to the light of day.

May Strayer Myers Glen Rock, Pa.

**IN HIS STEPS**

"The road is too rough," I said.  
 "Dear Lord,  
 There are stones that hurt me  
 so",

And he said: "Dear child, I under-  
 stand;

I walked it long ago."

"But there's a cool green path," I  
 said.

"Let me walk there for a time".

"No, child", he gently answered me,

"The green road does not climb".

"My burden" I said "is far too  
 great;

How can I bear it so?"

"My child," said he "I remember its  
 weight—

I carried my cross you know."

"But," I said, "I wish there were  
 friends with me,

Who would make my way their  
 own."

"Ah! yes," he said, "Gethsemane  
 Was hard to face alone."

And so I climb the stony path,

Content at last to know

That where my Master had not  
 gone,

I would not need to go.

And strangely then I found new  
 friends;

The burden grew less sore

As I remembered, long ago

He went that way before.

Sel. Sister M. B. Stuck

**THANKSGIVING**

Great God, as seasons disappear,  
 And changes mark the rolling  
 year;

As time with rapid pinions flies,  
 May every season make us wise.

Long has thy favor crowned our  
 days,

And summer shed again it rays;  
 No deadly cloud our sky has veiled,  
 No blasting winds our path as-  
 sailed.

Our harvest months have o'er us  
 rolled,

And filled our fields with waving  
 gold;

Our tables spread, our garners  
 stored!

Where are our hearts to praise  
 the Lord?

The solemn harvest comes apace,  
 The closing days of life and grace;

Time of decision, awful hour!

Around it let no tempest low'r!

Prepare us, Lord by grace divine,  
 Like stars in heav'n to rise and  
 shine

Then shall our happy souls above  
 Reap the full harvest of Thy love!

Sel. Treva Brumbaugh

**WHAT OF OUR GENER-  
ATION**

"And the Lord said, "hereunto  
 then shall I liken the men of this  
 generation? and to what are they  
 like", Luke 7:31. Individuals are

bartering in the Market-place, seeking what they think is the most in this life. But so many follow their carnal desires or take some man's advice and do not consider the end of their ways of life.

Christ was tempted far more severe than any of us but He considered the end of the offers made by satan. The things of man may seem wonderful but at their best they are so uncertain and of short duration while the things of God abide forever.

Esau was tempted at a weak carnal point in life and he considered the present, for a few moments, and lost vast blessings in the future. How much time have you spent considering the vast difference between Heaven and Hell? I fear many realize they have chosen the wrong way or allowed themselves to accept the lesser or the things of life; but they are not men and women enough to admit their mistake and turn about toward the better.

We are abundantly blessed because we have a Godly heritage, what is it worth to you? How tentaciously do you hold on to your faith? How careful are you that you do not disobey God's will? The moral man live a good life but not a Godly life. Many would buy spiritual things if they did not take sacrifice and obedience unto God to obtain them.

Many of God's things are commercialized and wrongly used; and

men accept the general order of things rather than comparing it with God's Word and learning what they should do or say. The Lord's blessings, the Lord's day, the Lord's house and even those who claim to be the Lord's servants are commercialized and used for the material gain they produce. Have we robbed God in any way? Are we trying to remedy it?

Have we ever betrayed our Lord? for so little? To what degree have we developed our tongues? Why are we so weak in spiritual growth? Christ's true followers are in this world but not of it.

From sermon by

Eld. Melvin Roesch

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## NEWS ITEMS

### GOSHEN, IND.

On August 1, the Goshen church held their Harvest meeting, with Bro. Clarence Surbey of Plevana Congregation bringing the messages. There were 150 for Sunday-school and the forenoon message. Dinner was served and the church was nearly filled for the afternoon service.

Bro. Paul Reed began our evangelistic effort on Sunday, Sept. 5th. The meetings were all well attended and each message was given in a manner that everyone could understand and we feel the Holy Spirit was furnishing the power. One would leave each service wishing there was more and anxiously

awaiting the next. There was no addition to the church but there is something wrong with the individual if there was no addition to his spiritual life. We each should realize the fact, there is a greater responsibility placed upon us since listening to these wonderful messages, if we hope to have a closer walk with God.

Sister Maurine Carpenter, cor.  
Shipshewana, Ind.

#### MECHANICSBURG, PA.

We started our Lovefeast service at 2 P. M., Oct. 9; after singing hymn no. 67, Bro. W. E. Cocklin read Matt. 18:20-35 and led in prayer. After hymn no. 722, Eld. B. F. Reinhold spoke from Psalms 32:1-11. 1 Cor. 11 was read and commented upon by elders: David Ebling, Ammon Keller and Ord. L. Strayer. Communion services began at 6 P. M. with Bro. Keller officiating.

Sunday-school opened Sunday morning with hymn no. 74 and reading of Psalm 143. Preaching services were opened with hymn no. 720 after which Bro. Strayer read Psalm 19 and led in prayer. After hymn no. 620 the following brethren each brought us a message from God's Word: Howard Myers, Earl Waldo Strayer and James Keggerreis. Once more we enjoyed happy fellowship with those from far and near. We wish to thank all who came to help in our worship services and pray that God may bless each one.

Harry L. Junkins, cor.

#### DALLAS CENTER, IOWA

The revival meeting which we had looked forward to and which we have recently enjoyed has come to its close. Bro. Millard Haldeman preached the good Word of God, expounding it in such a way that all could grasp the meaning and using fitting illustrations for added emphasis.

His sermons were from important subjects as: The Church of Jesus Christ, The Changeless Christ, Backsliding, The Call of God, Opportunities, Sin, Repentance, Regeneration, The Battle of Life, Moving Day and Heaven. The fifteen minute song service preceeding the sermons was inspiring it being led by eight different leaders.

Quite a number gathered here from our District, in time for the latter part of the meetings and Lovefeast. Eighty-four members communed with Bro. Haldeman officiating. Over 150 were present for Sunday services. During the entire meeting visitors came in from the various denominations of our town and community. This is appreciated very much.

Our Sisters discontinued their relief sewing during the busy summer season but we expect to resume the work in late October. Our Sunday-school Supt., Ronald Handsaker, who had been confined to his bed for the three summer months, following a back operation, is again able to be about and has again taken

charge of the Sunday-school.

Sister Beulah Fitz, cor.

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## OBITUARIES

Mrs. Hattie Weaver, daughter of George W. and Katherine Miller, was born Nov. 16, 1872, in Noble County Elkhart Twp., Ind. She was united in marriage to David Weaver of Brimfield, Ind., in 1896. They were life-long residents of that locality. Mr. Weaver and an adopted daughter preceeded her in death.

Sister Weaver was one of five children: Alvin A., Jess, Joseph and Minnie all now deceased. Her sister Minnie, with whom she made her home, most of the time since the death of her husband, passed away in February of this year. They had both been confined to the Saffan Convalescent Home of Garrett, Ind., for a period of 18 months to two years. Hattie was lonely after the death of Minnie and was very anxious to go to meet those who had gone on before. She was always cheerful and would quote scripture and talk about the Bible to others at the Home. This is left as a wonderful testimony to those who are still left in the convalescent Home, in affliction as well as the workers. She passed away at the convalescent Home on Sept. 6, 1954.

Sister Weaver became a member of the Church of the Brethren in early life, later affiliating with the Dunkard Brethren Church at

Goshen, living a faithful member till death claimed her.

Surviving are three nephews: Thomas Miller of Wawaka, Ind.; Max Miller of Ft. Wayne, Ind.; and Paul Miller, of Youngstown, Ohio. Funeral services were conducted by Bro. Floyd Swihart assisted by Bro. Harry Gunderman at the Casperville Baptist Church, with burial at Brimfield, Ind.

Sister Maurine Carpenter,  
Shipshewana, Ind.

## AMANDA PRESSEL SWARTZ

Sister Swartz, widow of John Swartz was born May 28, 1867 to Rolandus and Sarah Lou Pressel and passed away 12:30 p. m. Sept. 28, 1954, at the home of her son Henry, 1835 W. Phila. St., York, Pa. at the age of 87 years and 4 months.

At the age of 16 she accepted Christ as her Saviour and in 1939 came to the Dunkard Brethren Church. She was a regular attendance in church services until her body was too weak and would not permit her.

About two years ago Sister Swartz fell down the cellar steps and although no bones were broken, she was in failing health since that time but could attend church services until about seven weeks before she passed away. While in her illness she called for the anointing, which was administered to her and asked for a prayer meeting, which

was held and she appreciated it very much.

She is survived by five children: Henry and Katie Swartz of 1835 W. Phila. St., York; Lloyd, 2001 N. Beaver St.; Adam of Oliva, Minn., and Mrs. Suprgeon H. Gladfelter, 2000 W. Filbert St., York; 16 grandchildren; 28 great-grandchildren; a sister, Mrs. Sallie Wolf, Mechanicsburg; and a brother, Harry Pressel, Burbank, Calif.; besides a host of nieces and nephews.

Sister Amanda will be missed, her place is vacant in church and also in the home, but we feel our loss is her gain.

Short services were held at the Etzweiler Funeral home, 1111 E. Market St., York, at 1:30 Sat. and concluding services at Shrewsbury Dunkard Brethren church, 2 p. m. by Elder Joseph H. Myers, assisted by D. K. Marks. She was laid to rest in the cemetery adjoining the church.

Sister Shella Stump, cor.

## THE TOUCH OF THE MASTER'S HAND

'Twas battered and scarred, and  
the auctioneer

Thought it scarcely worth his while  
To waste much time on the old violin,

But held it up with a smile.

"What am I bidden, good folks", he  
cried,

"Who'll start the bidding for me"?

"A dollar a dollar"; then "Two!  
Only two?"

Two dollars, and who'll make it  
three?

"Three dollars, once; three dollars  
twice;

Going for three—" But no,  
From the room far back, a gray-  
haired man

Came forward and picked up the  
bow;

Then wiping the dust from the old  
violin,

And tightening the loose strings,  
He played a melody pure and sweet  
As a caroling angel sings.

The music ceased, and the auction-  
eer,

With a voice that was quiet and  
low

Said: "What am I bid for the old  
violin?"

And he held it up with the bow.

"A thousand dollars, and who'll  
make it two

Two thousand! And who'll make it  
three?

Three thousand once, three thous-  
and, twice,

And going and gone," said he.

The people cheered, but some of  
them cried:

"We do not quite understand  
What changed its worth." Swift  
came the reply:

"The touch of a master's hand."

And many a man with life out of  
tune,

And battered and scarred with sin,

Is auctioned cheap to the thoughtless  
crowd,

Much like the old violin.

A "mess of pottage," a glass of wine;

A game—and he travels on.

He is "going" once, and "going"  
twice,

He's "going" and-almost "gone".

But the Master comes, and the fool-  
ish crowd

Can never quite understand

The worth of a soul and the change  
that's wrought

By the touch of the Master's hand.

Sel. by Shella Stump

### TIME AND AGAIN

By Dr. Albert Leonard Murray

Time and again a man may hear  
The Gospel preached, yet not give  
ear

Unto that holy voice within,  
And go on living in his sin.

Time and again a man may read  
The Gospel story and not heed;  
But that, by no means, signifies  
Christ does not heed a heart's deep  
cries.

Time and again a man may yearn  
And muse that some day he will  
turn

To Christ with a repentant heart,  
But somehow never makes a start.

Time and again Christ comes to  
plead

With every man who feels a need  
Of mercy, love and saving power,  
But still postpone the trusting hour.

Time and again may not return  
With opportunity to spurn,  
Or to accept Christ and His grace,  
But now's the time and this the  
place.

### WITH THANKFUL HEARTS

With thankful hearts, O Lord we  
come,

To praise Thy name in grateful  
song;

Accept the off'ring, Lord, we bring,  
And help us loud Thy praises sing

We thank Thee, Lord, for daily  
food,

For plenteous store of earthly  
good;

For life, and health, we still possess,  
With house and home so richly  
blest.

We thank Thee for this goodly land,  
Where freedom reigns on every  
hand;

Do thou, O Lord our country bless,  
With heavenly peace and right-  
eousness.

We thank Thee for Thy blessed  
Word,

That to our souls doth life afford;  
Help us its message to receive,  
And from the heart its truth be-  
lieve.

May all the nations learn to know  
The God of heaven and earth be-  
low;

And walk in light, and truth, and  
love,

And praise the Lord who reigns  
above.

Sel. Sister Treva Brumbaugh

## SEED THOUGHTS

Dishonesty is too high a price to pay for any advantage that may come to men in the flesh. A conscience void of offense toward God and man is the highest standard of life any one can live.

Give us a man, young or old, high or low on whom we can thoroughly depend—who will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such an one there is a fragment of the Rock of Ages—a sign that there has been a prophet among us.—Dean Stanley.

The way to cast out vain desires is to be filled with a desire for heavenly things. The two spirits cannot dwell together—we will hate the one and cling to the other.

## ALL YOU CAN

“Do all the good you can,  
By all the means you can,  
In all the ways you can,  
In all the places you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can.”

## A CONVERSATION BETWEEN A FATHER AND SON

(Continued from last issue)

### OF EVERLASTING TORMENT

SON. But if the truly believing souls shall enjoy such great and even inexpressible blessedness, what will be the fate of those unbelievers, who would not obey the Lord Jesus in his commandments, who did not love him nor his kingdom, but loved the world and its glory, and died in their sins?

FATHER. Just as the glory of the faithful will be inexpressible, so likewise will be the torment of the unbelieving and condemned. For the Scripture says, that the Son of God shall come with great power and glory, “and every eye shall see him, and all kindreds of the earth (that did not believe) shall wail.” Rev. 1:7. And full of fear and anguish, they shall say “to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.” Rev. 6:16.

But that will not avail them any thing, for they will have to hear the sentence of Christ, “Depart from me, ye cursed into everlasting fire, prepared for the Devil and his angels.” Matt. 25:41. For they that worship the beast and his image, “shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the

Lamb, and the smoke of their torment will ascend up forever and ever, and they will have no rest day nor night". Rev. 14: 10, 11.

"And whosoever was not found written in the book of life was cast into the lake of fire, where the worm dieth not, neither will the fire be quenched." Rev. 20:15. Mark 9:44; Isa. 66:24. Yes, they will be an abhorring to all flesh; and their pain amidst all this torment will be still more aggravated, when they become aware how they have so wantonly neglected such great salvation and glory, which they now see in the children of God, while they lived in the time of grace, and did not regard the same but continued heedlessly in sin.

When then the righteous shall stand with great gladness opposite to those who have troubled them, and rejected their labor, their doctrine and faith in Jesus Christ, the damned shall see it, and will be dreadfully dismayed at such blissfulness, and will say to one another with remorse, sighing with anguish of spirit: "This is he whom we fools deemed outcast, and his life as that of an insane person. How is he now counted among the children of God, and his inheritance is among the saints! Therefore have we missed the right way. What profiteth us now our splendor, and what availeth us our riches and pride?" Sap. 5:1. Now when they consider all these things, how they have spent their lives in

sin, how they did not love God as the chief good, and thereby have forfeited all that great salvation, then such a torrent of pain and misery will overwhelm them, which no tongue can express. For they are banished from the presence of the Lord and from all the saints.

SON. These things are most horrible to listen to. But tell me, will this torment and torture last forever and be without end?

FATHER. According to the testimony of Holy Writ it appears, that "the smoke of their torment will ascend up forever and ever." Rev. 14:11. But that it should continue altogether without an end, is not sustained by the Scriptures. But of this not much is to be said, and it is not necessary to enquire after it. For joyful salvation being by them once forfeited, if even the torment should terminate after long ages of eternity, they will never, never obtain that, which the believers do obtain here in this time of grace by Jesus Christ, if they are obedient to him. It is indeed a great folly with many, that because they have heard of a restitution, put their trust in it, and do not consider, that they must entirely deny themselves. This hope will most certainly be lost, when they come into the place of torment of which they see no end, and their miserable confidence will vanish like smoke.

Hence it is much better to exercise ourselves in the simple truth,

that in the time of grace we may be made worthy to escape from the wrath of God and the torment of hell, than to deliberate long, how or when we may be permitted to come out of it again. Suppose a thief would comfort himself thus: Well if I am caught in the act of stealing, my punishment will still come to an end again. Would that not be a miserable consolation? But that gospel is much better and more blessed which teaches us how we can escape from the wrath of God, than such a gospel which teaches that eternal torments will have an end, which though it be true, is not proper at all to preach as a gospel to the wicked.

But alas! at this time, all things have been entirely perverted by the high imagination of those men, who teach and write books about the restoration. There are indeed but few faithful stewards, whom the Lord Jesus has set over his household, to give them their portion of meat in due season. Luke 12:42. To the children, it is proper to give milk, more nourishing food to the youth, and to the perfect, strong meat. There are so many faithless stewards whom the Lord himself has not put over his household, but who run according to their own pleasure in human wisdom, wishing to appear as wise men, and who only pervert the Lord's mind and word, and give meat to those who should have milk.

So saith the apostle Paul to the

Corinthians: "I have fed you with milk, and not with meat: because ye are still babes in Christ, and carnal". I Cor. 3:1, 2.

For it is the same in the spiritual life as in the natural. For if one would withdraw from a young babe its milk, and present in its place a fine piece of roasted meat for the child to eat, we should soon see that such a child could not live, though the meat in itself was very good and excellent. Unfortunately, the same is the case in these corrupt times, where many souls by grace have been awakened unto repentance, and are still but very young children in the faith, to whom properly should be presented the first principle of the doctrine of Christ, as the true milk, as Peter recommends, that they may grow thereby, as new born babes. I Pet. 2:2.

But this sincere milk is taken from them, by making them suspicious, and by laying before them other strong meat; and the consequences of this cannot be sufficiently lamented, because it brings nothing but harm, nothing but death and corruption, schism and division. And when such a teacher and steward, for a long time has presented to them strong meat, he goes away again, and the poor people know not what it was, but have been led astray by his fine voice and false teaching, by which no one could prepare himself for the warfare against the Devil and his host. Such men

are compared by Paul "as sounding brass or a tinkling cymbal." 1 Cor. 13:1, because they have not the doctrine and love, by which we are enabled to keep the ordinances and commandments of God. John 14:15, and 1 John 5:3.

SON. Dear father I thank thee again for thy good instruction, and since our journey will soon be at an end, I would ask thee yet this question: understanding well, and believing also that the way to life is extremely narrow and straight, and the deception in the world very great, being full of false spirits, false teachers, and false prophets; how, under all these circumstances, should I conduct myself in order to obtain everlasting salvation, and avoid being deceived?

#### A PATERNAL ADVICE

FATHER. I will yet give thee a good and sure advice out of paternal affection, and mayest thou remember it all thy life-time. Let it never pass from thy mind, but think of it wherever thou goest, and whatever thou art; when thou dost lie down and rise up, let this be thy greatest care that all thy sighs and desires may be for this, to love thy Christ, who created thee, and Jesus Christ, who redeemed thee with his precious blood, with all thy heart, with all thy soul, and with all thy mind, yea above all things in the world, whether they be beauty, or riches, or whatever my come in sight or hearing.

And in this love, fear God with

a childlike heart; contemplate all his commandments day and night; keep them with a pure heart, let them be thy counsellors, and pray continually for the Holy Spirit, who will guide thee into all the commandments of God, and into all truth.

Let it always be resounding in thy ears, what David said: "Where-withal shall a young man cleanse his way? By taking heed thereto according to thy word." Ps. 119:9. Again: "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. 12:6. Again: "The law of the Lord is perfect, converting the soul: The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandments of the Lord are pure, enlightening the eyes. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." Psalm 19:8, 10.

Moreover, let the words of the Lord Jesus be always in thy mind: "If a man love me, he will keep my words: but he that loveth me not, keepeth not my sayings." John 14:23, 24. Again: "My sheep hear my voice, and they follow me, and I give unto them eternal life." John 10:27, 28. And at the same time remember diligently, what the Lord Jesus spake of his commandments, when he said, "I have not spoken of

myself; for I speak even as the father gave me a commandment, and I know that this commandment is life everlasting." John 12:49, 50.

Bear continually in mind also the precious advice of the Lord Jesus, which he gave to his (disciples), saying: "Beware of false prophets, who come to you in sheeps' clothing, but inwardly they are ravening wolves." Matt. 7:15. Again: "Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many." Matt. 24: 4, 5. Always carry thy soul as thy most precious treasure, in thine own hands, and at all times walk in holy fear. Say like David with an upright heart to God: "Concerning the works of men, by the words of thy lips I have kept me from the paths of the destroyer." Ps. 17:4.

Shouldst thou then meet with men, and converse with them, who seem to be much more holy than John, much more zealous than Elias, performing more miraculous deeds than Moses, and appearing more meek, more humble and more spiritual than Christ himself and his apostles but should they not walk in the doctrine of Jesus, our crucified Redeemer as it is written in the New Testament, and would they try to lead thee away from those simple commandments of the Lord Jesus;—then thou mayest think and believe in thy heart, that they are false apostles, and deceit-

ful workmen. Close thy ears against their gospel; be as wise as the serpent, which stoppeth its ears to the charmer; and call and cry after Jesus, as a sheep after its shepherd.

SON. One query more. It appears to me somewhat hard, to consider such men as false, who manifest so great holiness and power, because they do not walk in the doctrine of Jesus, but are opposed to it, as it is written externally in the (New) Testament?

FATHER. From the long conversation we have had, I thought thou mightest have well understood the divine mind; but still I will repeat unto thee again some things according to the testimony of the Holy Scriptures, both of the Old and New Testament. When God revealed his law through Moses unto the children of Israel, it was such a sure and steadfast word, that every one who transgressed it had to die. Num. 15:35; Heb. 10:28. "And the soul that doeth ought presumptuously, and breaketh the Lord's commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Thus firm was the word of the Lord, given by Moses. Now those were all false prophets, who added any thing to the law, or diminished it by taking aught away.

The true prophets indeed all adhered to and observed the law, as it was made known by the servant Moses. The false ones walked after

the thoughts of their own hearts, still they said unto the people. "The Lord has spoken." But it was all falsehood. Now ponder well of what character the doctrines, laws and ordinances must be, which were introduced into the world by the Son of God himself, and so well confirmed "by signs, miracles and the gifts of the Holy Ghost;" Heb. 2:4,—by the Son of God, by whom "the Father has spoken unto us in these last days;" Heb. 1:1, 2,—by whom the Father "made the whole world;" who is that living "word which was made flesh"; John 1:—to whom the Father has given "all power in heaven and on earth." Matt. 28:18. Which law is "far above all principality, power, might, and dominion, not only in this world, but also in the world to come." Eph. 1:21. It is the Son of God, who has ascended again into heaven, and to whom "angels, authorities and powers are made subject." 1 Pet. 3:22.

Now consider how much better more unmovable and unchangeable the doctrine of the Son of God is to be observed by all those who believe him in his doctrine, commands, counsels, and laws. From this thou mayest easily conclude, how wicked, how proud, how blind and dark a soul must be, who despises a single command of the Lord Jesus; and how much more wicked must not such teachers and prophets be, who with their own wisdom despise the wisdom of Jesus, and point out an-

other way than Jesus ordained;—who endeavor to lead astray souls, who desire to follow Jesus simply in his commandments, some by their smooth and ingenuous discourses under the garb of sheep's clothing, and others by their threatening with prison and manifold persecutions, trying to prevent souls from adhering to the good counsels of Jesus?

How thinkest thou? Should those not be deceivers, false prophets, nay thieves and robbers, who always climb up some other way, and refuse to enter the door, which is Jesus himself? John 10. There is nothing more abominable and sinful in the sight of God, than for a mortal man not to believe his God in all his commandments and prohibitions. Thou wilt find nothing of any other holiness at all in the Old and New Testament, than in doing the will of God. This has always been, and it will ever be the salvation of the soul.

This then is the way to God for every soul, namely, to do and act agreeably to the will of God. But to refuse doing so, and to oppose him in his will, and disregarding him one thing and says, "This and that I do not find necessary for me, though God has commanded it;"—such a soul is an enemy of God, and as St. John said, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." 2 John 9 "But he that abideth in the doctrine of Christ, he hath both the Father and the Son."

Hence, in conclusion, I will advise thee to look only unto Jesus, our Redeemer and Savior. Heb. 12:2. And when thou hast learned from him his doctrine, as literally commanded in the (New) Testament, then try to continue steadfast therein, and to resolve firmly within thyself, much rather to lose thy liberty, property, the friendship and all that thou hast in this world, and even thy life, than to fall away from the doctrine of Jesus. Thou must accustom thyself to take up thy cross daily, denying thine own will, or else thou canst not be a disciple of the Lord Jesus, much less be an heir of his kingdom. Luke 14:27.

There is nothing that makes men rich and strong but that which they carry inside of them; wealth is of the heart, not of the hand.—Milton.

## ADULT SUNDAY-SCHOOL LESSONS

- Dec. 5—Job Knows He is Being Tried. Job 16:1-22, 17:1-16.  
 Dec. 12—Bildad Condemned Job With Oriental Proverbs. Job 18:1-21.  
 Dec. 19—Christmas—A Sure Foundation. Isa. 7:10-16; 28:14-21.  
 Dec. 26—Job Has Faith in God for Eternity. Job 19:1-29.

## PRIMARY SUNDAY SCHOOL LESSONS

- Dec. 5—Mary and Joseph on a Trip. Luke 2:1-7.

- Dec. 12—The Shepherds and Baby Jesus. Luke 2:8-20.  
 Dec. 19—The Visit of the Wise Men. Matt. 2:1-12.  
 Dec. 26—(Review) The Christmas Stories Retold. 1 John 4:7-11.

## HOME DEVOTIONS FOR DEC. 1954

### GIFTS AND GIVING

- Memory verse, II Cor. 9:15.  
 "Thanks be unto God for his unspeakable gift."  
 Wed. 1—I Kings 3:1-16.  
 Thurs. 2—II Chron. 1:7-17.  
 Fri. 3—Psa. 29.  
 Sat. 4—Psa. 84.  
 Memory verse, Prov. 2:6, "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."  
 Sun. 5—John 3:25-36.  
 Mon. 6—I Cor. 1-10.  
 Tues. 7—I Tim. 6:6-21.  
 Wed. 8—II Cor. 8:1-12.  
 Thurs. 9—Psa. 27.  
 Fri. 10—Lev. 27.  
 Sat. 11—Num. 18:25-32.  
 Memory verse, James 1:17 "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning."  
 Sun. 12—James 4.

Mon. 13—John 6:28-40.

Tues. 14—Eph. 4:1-16.

Wed. 15—Psa. 118.

Thurs. 16—Luke 6:30-46.

Fri. 17—I Thess. 5.

Sat. 18—Rom. 5.

Memory verse, John 3:26, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Sun. 19—Luke 11:1-13.

Mon. 20—II Cor. 9.

Tues. 21—Matt. 16:13-20.

Wed. 22—Luke 10:17-24.

Thurs. 23—John 4:10-19.

Fri. 24—John 6:41-51.

Sat. 25—John 14:23-31.

Memory verse, Rom. 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"

Sun. 26—Deut. 8.

Mon. 27—Psa. 136.

Tues. 28—Rev. 2:1-11.

Wed. 29—John 10:22-30.

Thursday. 30—Ezek. 11:16-25.

Fri. 31—Matt. 11:20-30.

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# BIBLE MONITOR

Vol. XXXII

DECEMBER 1, 1954

No. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## TYPES OF CHRIST

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel", Isa. 7:17. Literally the word Immanuel means, God with us. Truly Christ was God with and among us. How little we would know of God and His provisions for us, if Christ had not come upon the earth. "Took upon him the form of a servant, and was made in the likeness of men", Phil. 2:7. Christ was with God but took on the form of a servant, in the likeness of men.

We have many illustrations and comparisons in the Bible which foretell and point out the Birth of Christ upon the earth. Ever since the acceptance of sin by man, in the garden of Eden, a redeemer was promised. All the Old Testament points forward to the sacrifice of Christ's blood for their sins and all the New Testament points backward to the sacrifice of Christ's blood for our sins. If the carnal world accepted His birth as the center of figuring time, why does not, every one who claims to be in the spiritual

world, accept Him as the center of their life? The word type means symbol or sign.

We would like to take just enough space to point some of the Types of Christ, in the Old Testament, for you to meditate upon. These actually had their beginning and use, many years ago but their actual completion in Christ and His mission upon the earth.

"The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual", I Cor. 15:45-46. Christ was promised soon after the creation of the first man Adam but did not come to earth until many years afterward. Adam was the first with a carnal nature, Christ was the first with a Spiritual nature. We have born the image of the carnal nature and we can bear the image of the Spiritual nature, if we follow the instructions which Christ gave.

"Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better

things that that of Abel", Heb. 12:24. "The voice of thy brother's blood crieth unto me from the ground", Gen. 4:10. Abel's blood was precious but far less precious than that of Christ. Man shed the blood of both because of jealousy. Both were doing God's will and both were innocent of death.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken", Deut. 18:15. Moses was a type of Christ especially in his earnest desire to obey the will of God. The Jews were commanded to hearken unto Moses and later unto Christ. All who have not hearkened unto Christ are suffering and will suffer more, and all who failed to hearken unto Moses suffered severely. "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself", Luke 24:27. Christ no doubt preached often, on the prophecies of Moses concerning Himself. Moses pleaded with God often, for the people and no doubt lived as near the life of Christ, as any human being can live.

"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven, for the bread of God

is he which cometh down from heaven, and giveth life unto the world", Jno. 6:31-33. The Manna was a type of Christ as near as any food on this earth could be. No doubt the Manna was a complete temporal food, furnishing all that was needed for the body. Christ furnishes us all we need for both body and soul. He was and still is the bread of life. Both came directly from God and by the miraculous hand of Him.

"As Moses lifted up the serpent in the Wilderness, even so must the Son of man be lifted up", John 3:14. "And I, if I be lifted up from the earth, will draw all men unto me", John 12:32. The Brazen Serpent was a type of Christ. By looking on the Serpent man was cured of his physical suffering, by looking on Christ we can be healed, not only naturally, but spiritually. In either case the power comes from God Almighty. In either case man had to look, see, have faith in; in order to be healed.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world", John 1:29. "For even Christ our passover is sacrificed for us", 1 Cor. 5:7. The Pascal Lamb was a type of Christ. Both were dumb, did not defend themselves but allowed man to shed their blood for man's sins. The Pascal Lamb pointed forward to Christ and its purpose was fulfilled

in Christ. Both were God's lambs. Both were a male and without blemish. Finally, and most important; both were not the invention of foolish or fanatic man but both were sacrificed at the direct command of God.

"Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away into the wilderness", Lev. 16:21. "The Lord hath laid on him the iniquity of us all", Isa. 53:6. The Scapegoat is a type of Christ. In the Old Testament the priest laid the sins of the people upon the Scapegoat and he carried them off into the wilderness of forgetfulness. We can lay our sins upon Christ and they will be carried off in forgiveness and forgetfulness, never to be held against us any more. Do we use His remedy? Do we submit ourselves unto all the instructions Christ has left us, that we might be holy and acceptable before Almighty God?

### WHY I CANNOT AFFORD TO SMOKE

You may wonder why I say that I cannot afford to use tobacco, when you may say cigarettes cost so little?

First, one pack of Cigarettes may cost twenty to twenty-five cents, depending upon the brand. The

average smoker uses at least a pack per day, multiplying that by 365 days in a year, amounts to at least \$72, for ten years would already be \$720. If I was to save that much, even at two percent interest, I could really do something worthwhile in a few years. The amount of money spent for tobacco could feed many of the starving and help clothe the cold.

Second, and most important to me, is my health. Smoke drawn into the lungs does not improve the use of this vital organ, nor never will. My organs must last me all of my life. Even Physician's reports continually warn us that smoking is a menace to good health.

Third, the use of tobacco adds much to the pollution of the air, through smoke and spittle, which many others must come in contact with, who are not tobacco minded. In this day and age, the air is polluted enough without the contamination from the mouths of people, with every known disease. If someone was to send out some ill smelling gas or some other offending odor, we would complain immediately. Wherever a user of tobacco goes, the air is polluted in some way or another.

Fourth, and most dangerous for eternity. My body and your body is the dwelling place of the Holy Spirit, to use as a light for the Honor and Glory of God. Can I afford to pollute my temple with tobacco or any-

## BIBLE MONITOR

Taneytown, Md., December 1, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

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thing else which defiles my body or makes it less useful unto Almighty God? Yours for good health.

J. P. Robbins, Potsdam, Ohio

### REST

Heb. 4:9-11, "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief". So we see and understand that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it".

Rev. 14:13, "I (John) heard a voice from heaven saying unto me, write, Blessed are the dead which

die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them". Here are they that keep the commandments of the Lord, and the faith of Jesus. For we which have believed do enter into rest, as he said. Heb. 3:11-12, 14, "So I sware in my wrath, they shall not enter into my rest, Take heed, brethren, lest there be in any of you, an evil heart of unbelief, in departing from the living God. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end".

Matt. 11:27-29, (Jesus speaking) "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; For I am meek and lowly in heart: and ye shall find rest unto your souls." Dan. 12:13, Go thy way, Daniel: For the words are closed up and sealed, till the time of the end. For thou shalt rest, and stand in thy lot at the end of the days. The meaning of the word rest: ceased from labor or exertion, repose, to be at ease, free from commotion, an undisturbed state, a state of peace and quietness free from action and ease of body and mind. God did rest the seventh day from all His works.

Psa. 55:6, "Oh that I had wings like a dove: for then would I fly away and be at rest". Precious in the sight of the Lord is the death of His saints. Jesus said to the twelve apos-

bles, Come ye yourselves apart into a desert place and rest awhile. We need rest for the physical body and also the mental as well as nourishment, to sustain life, vigor, strength and growth. Both are essential and vital to support the body in normal health.

2 Cor. 6:16, "For ye are the temple of the living God". So it behooves us to take care and nurture this physical body, the mental part and also the Spiritual life. The Spiritual life is fed of the heavenly manna. John 6:48-50, 51, "I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world". Christ must live within us.

Col. 1:27, Which is Christ in you, the hope of glory. Some people think, if they partake of the Communion, that is all that is essential to salvation. If we have not His blood applied and live in Him and He in our lives, we are not in the Kingdom of Christ. We still belong in the kingdom of the world and are only eating and drinking damnation to our soul. We must be holy before we are prepared to partake of a sacrament. Luke 17:20-21, The kingdom of God cometh not with observation: for behold the kingdom

of God is within you.

The apostle Paul accepted Christ in his life; for I determined not to know anything among you save Jesus Christ, and him crucified. Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord". How often some people partake of the bread and the fruit of the vine, and not being in peace or perhaps not having a forgiving spirit toward someone. John 6:56, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him". So we must be of his body, and of his nature or disposition.

2 Pet. 1:4, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust". There remaineth a rest to the people of God. It is not of works, but of obedience. Jesus became the author of eternal salvation unto all them that obey him 1 Pet. 1:22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently". To be in peace of mind and soul there must be a full reconciliation to the Lord and not to humanity.

In the christian's home in glory  
There remains a land of rest.  
There is rest for the weary  
And there is rest for you.

Jesus, blessed rock of ages,  
I will hide myself in thee.  
In the rifted rock I am resting  
And safely sheltered, I abide.

Now I am resting, sweetly resting  
In that cleft once made for me.  
To the promised home in glory,  
To the land of blissful rest,  
Rest for all who come to Jesus,  
Yes, rest for you and for me.

Wm. N. Kinsley  
Hartville, Ohio

## THE RESERVED CORNER

There are two classes of people in the world,—the Christian, or accepted of God, and the sinner or ungodly. There is no neutral ground for we either belong to God or to the Devil. Why then do Christians??? try to walk as near like the worldly in this life as possible and yet want the title of Christian? It reminds me of an old story I once heard, about a wealthy man who wished to hire a man to drive his horses. He could hardly decide between prospects. Therefore, he took them to where the road was narrow and a steep rugged cliff beneath. He asked the first man how close he could drive to the edge of the road and still be safe. The man replied "Within 6 inches of the edge". To the second man he asked the same question. His reply, "As far away from it as I can get". Of course the second man was hired.

I fear that the first man's attitude is also the attitude of a lot of the

so-called Christians of today. They are seeing how close they can walk with the world and yet be saved. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. I John 2:15-17.

This is God's verdict. So if we have a reserved corner in our hearts for our own selfish desires, we may be so dangerously close to the cliff's edge that we may go over the precipice to destruction. Worse yet, we may cause those who depend upon us for safe guidance, to go over with us.

Christ came to save man from sin, not in sin. If man could have been saved in sin it would have been unnecessary for Christ to come and die at the hands of sinful men, that man might spend an eternity of peace, happiness and joy instead of in the lake of fire and brimstone; which was never intended for man but for the Devil and his angels and the false prophet. Rev. 19:20; 20:10. We are either consciously or unconsciously choosing our destiny for eternity. Which will it be?

If the righteous scarcely be saved where shall the ungodly and sinner appear? I Pet. 4:18. From this

then we draw the conclusion that the best is hardly good enough to enter Heaven. If it were not for God's grace I am sure we would never be worthy enough to enter that land of bliss. But after we have done our best of living and humbly asked God to forgive us our sins, then His blood covers and saves us by His grace.

But if we willingly reserve a corner of our heart to satisfy our own lusts, we cannot truthfully sing "Thou are the Potter I am the Clay", because we are stiff in our own way and cannot be formed as God would have us. We are as the driver who would endanger not only his own life but also those that depended on him for safety by getting to close to the precipice.

Remember Peter was a close follower of his Lord, he walked with Him, heard His teachings day by day, and was bold in his declaration to serve and follow him, yet when the testing time came he had a reserved corner in his heart for himself and did not want to be classed as a follower of the meek and lowly Jesus. He wished to be popular among the people and refused to identify himself with the unpopular Christ who was being degraded among men. I wonder if that is not the case with us today when we do not act like Christians and refuse to make ourselves look like Christians all seven days a week. Have we reserved a love in our hearts for

those things which we should have left behind us in the baptismal waters? Why gather up that worldly junk to weight us down in our christian race?

Peter was not fully converted for Christ said to him, "When thou art converted strengthen thy brethren". I fear that is the trouble with us. If that be the case then we are not in a position to strengthen our brethren, neither to win souls to Christ. if this then be the case, how weak we must be, and how far away from Christ. Kind reader think on these things, We, like Peter, had better repent with bitter tears and follow our master wholeheartedly to the end.

Paul says in Phil. 3:13-14, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus".

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For con-

sider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds", Heb. 12:1-3.

When we appear before the judgment seat of Christ we will stand just as we closed our record on earth. Then, it will be to late to change our destiny. The nearer we have traveled to the cliff's edge the greater will be our fear of hearing the mighty judge say, "Depart from me ye that work iniquity. I never knew you". Why not cast out all of that fear possibly, by putting on Christ wholly and growing in grace? If we do not we most surely will fall from grace and become a backslider to meet the disapproval of a just and angry God in the end.

The following should give food for thought:

We cannot overcome temptation in ourselves while we hold onto our sins.

We cannot be happy in our work for our Master while carrying a love for the things of the world.

We cannot grow in grace while hanging onto those old sins.

We cannot pray effectively with sin between us and God.

We cannot have a true Christian character while still entangled in sin.

We cannot point the way of the cross to those in sin, while we ourselves are spotted with sin.

We cannot be the salt of the earth if the salt has lost it's savour.

We cannot please God and love the things of the world.

We cannot be saved with the love of sin in our hearts.

Ruth M. Snyder

Route 2

Oakland, Md.

## WHERE CAN I FIND JESUS?

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth", Psa. 145:18. "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him", Matt. 2:2.

The wise men found where to find Jesus, because someone knew where to turn to God's Holy Word and direct them. The wise men found Jesus because, they sought Him and were willing to put forth all effort to find Him. The wise men found Jesus because, they believed what God's Word said about where He could be found and went where it told them.

The shepherds readily found Him because they believed the heavenly message. "Let us go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us", Luke 2:15. Poor, lowly shepherds; do we have as much faith as they had? Yes, if angels came to me I would believe too; the rich man was told that his brothers had sufficient evidence to believe, do you really feel that you

do not have?

"It is finished" are we willing to meet Jesus at the Cross? Will we follow His instructions? We have many, many privileges and helps to meet, learn to know and follow Him during the days of our life here upon earth. It is likely that if we do not meet Him in peace here, we will never meet Him in peace over there. Without question, if we humbly seek to know and serve Him, we will be forgiven of all our past mistakes and will also have much joy during the remainder of our days upon earth.

Our Lord is nigh unto all that call upon Him. "Come unto me, all ye that labour and are heavy laden, and I will give you rest", Matt. 11:28. Some day we all will meet our God, but under what penalty will we find ourselves then? "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow," Psa. 51:7.

from sermon by

Eld. Melvin C. Roesch.

## MORTALITY

Oh, why should the spirit of mortal be proud?

Like a fast fitting meteor, a fast flying cloud,

A flash of the lightning, a break of the wave,

He passes from life to rest in the grave.

The leaves of the oak and the willow shall fade,

Be scattered around and together be laid;

The young and the old, the low and the high,

Shall molder to dust and together shall lie.

The child that a mother attended and loved,

The mother that infant's affection had proved,

The husband that mother and infant caressed,

Each, all, are away to their dwelling of rest.

The maid on whose cheek, in whose eye,

Shone beauty and pleasure her triumphs to try

And the memory of those that, beloved her and praised,

Are alike from the minds of the living erased.

The hand of the king, that the scepter hath borne,

The brow of the priest that the miter hath worn,

The eye of the sage, and the heart of the brave,

Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,

The herdsman who climbed with his goats to the steep,

The beggar that wandered in search of his bread,

Have faded away like the grass that we tread.

The saint that enjoyed the communion of heaven,  
 The sinner that dared to remain unforgiven,  
 The wise and the foolish, the guilty and just,  
 Have quietly mingled their bones in the dust.

So the multitude goes, like the flower and the weed,  
 That wither away to let others succeed;  
 So the multitude comes, even those we behold,  
 To repeat every tale that hath often been told.

For we are the same that our fathers have been;  
 We see the same sights that our fathers have seen.  
 We drink the same stream, and feel the same sun,  
 So we run the same course that our fathers have run.

The thoughts we are thinking our fathers would think;  
 The death we are shrinking from, they too would shrink;  
 The life we are clinging to, they too would cling;  
 But it speeds from the earth like a bird on the wing.

They loved, but their story we cannot unfold;  
 They scorned but the heart of the haughty is cold,  
 They grieved, but no wail from their slumbers may come;

They joyed, but the voice of their gladness is dumb.

They died—aye they died and we beings that are now,  
 Do walk on the turf that lies over their brow,  
 Who make in their dwellings a transient abode,  
 Meet the changes they met on their pilgrimage road.

Yea, hope and despondency, pleasure and pain,  
 Are mingled together, like sunshine and rain;  
 The smile, the tear, the song and the dirge  
 Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'Tis the draught of a breath,  
 From the blossom of health to the paleness of death,  
 From the youth, to the bier and the shroud—

Oh why should the spirit of mortal be proud?

(Selected at the age of 16)

May Strayer Myers,  
 Glen Rock, Pa.

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## NEWS ITEMS

### ALL CONGREGATIONS

Please remember to send your offerings to the Publication Board during the month of December. We appreciate the added subscriptions, the new contributors and the interest shown toward keeping addresses

correct during the year. We beg your continued help, suggestions, and prompt subscription renewals during the new Year.

Editor

### PLEVNA, IND.

On October 3, the Plevna church held their Harvest meeting, which was also the beginning of our series of meetings. Ninety-six were present for church when Bro. Paul Reed of Goshen, Ind., gave the harvest message.

Through the spirit-filled messages which Bro. Reed preached to us, for two weeks, three young boys were made to see the necessity of having Christ in their lives and were baptized.

On Saturday Oct. 16, we held our Communion service with sixty-two surrounding the Lord's table and Bro. Reed officiating. We appreciated having visiting Brethren and Sisters with us and invite all to come and worship with us.

Ruthanna Kintner, Cor.

### MIDWAY, IND.

Bro. Floyd Swihart of Goshen, Ind. was with us in a revival meeting, Aug. 1-15, during which time he gave us some very good messages. We met in council Aug. 21 to hear the report of the annual visit, prepare for our Communion, and take care of a few other items of business.

We gathered together Aug. 28

for afternoon services and our Communion in the evening, with fifty participating. Sunday forenoon Bro. George Martin of Michigan, taught the adults as one large class, following which brethren Herbert Parker and Paul Reed preached for us. We thank all who came and helped out in all these meetings, and welcome you back to worship with us at any time.

Paul B. Myers, Cor.

### ELDORADO, OHIO

The Eldorado congregation held their regular council on Sept. 18. After hymn no. 448, our Elder, Bro. Herbert Parker, read from Eph. 4 and led in prayer. Council affairs were taken care of in the usual way and Bro. Bernard Flick led in closing prayer.

On Aug. 9 Bro. William Root of Great Bend, Kans., came into our midst and preached seven uplifting sermons, which were very well attended. May God bless our brother in other fields of labor and may God's Word prosper greatly, that many souls may be saved. We thank the Englewood members for attending and helping in these services.

Sister Maggie Parker is not so well at present. Phoebe Weaver, daughter of Bro. and Sister Delbert Weaver has broken her arm at the elbow. We ask an interest in your prayers in their behalf.

On Sunday, Sept. 5, the joint harvest meeting of the Eldorado and

Englewood congregations, was held at the Eldorado church. Bro. Edward Johnson of the West Fulton congregation, preached the Harvest sermon, which was full of the Spirit and uplifting. May God bless the Dunkard Brethren church, may it grow in spirit, in love and in numbers.

Pearl Troutwine, Cor.

### TANEYTOWN, MD.

The Walnut Grove congregation met for regular council Sept. 18. After singing hymn no. 45 and prayer by Bro. Guy Dayhoff, the 23d Psalm was repeated in unison. Our Elder, Henry Demuth, then moderated the meeting.

On Sept. 27, Bro. Melvin Roesch came in our midst for a two-weeks series of meetings. Bro. Roesch did not shun to declare the whole gospel, Sister Roesch helped lead the song services and interest and attendance was good. As a result three precious souls were baptized.

On Oct. 3 we had all-day services with our Communion in the evening, with a very good attendance. Seventy-five surrounded the Lord's tables with Bro. Roesch officiating. Eighteen Elders and Ministers were present during the day: A. G. Fahnestock, L. B. Flohr, Ord Strayer, Joseph Myers, Henry Demuth, Emmert Shelly, Joshua Rice, Ray Shank, Ammon Keller, Melvin Roesch, James Keggereis, Howard Surbey, Howard Myers, Walter

Cocklin, Homer Mellott, Earl W. Strayer, D. K. Marks and Birnie Shriner. The meetings continued during the following week and closed with a full house on Sunday.

We appreciated the presence of each one and all are invited to return at any time. May all hold out faithful to the end, in these perilous times.

M. Ella Ecker, Cor.

### WAYNESBORO, PA.

The Waynesboro congregation held their Lovefeast Sunday, Oct. 24. The weather was ideal and the attendance good. We were glad for those from neighboring congregations who came to worship with us. The ministering brethren gave us many helpful messages.

Elders and Ministers present were: Joseph Myers, Ord L. Strayer, Howard Surbey, George Dorsey, Joshua Rice, Henry Demuth, Emmert Shelly, Howard Myers, Homer Mellott, Earl Strayer. Bro. Dorsey officiated at the Communion service, with sixty-two surrounding the tables.

Sister Demuth, Cor.

### ASTORIA, ILLINOIS

The South Fulton congregation held our annual Communion services October 30. In memory of the services, we have these few reminders. Saturday afternoon Elder Emanuel Koonen used "Why and How" as his subject, Judges 11:7. "When we get in distress, then we go to God

in prayer, personally. Why? Because we feel we need more than earthly help. When we get in trouble, we ask for help and when it is all over, we forget. We have temptations, why does God allow it? We should love our enemies, do good to those that spitefully use us. We enjoy life here but have hope for more joy over there. Over the Christendom of the world, they say it is getting better. The Bible does not say that. God has a way of revealing Himself to us. Many prayers are not answered as we think they ought to be. When we are in Heavenly places, is when we celebrate the last supper. II Chronicles 25:15-16. Sometimes we bring something of the world into the church with us. Something a little dearer than God's love. We keep it between us so we can't enjoy the love in God's service and among His people".

Elder Roy Swihart gave the Ex-amination sermon, I Corinthians 11. "I believe each of you that have accepted Jesus, find Him very precious and He won't forsake us. I am sure sin brings its consequences. If we live with Him, He will be with us. If we die, we will be with Him. Our Bible tells us in daily life, not to let the sun go down on our wrath. If anything goes wrong, make peace right away. We are showing by our partaking of these things, our faith towards His coming. The most important event that takes place in our lives, is the taking of the Bread and

the Cup. We should look at ourselves. The good things we do may not over balance our evil things. The thing to do is to look at ourselves. I am sure if we sincerely examine ourselves, we will be unworthy. What is our relationship with God, do we put Him first? What is our fellowship towards our neighbor? If we would look into our heart, God will remove the feeling. We make mistakes, we sin. We have interceding with God".

Elder Emanuel Koonen officiated for the Lovefeast. Twenty-one surrounded the tables, in memory of His second coming.

Sunday forenoon: Elder Koonen subject was Selfishness. "If the shoe fits, you wear it. I must preach what is directed to me. Abram said to Lot, Let us separate and be at peace with each other. Lot took the choice land, but it meant destruction for Lot. We do not want our wife and children taken because we are selfish and disobedient. Joseph dreamed a dream that brought envy from his brothers. He suffered prison and slavery because of his dream. We are suddenly brought in subjection to some one else. When we drive nails in a post and pull them out, there is a hole. It is like the bad things we do, we carry the scar. It is good for thorns to prod us, helps keep us on the right road. Numbers 11:20. If God's spirit enters each of us, we would have Heaven here. Not where

we want, but where God wants us to go. We have ups and downs, I may have an enemy but its my desire to inherit all things that pertain to that Heavenly home, but not that I am so good. Last evening I saw one official brother did not put on his coat after washing feet, he wanted to be comfortable. How comfortable was Christ when He was on the Cross doing His Father's will?"

Elder Swihart was second speaker. "Tomorrow and next day we must go into a life of service. Of unselfishness. We are going to meet the temptor. We are going to meet the adversary. Ephesians 6:10-18. The things God created were good in the beginning. First of all is the reality of Satan, many make jokes about him, but he is real. I Chron. 21:1. In John 13 we find where the devil entered into Judas Isacariot. In Acts 5, the devil entered Ananias. We may be very strong physically, but we will not be able to stand against the devil. If we have a good position, we still won't be able to stand against the devil. Many times we feel we are as good as the other person. Our religion is as filthy rags, let us put on the armour of God. If the devil can cause us to doubt, it is the beginning of tearing down. We must have the shield of righteousness. The devil is trying to see who he can destroy. There are two masters, Satan and Christ. Romans 6:6, James 4:7, Ephesians 2:2, and II Corinthians 4:4. We

must come in by faith. If a man does not love his wife, he goes up town and gets a divorce. To me that is sin legalized, the Bible says, to not put asunder what God has put together. The devil tries to work in good with the bad, and work some bad in with the good. He is a good cover-upper. He makes it look good, so evil will not be abhored as it ought to be. Many are accepting hook, line, sinker and all. In Mark 5, we find a man that had an unclean spirit. That was a horrible scene until God came along. The devil entered into the swine and were destroyed. All of satan's victims do not act like that. He tries to make us think that sin is alright. Many accusations are false, he is trying to make out that God is a liar. He is the one that has lied, and wants to discount God's word. If we have the word of God in our hearts we live as He wants us to. We find people don't want to be told what to do, they want to be free. Then they start doing little things. They smoke and become a slave to it. The Devil just keeps after us and takes what he might have. We can be alive, and dead in the spirit. The world may laugh at the faith of the Godly. Victory is not something we get along the way, is a life long duty. Jude 1:24. The evil one is no repecter of persons. We do not get to the place in life where he does not tempt us. I believe we should always be praying. I John 5:16, May God help us

as we go through life, that we may stand against the wiles of the devil. Not in our own strength but with God as help. May we stand firm so the crown will not be snatched from us."

Elder Koonen gave the last sermon Sunday afternoon. His subject was from Revelations 22, "I know we all want to get to Heaven. We can only imagine what it will be like. When we get away and with others, we forget ourselves. Then we can commune with God. We will live forever if we are faithful and live faithful on earth. We will get to enjoy that heavenly home forever. I believe that tree of life will be eternal. Humanity is liable to fall, the great thing is to be able to rise up and go on. In hell there will be day and night, as I understand the scriptures. In Heaven there will be day. We will be glad we did a little unto God, and a little bit it is. A man told me long ago that the world would get along better if there was no God. Think, that one of God's creation would say he would get along better if there was no God. Some think we would get along if we just read, the new part of the Bible, don't need the old. The new part is alright for salvation, but I believe we can understand the new better if we read the old. One time there was a man in the creek and got into one of those whirls. His whole life flashed through his mind the few moments he was there. What would

we do if the angel of God spoke to us? I hope and pray we will be among the holy and righteous. The living soul is for you and I to take care of. It is worthwhile that we work hard to gain that Heavenly Home. A porter was taking a lady through heaven in her dream and they came to a big home. She thought it was hers but it was her servants that she had working under her. They came to a small home. It was her's but she didn't think so. He told her it was all the material she sent over. What are we sending? May God help us that we may gain that Heavenly Home".

I am sure all who heard these sermons can say it was good for us to be there. We wish to thank the visitors from Iowa and Indiana, who came to be with us. We request an interest in your prayers.

Sister Martha I. Harman, Cor.

## OPPORTUNITY

They do me wrong who say I  
come no more  
When once I knocked and fail to  
find you in,  
For every day I stand outside your  
door  
And bid you wake and rise, to  
fight and win.

Wail not for precious chances  
passed away,  
Weep not for golden ages on the  
wane.

Each night I burn the records of the  
day—

A sunrise soul is born again.

Laugh like a boy at splendors  
that have sped  
To vanished joys, blind and deaf  
and dumb.

My judgments seal the dead past  
with it's dead,

But never find a moment yet to  
come.

'Tho deep in mire, wring not your  
hands and weep;

I lend my arm to all who say, "I  
can".

No shamefaced outcast ever sank  
so deep

But yet might rise and be again a  
man.

Dost thou behold thy lost youth  
all aghast.

Dost reel from righteous retribution  
'O blow?

Then turn from blotted archives of  
the past,

And find the future's pages white as  
snow.

Art thou a mourner? Rouse thee  
from thy spell.

Art thou a sinner? Sins may be for-  
given.

Each morning gives thee wings to  
flee from hell,

Each night a star to guide thy feet  
to heaven.

Walter Malone

Sel. by Blanche B. Sweitzer

The C we take from "coming" for  
He came for us to die.

The H is for the "Home" He left  
In Glory up on high.

The R is for His "royal" birth,  
Though born a humble Jew.

And I for He is "innocent",  
Holy, pure and true.

The S will be for "Savior",  
The sinless, spotless One;

And T for "time" for in  
He sent His precious Son.

### CONFIDENCE IN GOD

Jesus is the true One,  
The living way;

We know He will save us  
If we but obey.

The Lord is our refuge  
By night and by day;

We know the road is open,  
The straight and narrow way.

There is a broad way  
That leads to sin and death,

Oh help us Lord to shun it  
And be forever blessed.

All of us have loved ones  
Who have gone on before.

Oh what a joyful time 'twill be  
To meet and part no more.

Said the robin to the sparrow,  
"I would really like to know,

Why these anxious human beings  
Rush about and worry so."

Said the sparrow to the robin,  
"I really think that it must be,

That they have no Heavenly Father,  
Such as cares for you and me."

**LITTLE DEEDS**

Leave the big things to the strong!  
 Life has countless, endless needs;  
 And the while we pass along  
 Let us do the little deeds.

This is lesser work: to cheer  
 Others worried and afraid;  
 And to visit some one near  
 Needing just a little aid.

Who would share another's woe  
 Need not wait to added skill;  
 Or an extra inch to grow,  
 All that's needed is the will.

—o—  
 If love is so strong  
 How can it be broken  
 By one little word,  
 Carelessly spoken.

If love, then, be weak  
 Why don't it break  
 Under pain and despair  
 And a heart's ceaseless ache.

—o—  
 Thou must be true thyself,  
 If thou the truth would'st teach.  
 Thy soul must overflow, if thou  
 Another's soul would'st reach;  
 It needs the overflow of heart  
 To give the lips full speech.

—Horatius Bonar.

—o—  
 Therefore, Christian men, be sure,  
 Wealth or rank possessing,  
 Ye who now will bless the poor,  
 Shall yourselves find blessing.

—John Mason Neale.

**MY BROTHER'S KEEPER**

Am I my brother's keeper?  
 Is it really my affair  
 If he follows in my footsteps  
 And stumbles here and there?

Am I my brother's keeper,  
 When I go to "count the cost,"  
 If my brother falls along the way  
 And from the right is lost?

Yes, I am my brother's keeper,  
 If he casts his eyes on me,  
 And I have left a stumbling block  
 Where he cannot see.

Since I am my brother's keeper,  
 I will do my best each day.  
 To live so true, my brother  
 May not fall along the way.

**THE GREATEST OF ALL**

—o—  
 My greatest loss—to lose my soul.  
 My greatest gain—Christ my  
 Saviour.

My greatest object—to glorify  
 God.

My greatest crown—to win souls  
 for Christ.

My greatest joy—God's salvation.

My greatest inheritance—Heaven  
 and its glory.

My greatest victory—over death  
 through Christ.

My greatest neglect—so great a  
 salvation.

—o—  
 It is good not to eat flesh, nor to  
 drink wine, nor to do anything  
 whereby thy brother stumbleth.—  
 Rom. 14:21.

## A CONVERSATION BETWEEN A FATHER AND SON

(Continued from last issue)

Beloved in God, friends and fellow pilgrims.

There are many who have hitherto desired to have a more direct account and report of your new baptism and church, since that what has been said, or even written here and there on the subject, has left them still in much uncertainty. In order now to obtain your opinion more fully and authentically, and to be relieved from all further doubt on this subject, we have come to the conclusion to propound to you the present frank, and simply stated questions upon which we expect your plain and candid answers as early as possible.

(Reply.) Dear friends.

Since you ask in love our opinion, and since also the apostle Peter teaches believers, 1 Pet. 3:15, "to be ready always to give an answer to every man that asketh you a reason of the hope that is in you";—we could not avoid giving you in love and candor, and with assurance of faith, according to our simplicity, very brief answers on those proposed questions, and to leave them to your examination before God.

*Query 1.* Whether you do not suppose, that for more than one thousand years there had been no true, genuine baptism, and conse-

quently also no true church on earth?

*Answer.* We hold and believe, that God at all times had his church, which observed the true baptism and order, but which was always hidden from the unbelievers, and consisted often also in but few members; still the gates of hell could never prevail against the church of the Lord Jesus. Yea, it is evident from history that God has caused his order to be revealed to unbelievers in all ages, as a testimony or witness.

*Query 2.* Whether it be impossible for the church of God to exist at any time, in any manner, and even with but few members, without the primitive and outward order of baptism, as perhaps was the case with the Israelite church according to Josh. 5:5, 7, which continued a considerable time in the wilderness without circumcision?

*Answer.* The church of Christ is in no other way ordered by the great master-builder Jesus Christ but that it should observe his baptism and order. Yea, Christ has ordained every thing in his congregation or church perfectly well by apostles and teachers, and which is sufficiently confirmed by signs and miracles. It is therefore improbable, that there could ever have been a church or congregation of Christ without the baptism and order as the true founder (or author) has appointed.

But that there should have been

souls, who were secretly drawn to the church of Christ, we do not deny. However, whether they obeyed and publicly professed Christ, or whether they loved the honor of the world more than the honor that cometh from God only, (John 5:44), we will not determine. Concerning the church of Israel, we clearly see that the children in the wilderness had to bear the reproach of Egypt, and also the transgression of their fathers! But as soon as they were about to enter the land of promise, and before the taking of the first city, Jericho, they were all to be circumcised. God said therefore to Joshua (ch. 5) "This day have I rolled away the reproach of Egypt from off you."

Then they were permitted to keep the passover, but not before, and this also was intended as a figure for us. For so long as we walk in the wilderness, in great disorder and uncertainty, although we have gone out already from Egypt, and have been saved from gross sins by the mighty hand of God, yet we could not enter the house of God, nor break bread in the communion of Jesus and his members. For God requires of us, that we should be baptized, and will require it also by the calls of his spirit, if men will listen to that inward voice, and obey it by denying themselves.

*Question 3.* Whether the church of God here on earth at such time had ceased to exist altogether, when

the primitive order of baptism was observed no longer?

*Answer.* Had this primitive order of baptism ceased, then of course the church of Christ had ceased to exist, and though there had been souls, who here and there lamented the great apostacy, they could not have been called a church.

But since we do believe, and think it may be shown also from ancient history, that primitive baptism, as ordained by Christ, never has ceased to be practiced, it follows as a consequence, that the (true) church never ceased to exist, though it should (at some periods) have consisted of but few members.

*Question 4.* How would you undertake to reconcile this with the promise of Christ, Matt. 16:18, "That even the gates of hell should not prevail against it;" and ch. 28:20, "That he will be with them (his disciples) always, even unto the end of the world", and similar declarations?

*Answer.* This is (already) answered, because we believe, that the gates of hell have not prevailed against the church of Christ, but it has remained, and will remain even unto the end of the world.

*Question 5.* What then do you think of the undeniable witnesses of truth according to godliness, who have appeared at such times, from century to century; and whether simply because they were not baptized according to the primitive or-

der, they were not members of Christ and of his true church and congregation, united essentially in the spirit, simply because they were not baptized according to the primitive order?

*Answer.* Christ says, Matt. 7: "By the fruits ye shall know the tree." Now since we believe, that the writing of fine books, or even prophesying, are not the proper fruits of a good christian, by which we shall know him, and on this account cannot consider a person as a Christian. Yet we will judge no man, and since we did not know these men in their lives, we leave them to their God; and all their writings and prophesying cannot make us to suspect the gospel of Jesus. And on account of their prophesying alone we cannot deem them to be the church of Christ, if they did not walk in the doctrine of Jesus, in baptism and other ordinances as he has commanded.

*Question 6.* Were they not of the opinion, that the ceremony of baptism, which had been so long in decay, is, by all means, to be established again in the latter times, and if so, for what purpose? Or did not an all wise God permit this ceremony, which like circumcision in the old covenant, which covenant was neither perfect itself, neither could make any thing perfect, to be put entirely away, that in its room a new economy and dispensation of the pure Spirit should be established for

his people, in accordance with all the prophetic promises?

*Answer.* We are of the opinion and believe as the apostles say, Heb. 7:12. "That as long as the priesthood is not changed, of necessity the law may not be changed." For as long as the Levitical priesthood was standing, so long nobody was permitted to abolish the law, or circumcision without incurring severe punishment, and the displeasure of God. But when Christ was come, he as the eternal High Priest and Son of God, introduced a law of life, and the first, because of its weakness and not being able to make perfect, was abolished. Christ "having obtained eternal redemption for us", revealed the way to the Holy of Holies, gave none but laws of life, and has established his will or testament by his blood, so that we believe and confess, should an angel from heaven come, and would intend to reveal another or better gospel, that even such an angel must be accursed, according to the testimony of Paul. Gal. 1:8. Hence we believe, that the doctrine of Jesus the Crucified, is to be observed, until he himself shall come again in flaming fire, and take vengeance on them, that have not been obedient to his gospel in accordance with the testimony of Paul, 2 Thess. 1:7, 8. Therefore, the doctrines of Jesus is justly to be observed by the believers in these (our) days, but to the unbelievers nothing seems to be commanded.

*Question 7.* Whether in that case, they are not compelled to acknowledge and confess, that to the re-establishment of the same, as well as to its first institution and immediate divine calling is necessary and required, such as according to the testimony of Scripture, and to general confessions have occurred at all times in such great reformatations of the church?

*Answer.* We believe indeed, that for the establishing of the doctrine of Jesus an immediate calling and incitement of the Holy Spirit is required. But whether this calling is to be confirmed and manifested before men by signs and miracles, in this we would not prescribe any thing to the all knowing God. If the calling is of God, let that suffice, whether men will believe or not; in this we must be resigned.

*Question 8.* Whether any one of them could rise up, and venture to declare before God in the hour of death, and in the day of judgment, on his conscience and in view of his accountability that he had received from God such an immediate call to re-establish that order of baptism so long neglected, and thereby form an entirely new church of Christ here on earth, such as had not been since the time of the apostles and primitive Christians?

*Answer.* When the Pharisees sent from Jerusalem, and propounded the question to John, whether he was Christ or a prophet, because he

baptized,—he answered, “I indeed baptize you with (in) water unto repentance; but there standeth one among you, whom ye know not, who shall baptize you with (in) the Holy Ghost and with (in) fire”. Thus we say also in our simplicity. We indeed baptize only in water upon the faith of Christ, who in these days causes his voice to be heard in the hearts of men. Oh that they would only obey and know him truly, then He would be it alone, and would also abide with us, who at this time will build up, sanctify and cleanse his church “with the washing of water by the word.” Eph. 5:26. Then no man would undertake to appropriate this to himself, or declare before men, that he was sent from God to establish a church, but willingly he would give the glory to God; and though God may employ some as peculiar instruments, we must nevertheless try them, whether they are sent of God, as John said, ch. 3:34. “For he whom God hath sent, speaketh the words of God.”

*Question 9.* Wherein then does his immediate calling consist, and how could or would he justify and prove the same to the outward or inward conviction in the hearts and conscience of those who are still belonging to sects as well as to those who are already withdrawn from the sects?

*Answer.* The immediate calling indeed consists in this, that a man

feels inwardly and powerfully assured by the Spirit of God, and is not concerned about it whether men believe it or not. Even as Christ himself says, John 6:43, 44. "Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him." Thus it is also at this time: No man can come to the (true) doctrine of Christ, except he is willingly drawn by the Father, and he that will obey the Father's drawing, will easily know where the called and chosen believers are.

*Question 10.* Whether we may not readily and in truth suppose that if this work proceeded from God, and they had received such an immediate divine call to it, thousands of souls would willingly and at once have come, as at the first Pentecost of the New Testament upon the demonstration of the Spirit and of power, which then occurred in and about the apostles of the Lord?

*Answer.* Christ says, Matt. 24, to his disciples, referring especially to these latter times, that they should "take heed, that no man may deceive them." He says not indeed, that in such troublesome times, (in which alas!, we are now since love has grown cold in so many;) men would run by thousands to his gospel. Nay, even upright souls do not walk so readily in the footsteps of Jesus, whereby all is to be denied, if indeed we wish to be true followers of him.

Christ is rather speaking of such a time, where the abomination of desolation shall be revealed, and we are only told to flee to the mountains, i. e. to the doctrine of Jesus the crucified which is exalted with all believers, and is the city of God and Mount Sion, of which we read Heb. 12:22, 23. To this all true believers have taken refuge, and many could not even bring along their wives and children, as it happened to LOT, though he was led out through a divine call by angels in order to escape from destruction. To his friends it still seemed ridiculous, and even his own wife he had to leave behind on the road. Therefore Christ speaks very briefly and emphatically the solemn words to his disciples, Luke 17:32. "*Remember Lot's wife.*"

*Question 11.* Whether baptism in water be so absolutely necessary, that no one can, by any means be saved without it, however faithful holy and irreproachable he might be?

*Answer.* We believe and confess, that in the Old and New Testament, a blessing and salvation is promised only to the believers; and how the believers at all times were mindful and disposed, we see in faithful Abraham, the father of all the faithful, being obedient in all things to God, and obtaining the promise on account of his living faith, by which he also wrought works of obedience. Thus, we be-

lieve, when a man lives holy and piously, and this life is produced by true faith in Christ, then it will be easier to faith to be obedient in water baptism, than it was to Abraham to sacrifice his son. But while man is still disputing with his God, saying, what can water help me? then such a holy life is nothing but self-righteousness, which he tries to establish, as the Jews did, of whom Paul makes mention, Rom. 10:9, 10. And to such self-righteousness no salvation is promised; but he that believeth in Christ, who is the end of the law, he is justified; and faith in Christ produces obedience and submission to all his words and commandments.

*Question 12.* Whether the principal passage, Mark 16:16, does not prove rather the contrary, when Christ so emphatically says, "He that believeth not, (and not, he that is not, baptized,) shall be damned."

*Answer.* We believe indeed and confess this, that not on account of baptism but only to the faith in Christ, eternal life is promised. John 3:15, 18. Why then should a believer not be willing to do what is the will of him, in whom he believeth? Now since it is the will of Christ, that a believer should be baptized, it is also the will of the believer, and thus believing and willing, as Christ willeth, he is saved, although he should by necessity be prevented from obtaining baptism. Just as Abraham who was

willing to sacrifice his son Isaac, and it was not done;—the son was not sacrificed, but the obedience was fulfilled,—obtained the blessing;—so likewise a believer, being willing to be baptized, and from necessity not being able to obtain it, as the thief on the cross could not, is still saved. But if a person will not be baptized he will be righteously judged an unbeliever and as disobedient, not on account of baptism, but on account of his unbelief and disobedience. Hence it is quite right, when Christ says, "He that believeth"! Else; if Christ had confined salvation to the water, men would be much more willing to be baptized, and retain their self-will in other things; as Antichrist is doing, ascribing salvation only to the water, though a person may do in other things as he pleases.

*Question 13.* If baptism in water be absolutely necessary, why has Christ made no mention of it in his sermon on the mount, when speaking of the blessings; Matt. 5; nor in his description of the (last) judgment, Matt. 25, does he intimate the least of it, though he treats especially of those who shall be saved or damned?

*Answer.* It is astonishing how little men attend to the pure mind of God! Christ indeed speaks, Matt. 5, of many blessings; but we might do well to enquire, whence may such blessings be obtained? Christ says, "Blessed are the meek"; and we

should notice well, how Christ calleth, Matt. 11:28, 29: "Come unto me and,—learn of me!" Hence we confess, that Christ alone is the Savior, and whoever wishes to be blessed, as he preaches, Matt. 5, must necessarily accept him in true faith, and submit to him in obedience as clay in the hands of the potter, and He it is, who must make all things new, and save all, and to him all the prophets have pointed. Now since Christ the Savior, and good physician, deems baptism also necessary for the believer, obedience to the command of baptism is also necessary unto salvation. Although in Matt. 25, Christ calls those blessed who fed and clothed him, without saying anything about the new birth or regeneration, of which he had spoken, John 3, when he said "Except a man be born again, he could not come into the kingdom of God." Here he said nothing of visiting him in prison or of (feeding) giving meat to his members. Who then would, or could think that those in Matt. 25 were unregenerated or unbelieving men, and that he calls them blessed merely on account of those outward works. Oh no! Who would suppose, that they were condemners of baptism? We believe, that not a single despiser of water baptism will be among them, though there may be some unbaptized ones, who were such out of necessity, and not from scorn.

prove, that John the Baptist himself was baptized when he said to Christ Matt. 3:14. "I have need to be baptized of thee, and comest thou to me?" or whether, by a particular exception he was saved without water-baptism?

*Answer.* In the same manner we might enquire after a great deal, (for instance), where Peter and John were baptized, or where this and that saint of the old covenant was circumcised, and more questions might be raised, than would tend to edification toward God in faith, as Paul mentions 1 Tim. 1: that there were men who gave heed to fables and endless genealogies. Yet we will also herein reply in patience. John was indeed willing to be baptized of Christ, and desired it, and to such faith we ascribe salvation according to Scripture, and not to external baptism. Now though it is not literally stated in scripture, that he was baptized, still we find so much written, as to show, that he was no despiser of baptism, and John will not be found at all among those, who say: Why, what can water help me? But he has proved his obedience toward Christ, as Abraham proved his toward God in offering up his son. The son was not sacrificed, and yet obedience was fulfilled.

To Be Continued.

*Question 14.* How would you





# BIBLE MONITOR

Vol. XXXII

DECEMBER 15, 1954

No. 24

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## GOD WITH US

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world", I John 4:1-3. Here we have a very definite statement and also a very important statement. We all must confess that there are two spirits in the world. Sometimes it is rather difficult to determine which one we are hearing, reading about and seeing, in the events and happenings of the world.

We are about to commemorate the birth of our Lord and Savior. We are about to hallow, not the coming of Santa Claus but the coming of God with us. God gave the greatest gift to the world that ever was sent, no not for others but every one who will believe and accept him, has the privilege of His blessed teachings and the reward of an everlasting home with Him.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law", Gal. 4:4. On many occasions the timing of God is marvelous. It is encouraging to note the timing of God for this event. God had warned His people of the coming of a Savior, by various facts which one would think would be impossible to all happen at the same time. Even the learned did not see how they all could happen but they did happen so it would be impossible to mistake, God putting on flesh and teaching us as man to man, with any other person and any other way of teaching.

Christ came at a time when the world was largely under one world power, so there would be peace upon the earth, to go to and fro accepting and proclaiming the coming of God with us. Under such conditions the world was largely under one language so people could understand each other. Under such conditions the Son was free to go to and fro, to various nations and thus fulfil prophecies which it seemed impossible to fulfil all and so this birth

could not be confused with any other.

This conception took place as none other ever did or ever will, because Christ was God with us and not simply another human being as every other child is. The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God", Luke 1:35. If we deny this event we may as well deny the entire Bible. If we cannot believe an event announced by the angel Gabriel, in persons, why try to reason out any statements or events which mere man tries to tell us? Is it any wonder that when a number of unusual events accompanied the life of Jesus, while here upon earth, we read that "Mary pondered these things in her heart". Mary knew of a certainty, what no one else knew any better and what few others believed. We are often made to wonder how Mary was able to stand up, under the unusual and cruel treatment often given her Son? It is simple when we conclude that Mary had an understanding of the events which few others had, even to this day, Yes we believe Mary really had an understanding of the Holy Spirit in her soul. Why, because she took God at His Word and anyone who does that today, will have a joy, a satisfaction, an understanding

which is worth more than volumes of worldly wisdom.

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh", Rom. 1:3. Jesus was a direct descendant of David, through His mother who was a descendent of David, through Nathan his son. Jesus was made under the law, born into a devout Jewish home, because He came to fulfill the law and to give an opportunity of salvation to God's people Israel. "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth", I John 14. How any one can deny the divinity of Christ, that He was the Son of God, that He was God with us, and still claim to believe the Bible is beyond human reason and common sense.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist", 2 John 7. Dear reader, are you aware of such deceivers, are you being led away from the Word of God? We are warned so often that anti-christs shall come in the latter days and here is one definite way to recognize them. Anyone who is deceived by new translations, new organizations and any new ideas, other than the pure and holy Word of God is being led away by an anti-christ. Is God with you? Are you

with God? How can you be satisfied with anything else, for that is the way of Eternal Life. You have control of your life and the future of your soul, why not believe and obey God's Holy Word?

## A JOURNEY TO BETHLEHEM

Let us take an imaginary journey to Bethlehem this Christmas Season, based on our memory of having been there in December 1951.

"Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us", Luke 2:15.

These words were spoken by the shepherds and might well become our own. There is a sense in which we, too, should be found in Bethlehem this time of the year. It is our spiritual impulse to wish we could be there again because of the blessings such a visit affords, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us".

It is always well to be where Jesus is. Let us think of what the shepherds found and what we may have found had we been in Bethlehem nearly two thousand years ago when Christ was laid in the manger.

First, Jesus was found in Bethlehem in fulfillment of the prophecy as recorded in Micah 5:2, "But thou, Bethlehem Ephratah, though thou be little among the thousands

of Judah, yet out of these shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting". He was there as Isaiah predicted He would be. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel", Isaiah 7:14.

He was there in fulfillment of the prophecy of Isaiah 9:6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace".

He was there as God's gift. "For God so loved the world that he gave his only begotten son", John 3:16. He was there because God chose to touch the hearts of men through a little babe. He came there in humility, as a helpless babe, in poverty, in flesh. He was there as a bit of Heaven itself.

This confounded the wise. It upset the plans of conquerors. It set aside the wisdom of men. It disappointed others. But this was God's way. "Now the birth of Jesus was on this wise", Matt. 1:18. It was God's answer to the futile plans of man.

Could there have been a more tender scene than this scene in Bethlehem? When God entrusted His Son to the world, He placed Him in the arms and to the bosom of a loving

**BIBLE MONITOR**

Taneytown, Md., December 15, 1954

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record, Company, Taneytown, Md.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

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mother. How hallowed motherhood should be forever?

What spiritual sensitivity the expectant mother of our Lord exhibited when she said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: For behold, from henceforth all generations shall call me blessed. For he that is mighty, hath done to me great things; And Holy is his name, Luke 1:46-50.

She revealed her willingness to yield to the plan of God when she consented to undertake the arduous journey to Bethlehem. Because of her willingness the angels could announce; "For unto you is born this day in the city of David a Saviour; which is Christ the Lord", Luke 2:11. When the shepherds came,

they came to see the Christ child. When the wise men arrived, they worshiped, not the mother, but the child, Matt. 2:11. Any wonder that we read, "But Mary kept all these things, and pondered them in her heart", Luke 2:19.

Thus we see in our journey to Bethlehem the part of Mary. It is well that we think of Joseph. He was a workman, not a loiterer. He was sensitive, not calloused. He was modest, not a braggart. He was obedient to God, not stubborn. He was faithful to Mary, not untrue to her.

He followed God's guidance, though poverty handicapped him. He was a man of prompt obedience. Never did he make claim to anything untrue. What a temptation it may have been to deny the virgin birth, but he never was found guilty of this. Though other men have denied the virgin birth of the babe Jesus, this never happened Joseph, whose earthly role was that of the Babe's protector and guardian.

"And there were in the same country shepherds abiding in their field, keeping watch over their flock by night", Luke 2:8. It was they that said, "Let us now go even unto Bethlehem". They were on duty that starlight night. They were tending their sheep. They were working. They were busily engaged. They were ready to respond to the wonder that had taken place in Bethlehem.

Think of the countries today

where Christ is not honored. In these lands men, instead of being engaged in labor, are regimented into war. There at Bethlehem, the message was, "Peace on earth, good will towards men". Not that of strife, bloodshed and war.

Had we been at Bethlehem soon after Jesus was born, we may have met the wise men. "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east, to Jerusalem, saying, Where is He that is born king of the Jews? for we have seen his star in the east, and are come to worship him," Matt. 2:1-2.

These wise men represented the learned of their time. It is untrue that only the illiterate became followers of the Nazarene. From then until now, men of letters have accepted this Babe.

The wise and the prudent. We can learn from them that are wise, that we must accept the teachings of this Babe as He grew in stature and in favor with God and man. His words are the words of life.

Had we been to Bethlehem, in addition to the starry sky, we would have seen an humble, lowly stable. One in which the cattle were lowing. One where poverty and poor accommodations were manifest. But in that stable, in the manger, had we been there, we could have seen the little Lord Jesus lie.

"Let us now go even unto Bethle-

hem". Some people have just about lost the way. Much of the world's counsel has ended in confusion. We need the peace of Bethlehem. The world seems to be falling apart. Were we to be to Bethlehem, we could look over Jerusalem. There we could see the Way of the Cross. That is the way to the Tomb. That is the way to the resurrection.

That is the way to Mt. Olivet. That is the way to the right hand of God. That is the way to the place of intercession. That is the way of His sure return. That is The Jesus Way.

We shall not lose the way if we stay on the straight and narrow way. "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us".

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## GOOD TIDINGS OF GREAT JOY

The Jews were God's chosen people. Through the lineage of the Jews, of the tribe of Judah, came the long looked for Messiah, the King of Israel. But they were disappointed because they expected an earthly instead of a Heavenly King. The majority would not receive Him as their King and Saviour. Only a few believing Jews, who were grounded in the law and the Prophets, received Him. Jesus redeems all who accept Him.

The Jews are a gracious people,

who believed God for salvation and served Him. The Gentiles should be thankful and honor the believing Jews, who lived obedient to the law of Moses and kept it sacred until it was fulfilled by Jesus. To the Gentiles He is the Bridegroom of the Church.

"Wherefore the Law was our school-master to bring us unto Christ, that we might be justified by faith," Gal. 3:24. Even so then, at this present time also, there is a remnant according to the election of Grace, Rom. 11:5. The small remnant of Jews that received Jesus, as the Lamb of God, the babe born of Mary the virgin, a Jew by nature and faith.

Jesus was born in a stable in Bethlehem of Judea. The Angel brought from Heaven the good tidings to the Shepherds. Oh how grateful in heart, the world ought to be, for such tidings. How many are in the height of rejoicing? The answer is, only a small remnant.

Woman caused the transgression and sin upon the whole world. Woman fulfilled the promise of God, that the seed of the woman would bruise the serpent's head. Mary corrected the transgression of mother Eve, the mother of all people. By the hand of God, Mary brought forth the Son of God, in the flesh, to redeem man back to God again, Gen. 3:15. Mary was blessed of all women of the world. Mary said, My soul doth magnify the Lord, for He

hath regarded the low estate of His hand-maiden: for behold from henceforth all generations shall call me blessed, Luke 1:45-51.

This was the greatest event God ever performed for the people of this world. By His hand-maiden, a virgin who brought forth. He opened the redemption of this lost world from sin. How wonderfully the Lord provides for His people. The Babe in the manger meant much to the world. As the star of the east directed the Wise Men to Him, so may the Holy Spirit also lead us to Jesus, the Light of the world.

Bro. C. M. Kintner  
Converse, Ind.

## **THERE'S A SONG IN THE AIR**

There's a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer  
And a baby's low cry!  
And the star rains its fire while the  
Beautiful sing  
For the manger in Bethlehem cradles a King.  
There's a tumult of joy over the  
wonderful birth,  
For the virgin's sweet boy is the  
Lord of the earth.  
Ay! The star rains its fire and the  
Beautiful sing  
For the manger in Bethlehem cradles a King.  
In the light of that star lie the ages  
impearled;

And the song from afar has swept  
over the world.

Every hearth is aflame and the beautiful sing.

In the home of the nations that  
Jesus is King.

We rejoice in the light, and we echo  
the song.

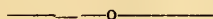
That comes down through the  
night, from the heavenly throng

Ay! a shout to the lovely evangel  
they bring,

And we greet in His cradle our  
Saviour and King.

Sel. by Blanche B. Sweitzer

R. D. No. 1, Westminster, Md.



## WHAT WILL YOU DO WITHOUT JESUS?

What will you do without Him

When death is drawing near?

Without His love—the only love

That casts out every fear,

When the shadow-valley opens,

Unlighted and unknown,

And the terrors of its darkness

Must all be passed alone!

What will you do without Him

When the great White Throne is  
set

And the Judge, who never can mis-  
take

And never will forget,—

The Judge whom you have never  
here

As Friend and Saviour sought,  
Shall summon you to give account

Of word and deed and thought?

What will you do without Him,

When He has shut the door,

And you are left outside, because

You would not come before?

When it is no use knocking,

No use to stand and wait,

For the word of doom tolls thro'  
your heart

That terrible, "Too late".

You cannot do without Him!

There is no other name

By which you ever can be saved—

No way, no hope, no claim!

Without Him—everlasting loss

Of love, and life, and light!

Without Him—everlasting woe,

And everlasting night!

But with Him—oh, "with Jesus"!

Are any words so blest?

With Jesus, everlasting joy

And everlasting rest!

With Jesus—all the empty heart

Filled with His perfect love,

With Jesus—perfect peace below,

And perfect bliss above.

Why should you do without Him?

It is not yet too late;

He has not closed the day of grace—

He has not shut the gate.

He calls you!—hush! He calls you!

He would not have you go

Another step without Him,

Because He loves you so.

Why will you do without Him?

He calls, and calls again!

"Come unto Me! Come unto Me"!

Oh, shall He call in vain?

He wants to have you with Him—

Do you not want Him, too?  
 You cannot do without Him,  
 And he wants—even you!

Sel. by Bro. George Lorenz  
 Greentown, Ind., R. D. 2.

Nobody knows the power of prayer,  
 But somebody must be listening  
 there  
 With a friendly ear for the heart  
 that calls....  
 Someone who knows when a spar-  
 row falls.

Miracles lie in the power of prayer;  
 Faith that can banish the soul's de-  
 spair!  
 Hope that can shine like a holy light  
 And brighten the spirit's darkest  
 night!

When earthly help is of no avail  
 There is one Friend who will never  
 fail;  
 Just lift your eyes—the answer is  
 there. . .

For nobody know the power of  
 prayer!

Sel. by Bro. George Lorenz  
 Greentown, Ind., R. R. #2

### INCARNATE ONE

Almighty Framer of the skies  
 Oh let our pure devotion rise  
 Like incense in thy sight,  
 Wrapt in impenetrable shade,  
 The texture of our souls were made,  
 Till Thy command gave light.

The Sun of Glory gleam's the ray,  
 Refined the darkness into day

And bid the vapours fly.  
 Impell'd by His eternal love.  
 He left His palaces above  
 To cheer our gloomy sky.

How shall we celebrate the day  
 When God appear'd in mortal clay,  
 The mark of worldly scorn.  
 When the archangel's heavenly lays  
 Attempted the Redeemer's praise  
 And hail'd salvation's morn.

A humble form of Godhead wore,  
 The pains of poverty He bore,  
 To gaudy pomp unknown.  
 Though in a human walk He trod,  
 Still was the Man, Almighty God,  
 In glory all His own.

Despis'd, oppress'd, the Godhead  
 bears,  
 The torments of this vale of tears,  
 Nor bade His vengeance rise.  
 He saw the creatures He had made  
 Revile His power, His peace invade  
 He saw with mercy's eyes.

How shall we celebrate His name,  
 Who groaned beneath a life of shame  
 In all afflictions tried.  
 The soul is raptur'd to conceive,  
 A truth which Being must believe,  
 The God eternal died.

My soul, exert thy powers—adore  
 Upon Devotion's plumage soar  
 To celebrate the day.  
 The God from whom creation  
 sprung,  
 Shall animate my grateful tongue,  
 From Him I'll catch the lay.

Thomas Chatterton.

## NEWS ITEMS

### SUBSCRIPTIONS

Most of the Bible Monitor Subscriptions expire with this issue, we urge the immediate renewal to avoid delay and extra work on the Mailing List. Please try to give correct addresses for all names. If you have sent any donated subscriptions, against your Publication Board offerings, please list them for renewal if you so desire. The co-operation of everyone with your local Monitor agent, will lighten his or her work and lighten our work also. Any suggestions and comments, upon any phase of the Bible Monitor work, will be considered and appreciated.

Editor

### ANTIOCH, W. VA.

The Ridge congregation began a revival on Sept. 1, with Eld. W. A. Taylor as the evangelist. The meeting continued for twelve days with an all-day service on Sept. 12.

On Sept. 11, we held our Love-feast services with Eld. James Kegerries officiating. Visiting Ministers present were: James Kegerries, Z. L. Mellott, George Dorsey and W. A. Taylor. We thank all who came to these services and invite them back again.

On Oct. 20, we held our council meeting. Services were opened by our Elder, W. A. Taylor. A few items of business were taken care

of in an orderly christian manner. The meeting was concluded with prayer.

Irene Harris, Cor.

### STANDING INFORMATION

Please send all changes of: Set-communion dates, Location of church-houses, Information directory and Ministerial List to the editor by January 1, for the February 1 issue.

Editor

### KANSAS CITY, MO.

On Sept. 14, Bro. and Sister Paul R. Myers of Greentown, Ohio, came into our midst. Bro. Myers brought Spirit filled messages to us and did not shun to preach the whole Gospel.

On Sept. 25, we held our Love-feast service with 38 surrounding the Lord's table. Sunday all-day services were held and Sunday evening closed another revival at this place. Bro. Myers put forth much effort, although no souls have been added to the church, we feel we all received much good from these meetings. We certainly were glad to have those with us, from a great distance, also the Brethren and Sisters from McClave, Quinter, Dallas Center and Astoria, Ill., Congregations.

Several of our members have been under the hand of affliction for sometime, we pray for God's richest blessings upon them, and that they

may soon be able to worship with us again. Pray for us at this place that we may continue strong in the Lord's work.

Bertha Jarboe, Cor.

YORK, PA.

The Shrewsbury Dunkard Brethren held their regular quarterly council on Oct. 11 beginning at 7:15 p. m. by singing hymn 266. Our Elder, J. H. Myers, read a scripture and led in prayer, then took charge of the meeting. There was not much business to come before the church at this time.

Arrangements were made for our Lovefeast. An evangelist was chosen for our meetings in the fall of 1955. Song 254 was chosen and Brother Howard E. Myers closed with prayer.

On Nov. 7th we held our Lovefeast, Sunday-School at 9:30 with 111 in attendance with preaching following. At noon, dinner was served to 175. A sister, being afflicted for some time, asked for the anointing service, which was administered at the beginning of the afternoon service.

We were glad to have with us Elder and sister Melvin Roesch from Waueson, Ohio and Elder Herbert Parker from Arcanum, Ohio, these with Elders A. G. Fahnestock, George Dorsey, Benj. Reinbold, Ammon Keller, Joshua Rice and Ray S. Shank, Ministers Paul Weaver and Earl W. Strayer

brought us some good gospel sermons God bless them for the messages and may they go forth in the Master's service continuing to preach the Word of God. We were also glad to have Brother and Sister Robert Parker from Plevna, Ind., with us.

At 6:30—103 surrounded the Lord's table to partake of those sacred emblems of our Lord and Saviour Jesus Christ, Bro. Roesch officiated. We want to thank all who came from the neighboring congregations, both far and near and welcome them back any time they can come.

Sister Shella Stump, Cor.  
R. D. 6 York, Pa.

## INDEX OF ARTICLES

For the Year 1954 and their  
Authors

(Ed.—editorials. Sel.—selected articles. Of the ending figures, for example 6:5; the first figure denotes the number of the issue, the second figure denotes the page in the issue).

### CHRIST

Ascension, Ed., 11:1.  
Christ died for All People, Viola Broadwater, 8:21.  
God With Us, Ed. 24:1.  
Good Tidings of Great Joy, C. M. Kintman, 24:5.  
He is not Here, Ed. 8:2.  
King of Kings, Lord of Lord, Wm. N. Kinsley, 2:17.  
Lost Christ, Herbert Parker, 24:19.

Purpose of Christ's Death, Ed. 5:1.  
 Risen With Christ, Ethel Beck, 8:5.  
 The Birth of Christ, Thornton Mel-lott, 2:6.  
 The Reasons for Christ's Death, Ed. 6:1.  
 The Wonderful Christ, Joseph Robbins, 3:2.  
 Types of Christ, Ed., 23:1.  
 What Shall I Do With Jesus, E. K. Marks, 3:22.

### CHRISTIAN HOME

A Word to Parents Sel. 7:20.  
 Home, Clara Gunderman, 14:4.  
 Mother, Ed., 9:1.  
 Pulling together, Bertha Hicks, 9:22.

### CHURCH

Church Government, J. F. Marks, 7:3.  
 Conference Gleanings, Bertha Hicks, 13:3.  
 Dunkard Brethren Church, Douglas Leatherman, 20:3.  
 Duty of the Church, Ed., 2:1.  
 General Conference, Ed., 13:1.  
 Notes From General Conference, Martha Harman, 15:6.  
 Our Church, Sel. 11:15; 12:14; 13:8.  
 Remembering Sermons at Confer-ence, Martha Harman, 15:6.  
 The Church a Brotherhood, Ed., 10:1.  
 The Bible Speaks on the Church, Sel. 21:5.  
 What Does My Church Mean to Me, Ruth Snyder, 6:8.

### DOCTRINE

Deceitfulness, J. F. Marks, 13:23.  
 Does God Send Men to Hell, Viola Broadwater, 19:3.  
 God, D. K. Marks, 16:14.  
 God, the Great Giver, Beulah Fitz, 2:3.  
 Hell, Virgie Bashor, 21:2.  
 Instrumental Music, W. E. Bashor, 15:18; 16:7.  
 Mansions In Heaven, W. H. De-muth, 18:7.  
 Order of the Communion Services, Sel. 17:12.  
 Prayer, W. S. Reed, 20:2.  
 Preach the Word, Thornton Mel-lott, 7:4.  
 Questions for Meditation, Wm. Root, 14:2; 15:20; 16:4.  
 Self-examination, Sel. 16:10.  
 The Bible Attitude and Posture in Prayer, Ed., 18:1.  
 The Lord's Supper, C. M. Kintner, 16:2.  
 Will Praying at an Altar of Prayer Save? Wm. Root, 5:7.  
 Works of Alexander Mack, Sel. 13:11; 14:15; 15:13; 18:14; 19:14; 20:13; 21:13; 22:17; 23:18.

### EVERYDAY PROBLEMS

A Review of Women, Sel. 4:16.  
 Are We Drifting, Lulu Kesler, 9:6.  
 Building a Better Family Life, Viola Broadwater, 6:7.  
 Evil Speaking, Ethel Beck, 11:18.  
 God's Guidance Elice Neher, 12:4.  
 Influence, Ed., 15:16.  
 Pride, Wm. N. Kinsley, 22:6.  
 New Year's Hopes, Ed., 1:2.  
 Our Duty, J. F. Marks, 4:4.

- Peace and War, Joseph Myers, 14:9  
 Perilous Times, F. B. Surbey, 3:5;  
 4:8; 5:17; 6:14; 7:12; 8:17.  
 Prepare to Meet Thy God, Edward  
 Johnson, 17:22.  
 Self-denial, A. B. Van Dyke, 13:3.  
 Stop A Minute, Sel. 17:11.  
 Suffering as a Christian, Hayes Reed  
 5:4.  
 Television, Thornton Mellott, 5:11.  
 Ten Rules for Christian Living, Sel.  
 13:5.  
 The Adorning of the Hair, C. M.  
 Kintner, 9:9.  
 The Drift of the Times, Sel. 6:18.  
 The Flesh is Weak, Ed., 7:2.  
 The Greater Blessing, Melvin Roesch  
 4:2.  
 The Moral and Religious Picture,  
 Sel. 18:10.  
 The Sunday-school, Sel., 13:7.  
 The Use of Slang, 9:23.  
 The Worthlessness of Tobacco, Paul  
 Myers, 8:3.  
 Trespass and Forgiveness, Thorn-  
 ton Mellott, 11:3.  
 Understand Divine Worship, Ed.,  
 3:1.  
 Values, Ed., 17:1.  
 What is Sunday to Us, Viola Broad-  
 water, 21:3.  
 Where Can I Find Jesus, Melvin  
 Roesch, 23:8.  
 Whom Will You Serve, Thornton  
 Mellott, 13:21.  
 Why Do You Swear, Sel., 5:21.  
 Why I Cannot Afford To Smoke, J.  
 P. Robbins, 23:3.  
 Worldiness Sweeping the Church,  
 Sister Zigler, 16:3.
- FAITHFUL SERVICE  
 A Journey to Bethlehem, Paul My-  
 ers, 24:3.  
 A Missionary, Wm. N. Kinsley, 5:  
 12.  
 A Life of Faithfulness, Mollie Gar-  
 land, 13:10.  
 Alone With God, Ruth Snyder,  
 7:9.  
 Are We Conscientious, Ethel Beck,  
 6:5; 7:13.  
 Buried, Wm. N. Kinsley 19:5.  
 Divine Priority, Wm. N. Kinsley,  
 20:7.  
 Divine Providence, May Myers,  
 22:9.  
 Economy and Frugality, Joseph  
 Myers 15:24.  
 Empty Seats, Sel., 4:14.  
 False Doctrine, Thornton Mellott,  
 9:18.  
 Faith or Heritage, Ed. 20:1.  
 Fascinating Flames, Sel. 12:2.  
 God's Broken Law A. B. Vandyke,  
 12:3.  
 God Will Provide James Blackwell,  
 9:10.  
 Glorious Gospel, Emmert Shelly,  
 19:2.  
 Grace, Wm. N. Kinsley, 11:6.  
 Grace, Emanuel Koonos, 9:5.  
 Growth, Ethel Beck, 1:3.  
 Growth, D. K. Marks, 6:3.  
 Heartfelt Religion, Sel., 17:7; 18:  
 11.  
 Holiness, Viola Broadwater, 16:16.  
 Hope, Wm. N. Kinsley, 8:9.  
 Is Thine Eye Single, Wm. N. Kins-  
 ley, 10:4.  
 Judge No, Wm. H. Kinney, 3:4.

Knowledge, Wm. N. Kinsley, 3:14.  
 Let Us Work, Viola Broadwater, 17:19.  
 Love Truth, Abhor Lying, May Myers, 13:23.  
 Modernism, Wm. N. Kinsley, 17:14; 18:3.  
 My Foundation, Ed. 12:1.  
 Our Life Should Reflect God's Word, Wm. N. Kinsley, 7:6.  
 Respect, Ed., 14:1.  
 Recompense, James Blackwell, 18:8.  
 Rest, Wm. N. Kinsley, 23:4.  
 Responsible to God, Viola Broadwater, 12:5.  
 Righteousness, Ed., 21:1.  
 Seriousness, Viola Broadwater, 7:11.  
 Shepherds, J. F. Marks 17:2.  
 Small Things, Ruth Snyder, 5:9.  
 Servants of God, James Blackwell 1:10.  
 Spiritual Power, Ed., 4:1.  
 The Christmas Message and Permanent Peace, Sel. 24:13.  
 The Penalty For Disobedience, L. A. Shumake, 9:7.  
 The Reserved Corner, Ruth Snyder, 23:6.  
 The Righteous Never Forsaken, May Myers, 17:20.  
 The Unbeaten Pathway of the New Year, Martha Martin, 2:4.  
 The Way of Humiliation, Sel., 17:3  
 True Godly Worship and Practice, C. M. Kintner, 8:8.  
 Two Doors, L. A. Shumake, 10:3.  
 Unto Glory, Ed., 19:1.  
 Vineyard, Wm. N. Kinsley, 14:7.

Virtue, Wm. N. Kinsley, 12:7.  
 What is Life, C. M. Kintner, 1:22.  
 What of Our Generation, Melvin Roesch, 22:11.  
 Whatsoever He Saith Unto You, Do It, Wm. N. Kinsley, 2:2.  
 Who Is Great, Viola Broadwater, 4:5.  
 Ye Do Err, Wm. N. Kinsley, 16:18.

### IMPORTANT INFORMATION

Esther, Ed., 14:14.  
 Ezra, Nehemiah, Esther, L. B. Flohr, 1:6.  
 Job, Ed., 15:12.  
 Fixed Communion Dates, Ed., 3:9.  
 Information Directory, Ed., 3:10.  
 Location of Church Houses, Ed., 3:11.  
 Ministerial List, Ed., 3:12.  
 Suggestions to Contributors, Ed., 3:9.

### SERVANTS OF GOD

Foxe's Book of Martyrs, Sel., 2:15; 10:20; 19:21; 21:7.  
 Touring the Holy Land, Paul Myers, 1:17; 2:10; 3:16; 4:9; 5:19; 6:10; 7:15; 8:13; 9:14; 10:13; 11:11; 12:9.

### THANKS

Thanksgiving, Ed., 22-1.  
 Thanksgiving, D. K. Marks, 22:2.  
 Thanksgiving, Viola Broadwater, 22:5.

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## THE CHRISTMAS MESSAGE AND PERMANENT PEACE

.. Once again light is beginning to shine on the dark horizons of the

world, and the hope of peace is stirring again in the heart of mankind. Surely there must be an infinitely deeper meaning to our Christmas celebration this year than there has ever been before. Today, as these words are being written, peace is in everyone's thoughts, and a multitude of hearts in the midst of their rejoicings are turning wistfully to the future and are asking with longing if an enduring peace can be established upon the earth. In *The Globe and Mail* of Toronto a distinguished writer, Sir Thomas White, recently contributed a long article on the subject at the request of the editor. In this article, Sir Thomas reviews the past efforts that have been made to bring about world peace, all of which, of course, have failed. Thus the League of Nations failed because of a "lack of fundamental accord with respect to war among the great powers included in its membership." Then the writer goes on to outline some of the economic, geographic, and other problems that must be met if future wars are to be prevented. Germany and Japan are to be disarmed and rendered impotent, a new organization of the other nations is to be formed, the British Empire is to be armed and vigilant while free trade and free intercourse between nations is to be promoted. Sir Thomas concludes his survey of the problem with words he had written on another occasion:

"As long as men and nations contend for power, trade possessions, and material prosperity, there will always be danger of war. . . . Permanent peace in such a world as this will not be assured by either wishful thinking or any power mechanism devised by man, although the latter may serve a preventive purpose for more or less lengthy periods. Permanent peace is of the spirit, not of the hand or mind of man. We shall have it when men and nations 'love their neighbours as themselves' and a kingdom not of this world is firmly established in the hearts of its more than 2,000,000,000 inhabitants.

"To be successful the quest for permanent peace must lead to the realm of ethics and the humanitarian teaching of all great religions."

With all due respect to this distinguished Canadian statesman we venture to state that he comes closest to the heart of the problem in the last two paragraphs of his article which we have quoted. But even here he is ambiguous and does not tell us how this desirable consummation of permanent peace is to be brought about. It is passing strange how great and good men fail to get at the heart of this tremendous problem by refusing to recognize the fundamental fact of human life, which is the presence of sin in the human heart. Unless this is first recognized and cognizance taken of the remedy for this fatal defect, all specifics set forth for

the amelioration of human ills, whether of the individual, the nation, or the world, are just so much sound and fury and signify nothing. "Who can bring a clean thing out of an unclean?" was the question Job asked in the long ago, and the melancholy answer is still as true four thousand years later—"Not one". It is true that "permanent peace is of the spirit", as Sir Thomas says, but how is that spirit of peace to be put into men and nations that will make them "love their neighbours as themselves"? "That which is born of the flesh is flesh", and will forever, as long as this race endures, act according to the flesh. Indeed,, it cannot do otherwise. These words of our Lord to Nicodemus and those that follow in the same chapter contain the most profound truths regarding human nature that ever fell upon the ears of man. What, then, are the works of the flesh the things that are inherent in human nature as we find it today, which are diametrically opposed to those very things of the spirit that Sir Thomas White says are essential to peace? We are not left in any doubt. The Word of God says: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like". In the light of this ghastly catalogue of human works,

how true the statement of Job is, and how impossible it must be to bring forth spiritual fruits from such a soil! We would suggest that every man who writes or speaks on the subject of permanent peace in this world first read the fifth chapter of Galatians, which sounds the death knell of humanistic panaceas and hopes. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." I am well aware that these words are written to Christians who have received the Spirit. But if that struggle goes on so keenly in them, what possible hope would there be of ever expressing the "fruit of the Spirit" (which includes peace) through those who never have received that Spirit?

That, it seems to me, is the first question that has to be answered by anyone who ventures a solution for the problem of war and the establishing of peace upon this earth. It brings us, of course to the very heart of the Christmas message and to the purpose of the Saviour's coming to earth. He came, heralded by angels, to bring "peace on earth and good will among men." He came into a world that was under a curse, a world held in the grip of its god", a world of war, bloodshed, darkness, and despair. That was the state of the world then, and it is the state of the world outside of

Christ today. Into that polluted stream came the Incarnate Son of God to bring health and healing, peace and joy to mankind. To ignore this most tremendous of all facts and to seek to settle any of the problems of life apart from it is to arrive nowhere. He is the key to every problem, the solution to every ill of humanity. He was born in a miraculous manner, lived a miraculous life, died a miraculous death which was followed by a miraculous resurrection and ascension into heaven, all of which will be consummated by a miraculous appearing at the close of this age to establish that peace on earth the world longs to see. But the amazing thing today is that men and women live as though He had never come into the world, had never died for their sins upon the cross, had never risen from the dead, and was not coming back to this earth again. But sadder still is it that in a multitude of churches these tremendous facts are ignored, and for these profound and glorious truths weary and heartsick sinners are being given book reviews, sermons on world brotherhood, social reform, and temperance. It is little wonder that the perspective of men becomes distorted, and that they map out the course of human history according to what they hear and to the mind and the spirit that is in them, which is exactly what the prince of this world wants. But if

the light that is in them be darkness, how great is that darkness!

Christ came into this world as the Light and the Life of men. There is neither light nor life apart from Him. He alone gives meaning to history. He it is who made the worlds, or framed the ages. He upholds all things by the very word of His power, and all things are working towards the fulfillment of His plan and purpose in human life. Is it not the height of folly then, the very acme of madness, to endeavor to speak on the future of the race and the momentous issues of peace and war and ignore the glorious but awe-inspiring fact of His incarnation and His death? It is either true or it is not true that our Lord "made peace through the blood of his cross." If it is true (and we know it is) then that event transcends in importance all other events that have ever happened upon this planet. It is supremely important that this event should be recognized in any solution we may seek for the question of war. The peace that the Saviour came to bring extends to every realm of human life. Its effects are to be made manifest in the unseen world and through the "whole creation" which at this moment is pictured as groaning in travail because of sin. It is no more possible to separate peace on this earth and good will among men from the sacrifice of Calvary than it is to separate the

glorious light of noonday from the sun.

Is there any other way by which peace can be brought about on this sin-cursed, war-torn earth? We say emphatically that there is none. Sir Thomas White is entirely wrong when he asserts it may be found in "the humanitarian teachings of all great religions." If the Word of God is true, it can be found in only one place and that place is at the cross of the Lord Jesus Christ. That God has a controversy with this world is an obvious truth of divine revelation, and until man is right with God he will never be right with his fellow men. If man could solve this problem of peace on earth by himself, the Bible would be meaningless and of no more value as a spiritual revelation than Fables. Apart from the regenerating power of the Holy Spirit in a man's life, no one can "love his neighbour as himself". If we are to wait, as the writer in *The Globe and Mail* says we are to wait, until this kingdom not of this world is established in the hearts of its 2,000,000,000 inhabitants before we can have peace, one would indeed be justified in yielding to despair. There are probably more non-Christian people in the world today than there were at the beginning of the Christian era, and millions more are born each year than are being converted. How long is it going to take then at this rate before this blessed consumma-

tion of permanent peace we all long to see is brought about?

Any consideration of this last question must take cognizance of the plan and purpose of God in this age, and the function of the Christian church in the world. Is it the purpose of the church to convert the world? No. It is the function of the church to fulfill the last command of the Lord and go into all the world and preach the Gospel of saving grace to all nations. But there is not the slightest shred of evidence to be found in the Scriptures to lead one to believe that the world in this dispensation will be ever be converted. Every indication that our Lord gave while here upon this earth was that the wheat and the tares, good and evil, would grow together until the time of the harvest. He never held out to His disciples the hope of a converted world as a result of their labors. He warned of wars and rumors of wars that would obtain right down to the end, of evil men and seducers waxing worse and worse, of distress of nations, and hearts failing for fear, of increasing hindrances to the spread of the Gospel, of false Christs and times of trouble such as never were upon earth. That is not the picture of a world evolving into permanent peace but it is an exact blue print of the Christian age from His time down to this year of our Lord 1954. The hope of the world is that He who came in the long ago to Bethle-

hem as the Incarnation of peace and good will on earth will come again. He said He would and we believe His Word is truth. It is not to a world of peace that He said He would return, but to a world of unbridled wickedness, to a world of darkness and despair such as prevailed at His first advent, to a world in which faith had almost been eclipsed. That is His picture, not mine. So if anyone feels moved to write and reproach me with so-called pessimism, show me from the Scriptures where I am wrong. As for pessimism there is no room for it in the heart of any Christian today. We at least face realities, and do not delude ourselves with the whisperings of fancy and the wishful thinking that finds expression in so many pulpits and expects the Atlantic Charter to usher in the millennium. If peace is to come in the way that these men tell us it must come, it will never come at all. But God has promised to make wars to cease to the end of the earth, and to bring in ever lasting peace and righteousness. That promise is certain of fulfillment, and the blessed hope of its fruition blazes today like a beacon on the dark horizons of the world. Peace will be established by the coming again of the Prince of Peace and by no other way. He will return to a world exactly like this—or worse. Then this old world will see peace and righteousness flowing like a river. There will be no need then

for the Atlantic Charter or the Four Freedoms. Then the work of righteousness shall be peace.

Sel. the Gospel Herald.

### WHERE ARE THE CHILDREN OF 1954?

Not in the churches at any rate. Only a small percentage are taught the Bible. Many are in the sordid streets, but not in the streets of the Jerusalem of Zechariah, with God as their heavenly Father. Thousands are in the snows of China, pleadingly lifting their shrunken, thin little hands, crying with a pitifully weak voice for food. Many are in India, in secluded Russia, in benighted South America, in darkest Africa and in exalted America. Many are neglected, brutally destroyed, sacrificed to fashion, but they are not taught the Bible.

A child is as plastic clay in the hands of its elders. The child of today is the man of tomorrow. The Bible teaching of today will strengthen the church of tomorrow. As the children are taught wrongly or neglected utterly of the New Testament, in such measure will the church be hindered. Granting that conversion takes place, a well-trained child is a life for God, as well as a soul. Teach a child truth, faith and prayer so that, when the Lord comes into his life, not only his heart but a clean life as well, is dedicated unto God.

Selected

## WHAT OF THE CHILDREN?

"And the streets of the city shall be full of boys and girls playing in the streets thereof, and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness", Zech. 8:5-8.

These verses presage a picture of a condition, a very honorable condition, not at this time fulfilled however. A world picture of the children of 1954 suggests an appalling contrast to the blissful state as set forth in our text.

## PRAYER FOR JESUS' BIRTHDAY

Dear little Lord Jesus  
Your birthday is coming.  
We're all of us, waiting  
To greet You that day,  
I have a candle to set in the window,  
On next Christmas Eve  
To light You the way.

Please help me remember,  
Whatever I do,  
That all of the presents  
Are really for You.  
Because You were born  
To show children like me,  
How God wants us all  
To live and to be.

Sel. by Betty Poorman  
Pioneer, Ohio

## LOST CHRIST

"But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance, and when they found him not, they turned back again to Jerusalem seeking him", Luke 2:44-45. Here we have one of the few accounts of the early life of our Lord and Savior. As we meditate upon his message we find many thoughts which should lead and guide us on our way of eternal life.

The parents lost Jesus, why? because they supposed Him to be with them. How many sincere, considering individuals have lost Him today for the same reason. They suppose the ways they are living are according to His Word, they suppose this will not make any difference, and they suppose this or that person told them the right way of eternal life. Why not be certain, why be satisfied with an idea, a way, in which we are not sure of? Jesus, in the New Testament, has revealed the unquestionable way, are we willing to minutely follow its detailed instructions?

The parents went a whole day's journey without knowing that Jesus was lost. How far do we go without being certain we are on the right way? They sought Him among kinsfolks because they thought He was with them. Do any of us trust that our kinsfolks are following exactly

the right way and so we will do as they do? Naturally we place some trust in those who are nearest to us but how far will we allow them alone, to lead us? Why suppose when we have The Guide Book to be certain? Is it easier to depend upon others to show us the correct way?

The parents had to go back just as far as they had gone the wrong way. We will need to repent and retrace our steps just as far as we have wandered away. It took them three times as long to find Him as they had gone without Him. Be certain dear reader that it will be much harder and more uncertain to find Jesus, if we have wandered far away. The nearer we stay to the New Testament path the easier it will be to find.

Many seek Jesus in the city, its streets are better and life will be easier there. Perhaps we think those in the city are more certain, the Wise Men thought certainly in the important city of Jerusalem they will know where to find Jesus. No doubt the parents wandered long in the city, bewildered and not knowing which way to turn. What is our conversation when we take our children to the city? Do we point out the advantages in the city, do we encourage city living, is it held up as an easy way of life? Is it not an uncertain, bewildered way of life: far from the peace, quietness and continual access with God?

How did the parents go about to

find Jesus? Did they leave their associates, did they leave the crowd, did they forsake all and depend upon God to lead them to the Child? Are we willing to leave all that we might serve Jesus and fully obey His will? No doubt they looked many, many places for Jesus but they did not find Him until they looked in the temple. Is your life full and enjoyable with Jesus or do you feel he is not very near you? How much time do you spend looking for christian light in the church, in the Bible? Why do so-called christian people spend so much time at every other thing in life?

Without question, the true church will lead you to Jesus if you follow its directions. How much time do you spend in prayer and reading your Bible that you may definitely know which is the true church? If we are about our Father's business we will never lose Jesus. If we follow and enjoy every temptation of the world, Jesus will be lost to us before we realize it.

They sought Him sorrowing. The person who is conscientious and has not bowed completely to satan, will certainly sorrow when they find they went other ways than those which Jesus went. If we fully follow Jesus our way will be clear and well-defined because He is a lamp unto our feet and a light unto our pathway. May we mediate and pray much that we may never lose Jesus rather

that we may lead someone else to find Him.

from sermon by Eld Herbert Parker

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## SUMMER OF TIME

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"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother", Matt. 12:50. Here we find a very definite statement. Here is a very valuable promise, why do we not try our best to do it? Some say I deserve a good time, as well as anyone else, later I will turn unto the Lord. Are you certain you are having a good time? How do you know you will turn unto God before it is too late? Now is the summer of time and now is a time that is too precious to waste.

The wise man Solomon gave us some very good advice, especially for the young people. "Remember now they Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when you shalt say, I have no pleasure in them", Ecc. 12:1. Have you ever meditated upon how well nature is serving God and the purpose for which each single part was created? How well does man in general, serve his Creator? What do you think God placed you here for, and why does He still bless you?

Man tries many ways to keep from growing old, is he or she afraid to grow old? Could it be that many fear, they have not finished their

purpose here? Consider the busy, well-trained ant, small that it may be, am I fulfilling my purpose as well as it? It is not the motto that we repeat or the motto that we hang upon the wall, which counts; it is the motto which we live that counts when we face our Lord.

What planning, what time, what money people spend to heal the natural body and keep it fed. What are we willing to spend to keep the soul fed, healthy and pure? Do you know any part of the Bible that will hinder your life, even if it were not true? Does not even nature teach that there is a greater power in control? Do you really think, that you know more how to live and what to do from day to day, than God? The planting time, the summer of your life, is now while you live and have reasonable health. Without question, some day, God will bring us the harvest, according to our efforts.

from sermon by Eld Melvin C. Roesch.

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## GIVE CHEERFULLY

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They who give a gift from the heart, leave a print on the memory of the receiver that will not be erased. God gave His precious Son that we might have Eternal life. The gift of the poor widow was never forgotten. God loves a cheerful giver, II Cor. 9:7.

Bro. C. M. Kintner  
Converse, Ind.

## FRETFUL

"Fret not thyself because of evil-doers, neither be thou envious", Psa. 37:1. Fretfulness and envy are just as great a sin as those committed by the prosperous? wicked, on whom we are apt to pass judgment. These sinful passions indicate an impure heart. They hinder prayer and lead to depression of mind.

The dictionary defines fret: to wear away by rubbing, to eat into, to irritate. Dear friend, do you continue to worry and fret and envy, perhaps for months and even years, because some ungodly person you know, is prospering while you are finding life difficult.

Whether you are conscious of the fact or not, such fretting is slowly wearing away your very soul and life. It is eating into your christian experience, until you have become so sour, despondent, critical and useless that you are almost spiritually dead.

When we look forward with an eye of faith, we see no reason why we should envy wicked people for their prosperity. For they "shall soon be cut down like the grass". Why not rather build up yourself by endeavoring to maintain good christian principles?

Gospel Banner

Sel. by Jeannette Poorman

## PARENT'S DUTIES

Oh, fail not, parents here today,  
Your tender children neglect not,  
nor lead astray.

Their loving eyes are watching you  
Their minds are shaped by words  
and actions too

Their hearts so tender and so fair  
Will grow just what is planted there.  
Guide their little feet aright,  
Teach them Jesus, their all, and  
only light

Be thoughtful of the dress they wear  
Perhaps an error may enter there  
When for plainness the finger of  
scorn they face,  
Remember them at the throne of  
grace.

Read and pray with them each day  
Showing them the narrow way.  
Should you fail to guide aright  
Their souls may sink in endless  
nite,

If for their souls you watched with  
care,  
They, with you, heavens joys may  
share.

Awaken, teach them righteousness,  
Their grave is not the end of con-  
sciousness

Great ransom here is paid today  
When a child is stolen away  
How much here will you endure,  
A home in heaven to help them se-  
cure?

Oh how much here will you endure,  
A home in heaven to help them se-  
cure?

Earl Blocher, Snelling, California.

## ADULT SUNDAY-SCHOOL LESSONS

- Jan. 2—Conception and Birth of Christ, Matt. 1:1-25.  
 Jan. 9—Joseph's Obedience to the Angel of the Lord, Matt. 2:1-23  
 Jan. 16—John's Preaching and Baptizing, Matt. 3:1-17.  
 Jan. 23—The Written Word Victor Over Satan, Matt. 4:1-11.  
 Jan. 30—Out of Darkness and Into Light, Matt. 4:12-25.  
 Feb. 6—The Blessed are the Salt and Light of the World, Mat. 5:1-16.  
 Feb. 13—Let Us Hear Jesus and Obey Him, Matt. 5:17-32.  
 Feb. 20—God is Mindful of Both Good and Evil, Mat. 5:33-48.  
 Feb. 27—Jesus Teaching His Followers How to Pray, Matt. 6:1-18.

## PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 2—The Fisherman, Luke 5:1-11.  
 Jan. 9—The Good Shepherd, Luke 15:3-6; John 10:11; Psalms 23.  
 Jan. 16—Feeding the Five Thousand, John 6:1-14.  
 Jan. 23—Jesus Teaching About Church, John 2:13-22.  
 Jan. 30—Jesus' Story About Five Girls Who Obeyed, Matt. 25:1-13.  
 Feb. 6—Jesus Teaching a Man to Be Honest, Luke 19:1-10.  
 Feb. 13—Four Men Helping a Sick

Friend, Mark 2:1-12.

- Feb. 20—(Review)—Jesus' Story About Candles, Matt. 5:1-6.  
 Feb. 27—Jesus Heals the Lepers, Luke 17:1-19.

## HOME DEVOTIONS FOR JANUARY 1955

### IGNORANCE

Memory verse, John 1:10, "He was in the world, and the world was made by him, and the world knew him not."

- Sat. 1—Lev. 4:1-12.  
 Sun. 2—Num. 15:17-29.  
 Mon. 3—Eccl. 8.  
 Tues. 4—Micah 4.  
 Wed. 5—Rom. 10.  
 Thurs. 6—Acts 17:22-34.  
 Fri. 7—Eph. 4:8-25.  
 Sat. 8—I Peter 2:11-20.

Memory verse, John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."

- Sun. 9—Jer. 5:1-9  
 Mon. 10—Amos 3.  
 Tues. 11—Isa. 59:1-8  
 Wed. 12—Judges 2:1-15  
 Thurs. 13—Jer. 4:14-31.  
 Fri. 14—John 15:17-27  
 Sat. 15—II Tim. 3  
 Memory verse, Job 8:9, "For we are but of yesterday, and know nothing, because our days upon earth are a shadow".  
 Sun. 16—Lev. 4:13-21.

Mon. 17—Eccl. 9.

Tues. 18—John 16:1-16.

Wed. 19—I Tim. 12-20.

Thurs. 20—John 1:1-14.

Fri. 21—John 8:12-20.

Sat. 22—Job 21:1-19.

Memory verse, John 14:9, "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

Sun. 23—Zech. 7.

Mon. 24—II Peter 3.

Tues. 25—Rom. 1:16-32.

Wed. 26—Matt. 13:10-17.

Thurs. 27—Isa. 56.

Fri. 28—Matt. 24:36-46.

Sat. 29—Matt. 25:31-46.

Memory verse, Michah 4:12, "But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor."

Sun. 30—John 3:1-15.

Mon. 31—John 14:1-14.

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